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The Book of a Thousand Tongues

UNITED BIBLE SOCIETIES

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The Book of a Thousand Tongues

Man and his languages ! A fascinating study of man's achievements in communicating the timeless and universal truths of the Bible in the languages of the world.

The Book of a Thousand Tongues is a unique catalog of all the languages of the world in which at least one complete Book of the Bible had been published by the end of 1968.

An example of each language is shown, together with a brief note on the people who speak it and a history of Bible translation in the language. Accounts of how some languages were reduced to written form and of people involved in translation are given when these are of special interest. Since the languages included cover at least 97% of the world population, there are few for whom this volume does not have immediate personal appeal.

With its informative articles and extensive indexes this book is an essential reference work for all those whose major concern is with the Bible and its publication in the languages of the world: scholars, clergy, students. Others interested in the peoples of the world and their languages will consult this volume regularly.

From its pages can be traced the development of the Bible Society movement throughout the world. When that movement began, about 170 years ago, the Bible existed in only 67 languages. During the 19th century more than 400 languages received some part of the Scriptures, and within the first half of the 20th century some part of the Bible was published in over 500 additional languages — an undertaking in which the Bible Societies played a major role.

There are at least 1,000 more languages and dialects spoken in the world which should have some part of the Bible; translators are at work in more than 500 of them. As the Archbishop of York says in his Preface, the Bible 'is the book which removes spiritual poverty and moral blindness. This is the book for all people'. The United Bible Societies still have far to go before 'all people' can be reached with the Bible in a language they can readily understand.

In his lucid introduction, Dr. Eugene A. Nida sketches the inspiring history of the translation

Continued on back flap

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The Book of a Thousand Tongues

O earth, earth, earth,
hear the word of the Lord

JEREMIAH 22.29

The Book of a Thousand Tongues

Revised Edition

UNITED BIBLE SOCIETIES

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Copyright © 1939 by American Bible Society
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Preface

It is highly appropriate that in 1972, designated *International Book Year*, a new edition of *The Book of a Thousand Tongues* should appear, for this is the story of the publication of the Book of books.

Every year millions of people learn to read for the first time. Nor are those millions children only. Vast numbers of adults make the transition from illiteracy to literacy – and in doing so find that a new world opens up to them. Take away the bandage of illiteracy from the eyes of a people and you open up the way to advanced standards of living, of opportunity, of culture.

For the Christian, there is one book above all others which he longs to put into the hands of his fellow-men; since this is the book which removes spiritual poverty and moral blindness. This is the book for all people, whether they come from a nation which takes literacy for granted, or whether they belong to the 'emerging nations'. This book is the Bible. The Christian knows that it is this book which bears to the reader Him who is the Way, the Truth, and the Life. It has borne this precious burden for nearly two thousand years and it bears Him still – and today, as this *Book of a Thousand Tongues* makes plain, in more languages than ever before. Indeed, there is a sense in which the title is a misnomer, inasmuch as some part of the Bible is now translated into well over fourteen hundred languages.

This is the story sketched by Dr. Nida in his introduction and illustrated in the main part of this book. It is a book which in the making has called for great resources of scholarship, of skill, and of patience, and the world of Biblical scholarship, as well as the world of missionary endeavour, owes a deep debt of gratitude to those whose pertinacity and attention to detail have made its publication possible.

DONALD EBOR:

President of the United Bible Societies

Bishophthorpe
York

1 January 1972

Introduction

By the end of 1970 the entire Bible had been translated and published in 249 languages and the New Testament in 329 additional languages, while individual books of the Scriptures had been produced in 853 other languages and dialects. These 1,431 languages into which at least some part of the Word of God has been translated, published, and distributed represent at least 97 per cent of the world's population. Certainly there is validity for the claim that the translation of the Bible is one of the greatest accomplishments in communication in the history of the world.

Though the translation of the Old Testament was undertaken some two hundred years before Christ, when the Hebrew Scriptures were rendered into Greek, extensive translation of the Bible has been a relatively recent development. In fact, even by the time printing was invented, some 500 years ago, only 33 languages had any part of the Scriptures, and even when the Bible Society movement began, some 160 years ago, the Bible existed in only 67 languages. During the 19th century, however, more than 400 languages received some part of the Scriptures and within the first half of the 20th century some part of the Bible was published in more than 500 languages – an almost incredible undertaking and one in which the Bible Societies played a major role, having been responsible for the publication of at least some portion of the Scriptures in 1,153 languages.

The task of translation is, however, by no means complete. There are at least 1,000 more languages and dialects in the world which should have some part of the Bible, and even now there are translators at work in more than 500 of these languages. Although they represent scarcely more than 2 per cent of the world's population, the people who speak them should not be deprived of the message of God's Word to all mankind. At the same time there are programs for new translations and revisions of existing texts in some 300 languages, representing almost 80 per cent of the world's population. Certainly there has never been a time in the history of Christendom when so many persons have been engaged in translating the Bible.

Demand for the Scriptures

This unprecedented effort in the field of Bible translation is a direct outgrowth of a phenomenal increase in the demand for the printed Word of God. Even within the last five years (1966–1970) distribution of the Word of God through the Bible Societies has increased on a worldwide basis from approximately 80 million to more than 173 million copies, and the demand is accelerating. Such a development may seem quite anomalous to many persons who have come to think that modern man has entered a post-

Christian era and that the Bible is wholly out of date. In reality, the Bible is the most translatable and comprehensible religious book that has ever been written. It came from that western part of the ancient Fertile Crescent through which passed more cultural influences and from which radiated more patterns of life and thought than from any other region in the history of the world. Furthermore, the Bible is rooted in history and deals with man's most personal and vital problems. Perhaps, however, its greatest appeal to modern man is that it combines startling realism with an incredible hope. Man is portrayed not only for what he really is, but also for what he can be when he knows Christ as Lord and Savior. This provides a dimension lacking in modern writings. Contrary to what many people have thought, one of the great appeals of the Bible is precisely that it does come from an ancient time. Modern man has repeatedly been told that his problems are due primarily to the technological society of which he forms such an integral part, but in reading the Bible he discovers that his basic problems are as old as the history of mankind. It is this present-day relevance of the Bible which continues to make it the cutting edge of evangelism and the book which laymen are increasingly reading and studying together, since in it they discover God's unique revelation of Himself through Jesus Christ.

Principal Periods of Bible Translating

The history of translation of the Bible can be divided into four principal periods. First, there were the efforts of the early Christians to translate the Bible into the dominant languages of the Ancient world (for example, Latin, Syriac, Coptic, Ethiopic, Armenian, Georgian, and Gothic); and men such as Jerome (Latin), Ulphilas (Gothic), and Cyril and Methodius (Old Slavonic) served ancient Christianity with distinction. The second important period of Bible translating was related to the Reformation, and persons such as William Tyndale (English), Casiodoro de Reina (Spanish), Martin Luther (German), Gáspár Károly (Hungarian), João Ferreira d'Almeida (Portuguese), and Pierre Robert Olivetan (French) stand out. The third period may be called the great 'missionary endeavor', beginning with such pioneer translators as John Eliot (Massachusetts), Henry Martyn (Persian), William Carey (Bengali), Robert Morrison (Chinese), Robert Moffat (Setswana), Adoniram Judson (Burmese), Bartholomäus Ziegenbalg (Tamil), and Karl F. A. Gutzlaff (Japanese), and followed by hundreds of others who assumed major responsibilities for the preparation of the text of Holy Scripture into the hundreds of languages in which there was often not even an alphabet before these men and women undertook to reduce such languages to written form. This work is still going on, sponsored by a number of churches whose missionaries are working in some of the most isolated parts of the world to communicate the life-transforming Good News to remote tribal peoples.

A fourth period of Bible translating has, however, already begun, and this is characterized primarily by new translations being produced in the newly developing nations, not by missionaries but by trained nationals of these

countries. For previous projects, missionaries assumed primary responsibility for the text of the Scriptures and employed nationals as helpers; now Africans, Asians, and Latin Americans are assuming principal responsibility, with missionaries sometimes serving as consultants. This reversal of roles is precisely what missions have worked toward during the years of educational endeavor, and such an arrangement is certainly what is needed if truly effective translations are to be produced in the many primary and secondary languages of the developing nations. Properly trained people can always translate much more effectively into their own mother tongue than into a foreign language.

An important aspect of this fourth period of Bible translating is the emphasis upon 'common language' translations. For the major languages of the world the problems are no longer the multiplicity of regional dialects, but the emergence of socioeducational dialects representing different levels of language usage among the masses who are drawn into the technological, urbanized centres of population in so many parts of the world. Nevertheless, even in these regions, where educational differences and diversities of occupation have produced quite distinct social dialects, there exists a 'common language', that form of language which the professor may use in talking to the janitor and the lawyer employs in speaking to the messenger boy. This 'overlap language', which spans the ranges of social dialects, is the form of language increasingly being employed in translations of the Bible, reproducing in modern speech features similar to those which characterized the *Koine* Greek of the New Testament. Common language translations are now being produced in Spanish, English, Thai, German, French, Finnish, Brazilian, Portuguese, Korean, Japanese, Swahili, and Chinese, with a number of others being planned.

A Scientific Approach to the Problems of Translation

One important aspect of present-day developments in the field of Bible translation is the incorporation of a number of scientific insights into the basically spiritual task of rendering the Word of God in such a form that men may respond meaningfully to the 'promptings of the Spirit'. These insights come largely from the science of linguistics and from information theory, and they have resulted in several important books for the assistance of Bible translators published under the auspices of the United Bible Societies: *Bible Translating, Toward a Science of Translation*, *Bible Translations for Popular Use*, *The Theory and Practice of Translation*, *A Translator's Handbook on the Gospel of Mark*, *A Translator's Handbook on The Gospel of Luke*, and five more volumes in preparation. A quarterly journal, entitled *The Bible Translator*, has also been published by the United Bible Societies, and there are a number of practical helps and check lists. The Bible Societies have sponsored the production of a Greek New Testament text, prepared by an international committee of textual scholars, and a similar program is being carried out for the Hebrew text of the Old Testament.

Competent Bible translators have always recognized that a literal translation of the words of the Bible can be tragically misleading in many instances. For example, 'the wicked will not stand in the judgment' was interpreted in one African language as proving that evil people would actually not be judged; and 'to smite the breast' (used in the Bible as a sign of repentance) was thought to be a way of congratulating one's self. Increasingly, therefore, Bible translators have not been content merely to match words or phrases. They have insisted that one must determine as precisely as possible what the receptors of a translation will understand by a particular expression, and only when it is thus likely to be correctly understood can one say that the translation is a faithful rendering of the original message.

One example of the more subtle problems encountered by Bible translators is the use of rhetorical questions in the original texts. These are sentences which are in the form of questions, but which are not designed to ask for information. Generally, they are simply strong affirmations or denials. When Jacob says to Laban, 'But now when shall I provide for my own household also?' (Genesis 30.30), he is not asking him for advice. Though the form of the words in Hebrew is a question, the meaning is that Jacob refuses to neglect his own family interests in order to serve Laban. Similarly, in the Epistle to the Hebrews the writer is not looking for a way out when he asks, 'How can we escape if we neglect such a great salvation?' Rather, by means of the question he is declaring emphatically that there is no escape whatsoever. In some languages, therefore, one must employ a strong negative expression, for example, 'There is no possible escape'. Otherwise, the reader will think that the author was really asking about some escape from the salvation offered in Christ alone. Such changes of questions into statements are required in many languages since so often rhetorical questions are simply not used as they are in the Greek and Hebrew of the Scriptures.

Some Hebrew and Greek idioms tend to create acute problems for translators. For example, in the first part of the book of Amos there are seven occurrences of the phrase, 'for three transgressions and for four'. Translated literally into some languages this number of offenses might seem like entirely too few to merit such punishment as the prophet predicts. In Hebrew, however, such an expression means 'over and over again' or 'repeatedly', and is a solemn declaration of the magnitude of transgressions. In some languages, therefore, one must render such expressions as, 'you have transgressed time after time'. Also in Amos 4.6 there is a potentially confusing statement, 'I gave you cleanness of teeth in all your cities'. This expression is no reference to dental hygiene, but rather a metaphor to describe the results of a severe famine. A literal rendering could readily produce quite a wrong impression.

Despite the many problems faced by the translator in rendering the Scriptures in such a way as to make sense, his task has never been to re-write the Biblical account. He remains a translator, not an editor, and as a faithful reproducer of the message of the original he must seek to provide the receptors with the closest natural equivalent. Even though he must make certain adjustments in the transcription of sounds, the grammatical organiza-

tion of sentences, and the rendering of idioms, he has always regarded the unique historical setting of the Scriptures to be so important that he must faithfully reproduce these, even if there is some seeming confusion. For example, in many parts of the world goats are much preferred to sheep, but this does not allow one to switch the names for sheep and goats. Such Biblical symbolism is entirely too pervasive a part of the total communication of the Scriptures. One must reproduce the Biblical viewpoint and then indicate by means of some marginal help that in Biblical times sheep were favored over goats. Similarly, in many parts of Africa placing branches in the path of an oncoming chief or ruler is regarded as a direct insult; to honor a chief one sweeps the path in front of him. But in translating Matthew 21.8 one cannot change the Biblical account. One must translate the historical event as described in the Scriptures, but in order that people will not misunderstand its significance, some marginal explanation must be given so that readers can appreciate that putting branches in Jesus' path was a means of honoring, rather than of insulting, him.

Faithfulness in Bible translation has always meant a rejection of literal word-for-word renderings which do violence to the meaning of the text by failing to communicate the message. At the same time, such faithfulness has rejected with equal insistence those renderings which go to the opposite extreme and involve re-editing and reinterpretation of the content and viewpoint of the Scriptures. For example, some translators have thought that 'demon possession' should be rendered as 'mental distress' and that 'crucifixion' would be better translated as 'lynching'. The motivations for such 'updating' and 'modernization' of the text may even reflect strong evangelistic concerns, but faithfulness to the text of the Bible has required the meticulous translator to take seriously its unique historical context and to treat it with reverent concern.

Traditionally, the role of the Bible Societies has been thought of primarily in terms of printing and distributing the Scriptures, while giving limited financial help to translators, especially for projects in major languages. Increasingly, however, the Bible Societies have been providing technical guidance in all aspects of translation, production, and distribution, and at present all such technical assistance is co-ordinated through the United Bible Societies.

The Task of the Translator

For many of the translations listed in this volume there is a fascinating history of personal trials (often involving physical danger), technical difficulties, and overwhelming response. Especially interesting are the accounts of translating into unwritten languages, for which the translator had to construct an alphabet, analyze a complex grammar, learn the meanings of tens of thousands of words, and become completely familiar with all the beliefs and practices of the people, since then and only then could he satisfactorily translate the Word of God. In order to speak to people about life, the Bible

must use words which come from the very lives of the people who will read it.

The construction of an alphabet can be an enormously difficult task, especially if there are, for example, six *k*'s, as in some of the dialects of Quechua (in one dialect these sounds are the only distinguishing features in the words for bush, medicine, cloth, blanket, hillside, and mud), or there may be subtle tonal distinctions which can totally alter the meanings of words. For example, in one language of Congo a change in the tone of a word made the difference between 'poison' and 'blessing', and since people knew about drinking the poison cup, but not about drinking 'a cup of blessing', they quite naturally did not recognize the mistaken pronunciation of the missionary. Since in this tribal society drinking the poison cup was employed to demonstrate innocence, the people assumed that participation in holy communion was a means by which the Christians showed that they had no guilt. Such errors in pronouncing and recording the sounds of a language can be quite tragic, as when in one language of West Africa the missionaries declared that Jesus Christ 'saw good luck on the cross'. What they intended to say was that 'Jesus Christ died on the cross', but this mistake in pronouncing the length of the vowels and the tones on the syllables only confirmed what the Mohammedan teachers had long been telling the people, namely, that according to Islamic tradition Jesus did not die on the cross, but just at the last moment someone else was put in his place. Obviously, an orthography which failed to mark accurately such distinctions in sound would be hopelessly inadequate for a translation of the Bible.

Yet far more complicated than the system of sounds in a language is the grammatical structure. In some languages the verbs may have as many as 100,000 different forms, if one counts up all the possible combinations of prefixes, suffixes, and infixes which may occur with different roots or stems. One could never analyze a language such as this by using as a model the traditional structure of Latin grammar. The translator would be forever reciting paradigms. To deal effectively with such complexities, one needs the techniques which are provided by the science of linguistics.

Though most persons readily admit that strange languages may have unusually difficult sounds and even complicated grammars, they often conclude that such languages are basically poverty stricken when it comes to words. Some people have even declared that so-called primitive languages have only a few hundred words and the rest of the meanings which the people wish to express must be communicated with animal-like squeals and grunts. Nothing could be further from the truth. Languages spoken by even the most primitive peoples have tens of thousands of words and are often rich in vocabulary. In the K'ung Bushman language of Southwest Africa there is an amazing wealth of terms for all the various animals and plants of the region, and almost twenty different words for different types of carrying, for example, in the arms, on the shoulder, on the back, on the hip, on the head, etc. Many languages make a number of distinctions which we rarely even consider in a language such as English. For example, some languages distinguish clearly two different meanings of 'in', (1) as a foot in a shoe and

(2) as salt mixed in water. When one speaks of the Holy Spirit being in a person, what term should be used? Really competent translators are usually not bothered by lack of terms to translate Biblical concepts, but rather by the very abundance of different ways in which related concepts can be expressed.

Many people also wrongly imagine that in so-called primitive languages there are no adequate resources to express spiritual truths and few if any effective idioms which are adequate in communicating the message of the Bible. On the contrary, such languages are frequently very rich in such expressions. For example, in Maasai, spoken in Kenya, East Africa, a 'pioneer' (as used in the phrase 'the pioneer of our faith', Hebrews 12.2) is literally 'one who treads on the thorns ahead'. Such a person goes down the pathway ahead of others and becomes the 'thorn-treader'. What more fitting description of the role of Jesus, who promised always to go ahead of his disciples?

Quite understandably terms for psychological and spiritual experiences are often highly idiomatic. For example, in the Habbé language of the Central African Republic 'love' is spoken of as 'I put you in my heart', while for the Mitla dialect of Zapotec, spoken in Mexico, 'love' is literally 'my heart goes away with you'. For the Southern Chin of Burma 'love' is 'that which holds me', and for the Conob of Guatemala one may describe 'love' as 'my heart dies for you'.

In using indigenous expressions for translating Biblical concepts one must constantly be aware of all the beliefs and practices of the people, since only in this way can one make certain that the appropriate terms have been selected. In one language of South Africa, for example, a term for 'reconciliation' proved to be quite misleading, for though it accurately represented most of the essential features of Biblical reconciliation, it failed in one crucial aspect: it implied that the one initiating the reconciliation was admitting that he had been guilty of causing the rift in relations. This would certainly not be applicable to God's attempts to reconcile man to Himself. Similarly, a word for 'purification' in one of the languages of the Philippines turned out to mean 'decontamination' – getting rid of the spiritual powers which had accumulated through participating in animistic rituals.

Although the Bible translator inevitably wants, and needs, to bring to his task all the insights and techniques which are afforded by present-day developments in Biblical scholarship, linguistics, communication, and anthropology, in the ultimate analysis his endeavors must have a spiritual dimension. As he is aided by the Spirit of God he can accomplish the work to which he dedicates so many hours, months, and years. Throughout the centuries those whose efforts in Bible translation have been especially blessed by God in the life of the church have been deeply conscious that the message which they were rendering was in a special sense God's Word, not man's. It is in prayerful dependence upon the One who inspired the prophets and the apostles of old that someone today can make this same message 'a living fire' in the hearts of men and women in Africa, Asia, Europe, the Americas, and the Islands of the Sea.

The Book of a Thousand Tongues

The inspiring accounts of Bible translations in so many languages can never be fully told, and in a volume such as this only hints can be given of the magnitude of what has been accomplished. Nevertheless, even the recording of what has been published can provide some idea of what lies behind the publications which are listed here. There are, however, a number of features of this book which require some explanation if the information is to be readily found and correctly understood.

In the first place, this volume includes only those Scripture publications which were completed before the end of 1968. This introduction, however, takes into consideration accomplishments in Bible translation and publication as of the end of 1970.

In the second place, entries are normally made only for distinct languages and mutually unintelligible dialects. In determining what is a distinct language or dialect, there are really no firm rules, since judgments differ as to whether a particular form of speech should be called a separate language or even a distinct dialect. In certain instances, local government decree has given language status to a dialect. In many other instances, what are really distinct languages have been regarded as mere dialects, as in the case of so many of the so-called dialects of Chinese (for example, Hakka, Chihli, and Swatow). Linguistically they are quite distinct languages, but because of their orthographic dependence upon Mandarin Chinese, they have been generally spoken of as dialects. For the most part this listing of Scriptures has not included translations which are mere dialect variants of some other language. The one considerable exception to this has been the inclusion of a number of publications prepared under the auspices of Prince Louis-Lucien Bonaparte, nephew of Napoleon, who published at his own expense certain individual books of the Bible in more than sixty dialects of English, French, Italian, Spanish, Portuguese, and in the languages of Russia. These were primarily translations of the Song of Solomon or of the Gospel of Matthew, printed either singly or with other parts of the Bible and produced in limited editions of 250 copies or less. Since these publications have traditionally been included in bibliographies of this type, they are also listed here, even though interest in them is essentially antiquarian, rather than missionary or evangelistic.

For a language to be listed in this volume, normally at least one full book of the Bible must have been published in the language, but there are a few exceptions. These include primarily (1) a few Roman Catholic translations of extended selections which have been widely used and (2) certain selections of Old Testament stories, since these latter were a regular part of the program of Scripture translation and publication sponsored by the Netherlands Bible Society in Indonesia.

The form of the name of a language also provides a number of problems in some instances. In the first place, there are many languages of Africa which normally occur with prefixes (for example, KiSwahili, ChiLuba, LiNgala, and GiPende). However, in keeping with a widespread tradition for the citing of such names in bibliographies and linguistic atlases, these are alphabetized

according to the stems, although the prefixes form part of the names. (A full cross-referencing from prefixed names to stem forms is found in the variant name index.) In a number of instances there are also variant spellings of names, due primarily to the changes in orthographic usage in various areas. Also, the names of languages have frequently changed, especially in areas which have recently become independent. An earlier name may have been assigned more or less arbitrarily by some colonial administrator. In other cases, the traditional name by which a language has been known to outsiders may be a pejorative term used by a people's enemies, and scarcely an appropriate term for people who have finally come into self-awareness. Accordingly, the people's own way of designating their language has now been recognized.¹

Whenever possible, the passage selected for reproduction in this volume is Mark 1.1-4. There are several reasons for this choice. In the first place, it is more widely available than any other selection, since Mark has been published in 1,077 languages. In the second place, there is a very wide variety of crucial vocabulary in these four verses. In addition, there are a number of important syntactic features of these verses, which provide the linguist with important indications as to the nature of the translation as a whole, whether, for example, it tends to be literal, dependent upon some other local language, or highly idiosyncratic. When Mark 1.1-4 is not available, the next choice is Luke 3.1-4, which is a parallel passage. When neither of these passages is available, the choice is based upon the initial part of whatever book can be obtained. In all instances the particular passage which is reproduced is clearly indicated.

For the most part the texts included here are photographically reproduced. The exceptions to this include some which are based upon mimeographed materials which could not be properly reproduced photographically. These texts have been reset for the purposes of this volume, and the fact is fully noted in each instance.

In general, samples of texts have been taken from copies of publications existing in either the American Bible Society library or that of the British and Foreign Bible Society in London. If a book exists in neither library, as in a few cases, credit is given to the source, noted immediately below the reproduced text.

Following the text there is a brief description of certain essential information with respect to the language: where it is spoken, by approximately how many people, and how it is related to other languages. In some instances additional information concerning the name of the language is given, and special difficulties about the translation and publication are mentioned. In the case of certain major languages there is a brief summary statement of the history of translation in each language.

Finally, each entry contains a chronological list of the major publications of

¹In *Scriptures of the World*, a biennial publication of the United Bible Societies listing all languages in which Scriptures have been published (and indexed according to chronology, language names, and geographical regions), the local forms of the names have been employed as the basis of classification since such a publication is designed more for local use, and is more closely tied to ongoing publications in the various local languages in which the fuller form of the prefixed names is normally used.

the Scriptures in that language, with the name of the translator when this is known. The list is complete for most of the minor languages, but for the so-called 'world languages', an exhaustive list would be quite impossible. For example, in English, between the time of the King James Version in 1611 and the Revised Standard Version of the New Testament in 1946, more than 500 different translations of at least some book of the Bible were published, not including all the different translations which were produced as running texts for commentaries. In listing the publications in the major languages, therefore, it has been necessary to restrict the selection to (1) those translations which have been most widely distributed and (2) those translations which have had a major influence on later translations and revisions.

The publisher of these Scriptures is given precisely as listed in the various editions. In a number of instances the name appearing on the title page is only that of the printer, even though in many of these cases either the Bible Societies or some local church or mission undertook the publication. However, the only reasonable way in which the essential bibliographical information could be listed has been to indicate the name appearing in the publication itself.

In general mere 'corrections' of texts have not been listed, but it is not always easy to judge between what are called 'revisions' and what in reality are only 'corrections.' Usually a revision has been defined as a text which is sufficiently altered so that the reader is soon aware that he is reading something different. For example, the American Standard Version of 1901 is a revision of the earlier language of the King James Version, and the Revised Standard Version of 1946 is a revision of the American Standard Version of 1901. The King James Version, however, has been printed with a number of minor corrections in spelling, punctuation, and even of wording, but when these are so slight as not to give to the average reader the impression of being a different text they are regarded as mere corrections.

Other important omissions from the versions of a language are the so-called 'scholarly editions' of ancient texts. For example, there have been a series of editions of the Bible text in Ancient Syriac, Gothic, Coptic, Latin, and Greek but these texts are not included, since the purpose of this volume is to produce a history of Scripture translation and publication for the Church, especially in its evangelistic and missionary outreach.

For the convenience of the reader, this volume contains the following special indexes in addition to the General Index: an alphabetical list of languages, a chronological list of languages, a list of languages in which the Bible Societies have published the Scriptures, an index of variant names, and an index of scripts.

Sources of Data

The sources of information contained in this volume are primarily the collations and files of the American Bible Society and the British and Foreign Bible Society, though with important supplementary data provided by

various other members of the United Bible Societies. The information on languages, including location, number of speakers, and linguistic affinities, is derived from a number of sources, including principally the following:

Greenberg, Joseph H. 1966. *The Languages of Africa*. Bloomington: Indiana University Press.

Lebar, Frank M., Gerald C. Hickey, and John K. Musgrave (eds.). 1964. *Ethnic Groups of Mainland Southeast Asia*. New Haven (Conn.): Human Relations Area Files.

Mathews, William K. 1951. *Languages of the USSR*. Cambridge: Cambridge University Press.

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The recording of the work of the host of dedicated translators has been done with keen awareness of the sacredness of the task, and with the humble prayer that it will be a help in encouraging others to share in the work of making the Good News about Jesus Christ known to all men.

EUGENE A. NIDA

*Executive Secretary for Translation of the American Bible Society
and Translation Research Coordinator of the United Bible Societies*

Synopsis of languages

Notes

292 CREE: WESTERN, YORK

It has been discovered that the publication listed as Psalms is in fact a hymn book. This dialect of Cree, therefore, cannot be said to have a complete Portion of Scripture and has been subsequently removed from the United Bible Societies' World Language Count.

After closing for press the following books were reported:

36 AMUZGO

1959 **James** Tipográfica Indígena, Cuernavaca
Translated by Cloyd and Ruth Stewart, WBT.

268 CHOL: TUMBALÁ

1952 **Esther** Tipográfica Indígena, Cuernavaca
Translated by Mr. & Mrs. Wilbur Aulie, WBT, Mr. & Mrs. John Beckman, WBT, and others.

1 ¹ Jesu-Krist, Ofo Dje, ɲda ɲoɲɔ æ eshipie gha.
² Fɛɛ bugheghe na nɔ ofonɔtshiegho Ezai nakua
 gha mre:

"Kpe, ma gheh tɔ fə gbenyi ma ɲatshegho,
 ne be baba fə shigbɔe e-ye.

³ ɲɔba ɲkɔ fua ghodjo gha gbo:

E baba kpashi shigbɔe ye;

e-shieshie æ shigbɔe-djela naɲha."

* Jā pia ade, ta midji oro ghodjo gha gbo ɔ ka
 midjirota djo na be ya lakua shinya alɛ tshe be wuh
 lakua ho. ⁵ Jude maɛ kruapowu alɛ Jerusalem ghe le

Mk 1. 1-4 1967

Abbé is spoken by 95,000 people in southern Ivory Coast. It is
 one of a group of West African tongues known as the Kwa
 languages, from the root form of the word for 'people' which
 appears in all of them.

1967 Mark (with French) BS in West Africa, Abidjan
 Translated by Benoît Dessi and Harry Bernard, Methodist clergymen.

ABENAQUI

U waji mɔjatak saɔw olɔjmowɔgan kchiniwaskw wna-
 mɔna.

2. Akwɔbawikhɔkɔz nikɔniwawɔjmowinnowikoktali,
 Lɔbi, knikni akwai pjidakawlen noji kiwagimok, tɔn-
 waji kata wlitokw akwɔbɔsaan.

3. Pazgo pizwakamigok pmi li kɔgɔlwa, Kataiwi kis-
 tokw akwɔbɔsatji kɔgɔmɔna, saasgɔtokw wɔdɔwdial.

4. Azɔ pmi sognebɔlwasa pizwakamigok ta kinoh-
 massoesa ɔnalzowi sognebɔzwɔgan waji nahlɛdamɔwadi-
 mek saagawakɔzwɔganal.

Mk 1. 1-4 1844

The term Abenaki, or Abnaki, was occasionally used by
 chroniclers of the early American colonial period to include
 many Indian tribes of New England, or all the Algonquian
 peoples of Maine and New Brunswick (including the Micmac,
 Passamaquoddy, Maliseet, and others). By the late 18th century,
 however, crowding and pro-British sentiment had caused most
 of these tribes to move to Canada. The name then continued to
 be applied to those groups that remained, namely the Penobscot
 on the Maine coast and a composite group of Algonquian
 remnants inland which assumed the general name 'Abenaki'.
 Although the term 'wigwam' is native to the Abenaki tongue,
 these Indians generally lived in stockades and farmed much as did
 their neighbors, the colonists.

1844 Mark Printed privately, Montreal
 Translated by Pierre P. Osunkhirhin.

ABKHAZIAN

CYRILLIC CHARACTER

1. ɪcɪsɔ Χριστɔs, Анца ɪɲə ɪvənɛɪɪa ɔla-
 ɲəɲa.

2. Аҟəһамбара рəʋ ɪшану ɛɲш: абар,
 Сара дəʋштəʋɛɪ ɔɪмалнɔ ɔара уəɔаɲаɔа амоа
 уаɲа. ɪззəɲхɪаша.

3. Аҟəһра аəʋ ɪɲаауа ɪбкн: ɪззəɲхɪа ɪhə-
 гуɲу амоа, ɪшану ɪззəɲа амоа-ɪа.

4. Дцүртүт ɪoанн аҟəһра аəʋ ɪнəɲуа, ху-
 хура анаҟра гунаһа зрəɔаɲас уəзəн ɪһуа.

Mk 1. 1-4 1912

Abkhazian is spoken along the northeast coast of the Black Sea,
 in the Abkhazian Autonomous SSR of the Soviet Union. This
 area was subdued in the 6th century by the emperor Justinian,
 who introduced Christianity. A North Caucasian language, it is
 related to Circassian, Kabardin, and Ubykh, the last now almost
 extinct. Abkhazian is spoken by about 70,000 people in three
 main dialects: Samurzakan, Abzhu, and Bzyb.

1912 Gospels Viceroy's Press, Tiflis
 Translator unknown.

ABOR MIRI

1 ɪ ɪəhor-ke O, ɪsu Kristo-ke yelen delokke doying-e.

2 Miri ɪrɛ Jesaya-ke kitap-ɪo kape kishape atɔu di,
 Katola, ngo agi yame-em nokkelo polik-pe,
 Bui nokke bedangem iru yepe;

3 Monamlo gogna kolokke aunge si,
 Rutum lokke bedangem moru-langka, buikke bedangem
 jondope molangka; 4 de kishape monamlo baptaij ɪla, pap
 ipui shu-nape ang muilal-shunam baptaij agom dem pogo-
 bila Joan bui ato. 5 Delo takam Judai-lok lang Jerusalem-

Mk 1. 1-4 1935

Abor Miri, or Padam Abor, is one of the mutually understood
 dialects of more than 100,000 Miri tribesmen and an undeter-
 mined number of Adis. The term Adi, meaning 'hillsmen', is
 used by the Padam, Minyong, Gallong, and other tribes in pre-
 ference to 'Abor', which means 'unruly'. The Miris live on the
 plains along the upper Brahmaputra. North Assam languages of
 the Tibeto-Burman family, Adi (Abor), and Miri are spoken in
 the North East Frontier Agency and northeast Assam, India, and
 in Tibet. Daphla is closely related linguistically.

1932 John 1938 Mark BFBS, Calcutta
 Translated by Dugyon Milang and reviewed by J. Selander, American
 Baptist Foreign MS.

1942 Gospels Acts 1 Corinthians 1951 John (revised)
 Khasi Jainta Press, Shillong
 Translated by J. Selander.

1968 John BS of India, Bangalore
 Revised by Dana Larsen.

MORA atai John Baptist wioubupu pannamánu-zeyna Judea itoe bo.

2 Eytoemáduk a-mahgoe-gun namai, ahkobe man Kah para! tahpú ia.

3 Koróra John poh Prophet Esaias wia eygamápu *peynah mora wahbia*, Itoe bo man tégina waráio kopóndupúdi poh *iteygári eygamá poh*, Ki-Eyboróri-gun éyma i-konegáduk, tohtza azánda eymátuduk iteymahdak, tahpu ia.

4 Koróra John weypohndoupu camel ípo yah: inwámuk weyjipu pakka-pipo: itópey locust-kailow weyjipu, teyútsán ouko nerra.

Mt 3. 1-4 1873

Acawiao, or Acawoio, is spoken by several thousand Indians living over a large area of Central Guyana. A Cariban language, it is related to Aracuna, Patamuna, Makuchi, Waiwai, and other Carib tongues spoken by Indians in South America.

1873 **Matthew** Society for the Promotion of Christian Knowledge, London

Translated by William H. Brett, a missionary of the Society for the Propagation of the Gospel. This was a translation in the dialect of the lower Mazaruni River area.

ACHI: CUBULCO

6

3 Xel jolajuj junab che u 'atbal tzij i ma Tíberio

Sear, are uri i ma Pons Pilat 'atol tzij pa tinímit Judey. Are uri, ma Eroda caj'atzil que aj Galiley, are u cha' Eroda, ma Pelip, caj'atzil que aj Iturey y que aj Tracont; i ma Lisánis are caj'atzil que aj Ablín.

2 Are uri, mam Anas y mam Caypa, che queb je cajwal sacerdot. Che i junab le, Dios xu tak u tzij che ma Wan, u e'ojol i mam Sacarí, e'o che jun ta'aj tz'inflic.

3 Ire xa'e pa tak j'yub chu c'u'el i ya Jordan. Cu p'ibaj wach i kajaaxic i ya p'iqu'wi, are seña re jachbal qui mac, aachbal qui mac. 4 Pacha (tz'ítpal pa l'ibr rumal i ajbil u tzij i Dios, mam Iaaya:

'O u ch'awbal jun ca atq'uin pa jun ta'aj tz'inflic:

Chi y'ijba i u be i Kajwal;

Chi auc'ba i u ch'ut tak be.

Lk 3. 1-4 1962

Achi is spoken by 30,000 or more people in south-central Guatemala. The term Achi was once used to designate all the closely related Mayan languages in south-central Guatemala (including Quiché, Cakchiquel, and Tzutujil, as well as Achi).

The Cubulco Achi dialect is common to the environs of the city of that name.

Diglot with Spanish

1962 **Luke** 1967 **Acts** 1968 **James** SB en Guatemala

Translated by Mary Shaw and Helen Neuenswander, WBT.

ACHI: RABINAL

7

1 Jewa' ri jekbal re ri utzilaj tzij re ri colobetajic re ri Jesucristo, Ruc'ajol ri Dios. 2 Ri k'alajisanel Isaias utz'ibam can wa': Cantak bi ri nutako'n chawach, pacha' cuyijba' rabe, —cacha'. 3 Y catataj ri kulaj re jun achi casiq'uinic chupa rulew catz'in-tz'otíc. Cubi'ij: "Chiyiba' ri be re ri Dios Kajawxel, chisuc'upij rube," —xcha'.

4 E'u chiri' xc'un ri Juan xoluya c'amoj ya' chique ri winak chwa rulew catz'intz'otíc. Jewa' xubi'ij: —Lic chi rajawaxic wi chic'ama ya', y chijala ribinic risilabic pacha' rimac ri'ix quixcolobetaj che, —xcha'.

Mk 1. 1-4 1966 (Recomposed)

The Rabinal Achi dialect is spoken by 20,000 Indians east of Cubulco, in south-central Guatemala.

1966 **Mark** (with Spanish) SB en Guatemala

Translated by John and Alice Brawand, WBT.

ACHOLI

8

1 NIKWODO me jiri pa Yecu Kricito, Wod pa Lubaga.

2 Macalo con gicoyo i lanebi lcaya niya,

Nen, an aoro lakwena mera i nyimi,

Mabiyubo yo meri;

3 Dwan gat mo madage i tim niya,

Wuyub yo pa Rwtot,

Wutir yo mere.

4 Lakana con obino, obatija i tim, kun tito nibatija me nigut pi niweko ginabala. 5 Lobo ducu me Judaya

Mk 1. 1-4 1933

Acholi, or Gang, is spoken with minor local differences of pronunciation by about 300,000 people. The tribe is generally contained within the Acholi District of northern Uganda, except for elements in adjacent Sudan. A Western Nilotic language, Acholi is related to Lango, Luo, and Alur. An attempt to prepare a Union Bible in a union language called Lwo, for use by both the Acholi and Lango people, was abandoned in favor of Scriptures in both languages.

1905 **Mark** 1906 **Matthew** 1907 **Luke** **John**

1914 **Gospels** (revised) BFBS

Translated and revised by A. L. Kitching, Church MS.

1921 **Gospels** (revised) 1928 **Acts** **Ephesians-Colossians**

Philemon **James** BFBS

Translated and revised by P. H. Lees, CMS.

1929 **Liturgical Gospels**

Translated by Roman Catholic missionaries.

1933 **New Testament** BFBS

Translated by A. L. Kitching, P. H. Lees, T. L. Lawrence, and H. F. Davies.

1 Acahi me lok maber pa Yecu Kricito.

2 Kit ma gicoyo i lanebi lcaya niya,

"Nen, acwalo laor mera i nyimi,

Ma en bigero yo meri.

3 Dwon gat ma winnye malogo i tim:

Wuger yo pa Rwot,

Wuyub gudo mere gicug atir."

4 Lakana Labatija onen i tim kun titi or me batija me nigut
ma kelo nigonyo bal. 5 Gibeile giwoto bote lobo Yudaya luji ki

Mk 1. 1-4 1960

The Lwo Scriptures were prepared to serve as a common Bible for the approximately 700,000 speakers of Acholi and Lango. This project was later modified in favor of Scriptures in both tongues. In the past, considerable confusion has arisen from the interchangeable use of 'Luo' and 'Lwo' in reference to tongues, tribes, and linguistic groups. The term 'Luo' (q.v.) is generally restricted to the Jo Luo people of the Kavirondo Gulf Region of Kenya. Although there are tribes in southwestern Bahr el Ghazal Province of Sudan who refer to themselves as Lwo, the term is here used to denote the Acholi and Lango tribes of northern Uganda. The Western Nilotic group of the Eastern Sudanic family, in which these tongues are classified, is also sometimes known as the Lwo Group. It is divided into the Southern Lwo tongues - Acholi, Alur, Adhola, Lango, and Luo - and the Northern Lwo - Anuak, Maban, Shilluk, and the Lwo of Bahr el Ghazal.

1960 Mark 1962 Genesis BFBS, London

Translated by E. Mildred Brown, Church MS, and a representative committee of Acholi and Lango people.

ADANGME

9

1. Ne Mawetse munyu ba Yona, Amitai bi o, go ke.

2. Te si ne oya Niniwe ma gwa a mi, ne oyafie kesi
le, edzaka eniyayamii ome basu ihemi!

3. Keke ne Yona te si kedze Mawetse hemi ne etufu
keya Tarsis loo he o egopue fo no keho Yopa ya,
ne eyana le ko ne eya Tarsis, ne ebawo he hio,
ne ebasse mi kemadze Mawetse hemi keho Yopa
ya.

4. Ne Mawetse ha kohio ne enya wa ko nya hia ge
wo o no, ne ahum gwa ko hu fia ge wo o no, ne
le o ka mumi sa.

Jon 1. 1-4 1935

Adangme is spoken by about 200,000 people in coastal areas of extreme southeastern Ghana, between Accra and the mouth of the Volta River. It is a Kwa language, related to Ga and Krobo.

1935 Jonah Printed privately, Durlach

Translated by Eugene L. Rapp.

Selections translated by Roman Catholics are reported to have been published later than 1935.

1 JÉSUS-CHRIST, NYAME étehi yi étehi
amani krèkrè èm; 2 é sè l'èkè NYAME é
kómnia es ESAÏE li kok n'é lèl èm: Ekenn,
m'erm em étehi ermes n'étehi anyim, éké
libo likok n'étehi éjagb; 3 égun niam é
lébl am ikun apibr èm: Kok Es kotoko
étehi éjagb, kok n'étehi éjagb gningnim.
4 Éké JEAN loouo n'am ok agun midjinou
apibr èm, étin n'am dad erm itinn é midjio-
kounou lélé looun ap étehi odad. 5 JOUDE

Mk 1. 1-4 1929

Adjukru, or Adyoukrou, is spoken by about 20,000 people in the Dabu area of southern Ivory Coast. A West Atlantic language, it is linguistically related to Bullom, Kissi, Limba, Temne, Wolof, and possibly Fulani, although geographically separated from them.

1927 Mark Librairie Protestante, Porto Novo

Translated by three Africans, under the direction of E. de Billy, Wesleyan Methodist MS.

1929 Mark BFBS

Translated by W. Balmer, assisted by E. de Billy, Joseph Ouendo, and Grace Dunham.

1934 Acts BFBS

Translated by E. de Billy and Grace Dunham James.

1938 Luke BFBS

Translated by E. de Billy, J. Djedjro, M. Esmèl, M. Akemèl, and G. Njessa.

1954 Matthew BFBS

Translated by T. A. Fenton, Methodist Mission.

1957 John BFBS

Translated by E. de Billy, L. Lasse, M. Esso, and J. Mol, Methodist Mission. Reprinted 1967, BS in West Africa, with French.

ADZERA

11

Jesus Kristus (Anutu Naruŋ gan) sisip' bini waiŋ gan an, ʔibi profita Jesaja jakar ibiani 'Watsagan i, dzi nataŋin aŋira gaŋ' namuŋ' i ago i

tipa o sanabam. ʔNifun maŋan ino' imiŋ' nam dadauntan ibiani "Watiŋ Nifutsarif sanaban da wasama sanampuŋ gan naruŋ."

ʔJohanes ruruba garam intoap imiŋ' nam dadauntan, da iragi wasi i garam nida naŋ gan maisan wasi da ji'a mpuŋ parima i ruan, i siata naŋ gan maisan rai. ʔDa garam

Mk 1. 1-4 1968

Adzera is spoken by about 12,000 people and understood by some 3,000 more, in the Markham Valley, Morobe District, Territory of Papua and New Guinea.

AEKYOM

12

1. God ya Kya Yesu Keriso ya swa waenukin komdura hupe ho. 2. God ya t'ya daemin kru lsaiah himike k'imité:

Daeryi, no swa hoe sa tenen kru pru yatum gu dima tikraha yo gwa ten homrada. 3. Kru ho ko dei dure haka hirike urite, Yomkra ya ten gwa yo dima duma homra dite.

4. John Baptist kru ho ko yo kuta dei dure haka t'ya daema hete. Ya t'yete, ten homene me wai mga yen kesu ko hweke hamaha din k'ronam deka

Mk 1. 1-4 1958

Aekyom is spoken in the area of the Upper Fly River, in the extreme west of the Territory of Papua and New Guinea.

1958 **Mark** 1964 **Acts** Unevangelized Fields MP
Translated by Mr. & Mrs. A. B. Tucker.

AFRIKAANS

13

KESTELL AND OTHERS

1 DIE begin van die evangelie van Jesus Christus, die Seun van God. **2** Soos geskrywe is in die Profete:

Kyk, Ek stuur my boodskapper voor u aangesig,

Wat u pad voor u uit sal regmaak—

3 Die stem van een wat roep in die woestyn:

Berei die weg van die Here,

Maak sy paaië reguit!

4 Johannes het gekom en was besig om te doop in die woestyn en die doop van bekering tot vergifnis van sondes te verkondig. **5** En die hele Joodse land

Mk 1. 1-4 1948

Afrikaans is one of the official languages of the Republic of South Africa, developed from the language of the Boers, Dutch immigrants who arrived in the middle of the 17th century. It is spoken by more than 2½ million people, both of European and African descent.

The first attempts to reduce Afrikaans to writing were the result of a desire to produce the Bible in this language. As early as 1872 a Dutchman, Arnoldus Pannevis, a teacher at Paarl, argued that the Dutch Bible was virtually a closed book to the Afrikaans-speaking population. In 1875 *Die Genootskap van Regte Afrikaners* (the Society of True Afrikaans) was founded, with the primary purposes of teaching their countrymen to 'write as you speak' and of translating the Bible. The literary organ of this Society was edited by the Rev. S. J. du Toit, who translated several Books of the Bible before his death in 1911.

1893 **Genesis** 1895 **Matthew** 1898 **Revelation**
D. F. du Toit, Paarl

Translated by S. J. du Toit and others. Also published were *Song of Solomon, Mark, and Acts*.

1920 **Hosea** **Jonah** **John** Publisher unknown

1922 **Gospels** **Psalms** 1929 **Gospels** **Psalms** (revised)

1933 **Bible** BFBS, Cape Town

Translated and revised by a committee, including J. D. Kestell, B. B. Keet, J. D. du Toit, and others.

1941 **New Testament** (corrected) 1953 **Bible** (revised)

BFBS, Cape Town

1907 **Psalm** Paarl Drukkery

Revised and corrected by representatives of the three Dutch Reformed Churches, under the direction of J. D. Kestell, B. B. Keet, J. D. du Toit, E. E. van Rooyen, and H. C. M. Fourie.

AGNI

14

1 Ehika ti Jésus Christ, Nyamian yi wa biésua ni, yi amanian kpa yi bóbóliwa.

2 Ka bo Esaie, Nyamian nwa dyudoywé hrelí ka:

Nian, mi sóman mi ngalié kanfwé wo nyunu
Bo o ba siésié wo atin.

3 Ania bié bo o tiani wo katyé nu ka:

Amo siésié Mian yi atin iye amo tindyé yi.

4 Jean o wali, o soni wo katyé nu; iye o hani adywni katyiliwa soniniwa yi wón dyori bo o ti téfatyéliwa. **5** Judé yi mainvwé oní Jérusalemfwé

Mk 1. 1-4 1965

Agni, or Anyi, is a collective term applied to several tribes inhabiting the Ivory Coast east of the Bandame River, and the adjacent border regions of Ghana. The Agni dialects, which include Afema, Anta, Anufo, and Nzima, are spoken by about 80,000 people. Belonging to the Kwa group of languages, the Agni dialects, all mutually intelligible, are related to Baoulé.

1927 **Mark** Librairie Protestante, Porto Novo

Translated by A. B. Dickson, assisted by Fiam, an Agni.

1965 **Mark** SB en Afrique Occidentale, Abidjan

Translated by Bill Jones, Free Will Baptist Mission.

AGTA

15

1 A te nektelluan orow itte yn bode te iten Knné ne Gellileya. A itten ten ya hine ni Hesus.

2 A nagowi hepe ig Hesus ikid na Italdunekiida te bodeen.

3 A sengow meafut na ya binereyengan. A neber ne hine ni Hesus tentu, "Awaa na te binereyengde," kunna.

4 "Anu ya oamus teyak, Ine, awene pere dumatang na nekdattokku," kun ni Hesus tentu.

Jn 2. 1-4 1962

Agta is spoken by about 600 semi-nomadic Negritos living in Cagayan Province, northeastern Luzon, Philippines. A Philippine Malayo-Polynesian language, it is spoken in two dialects – Southern Agta, numerically the more important, and Northern Agta. At least four other dialects are spoken within this tribe, which numbers about 2,000 in all.

1962 John (tentative) SIL, Philippines
Translated by Mr. & Mrs. Roy Mayfield, WBT.

AGUACATECO

16

- 1 Cha'tzun bän xe'tzibil balaj stzibil Jesucrist yi
Cy'aj! Ryos.
- 2 Chi tz'iban cyen tak'on Isaiäs yi nachol Ryos:
Yi jalu' tzinchake' nin yi inchakum tsawutz tan
nic'se'n yi abe' tsawutz.
- 3 Na xch'in jun te'u'l jun ama'l tz'inunin tu': Nic's
wak yi be' kaJcaw chij. Yups wak e'chik k'ab be'.
- 4 Na tzan Wa'n tan bautisari'n le jun ama'l
tz'inunin tu'. Na txol yi bautiamtz le ju xtxipe'n.
ajtzak'l tan stzajse'n il.

Mk 1. 1-4 1958

Aguacateco is spoken by 7,000 to 8,000 people in and around the village of Aguacatán, in eastern Huehuetenango Department, Guatemala. Aguacateco is a Mayan language.

Diglot with Spanish unless noted

1958 Mark 1960 Acts ABS, Guatemala
1964 I Corinthians Titus James (Aguacateco only)
1965 Luke SB en Guatemala
Translated by Harry and Lucille McArthur, WBT.

AGUARUNA

17

- 3 TIBERIO CÉSAR inamin makiehik
dauwín amuá mijantín, aiye Poncio
Pilato Judeanum inamin, Herodes Galilea-
num inamin, ni yachi Felipe Itureanum
nunka Trakonitenum inamin, Lisanashkam
2 Abilinianum inamin, nuadu' natin sacer-
dote ainau Anás, Kaifasje, Apajuí chicha-
muen tajiú Juanan Zakarias uchinu uín-
3 shunum pujáu. Ni wiu ashí matsante-
num Jordanum, chiehankantak bautizantín
4 utsamaten tunáu ishiakmun; numamtuk
aganmauwe Isaias nakapmau ainau papi-
num:

Lk 3. 1-4 1942

Aguaruna is spoken by about 10,000 Indians along the Marañón River, between the Nieve and Apaga rivers in Peru. Aguaruna is a Jivaroan language.

1942 Luke BFBS

Translated by Mr. & Mrs. Roger Winans, Nazarene missionaries.

1963 John James 1966 Acts 1967 Titus I John
1968 Colossians-2 Timothy SIL, Yarinacocha
Translated by Jeannie Grover and Millie Larson, WBT.

AINU

18

- 1 Kanni Poho ne Yesu Kiriato koro pirika shongo
heashi anbe.
- 2 Uweingara guru Isaya kambi kata chieshinnuye wa
an korachi,
Ingar'an, e nanuhu kotchaketa,
E kon ruhi etoko-olki guru ku shongo kore guru ku omande;
3 Nup otta sinu hawe anu wa ye,
Uterapa ruhi etoko-olki,
Koro spkash ru kuwanno kara yan,
- 4 sekorobe ne. Yoannes ek, aige, nup otta baptisma
kore hine chikokotpak atusare guru yaikokotpak kuni
5 baptisma eupaskuma ki. Orowa, Yudea moshir'ebitta

Mk 1. 1-4 1897

Ainu, meaning 'human being', is spoken by about 10,000 inhabitants of Hokkaido, Japan, and of extreme southern Sakhalin Island. Although the Ainu were a great and strong people in the 8th century, when they fought with the Japanese for possession of the islands, the population has declined through war, disease, and assimilation. An agglutinative language, Ainu has not been definitely related linguistically to any other tongue.

1889 Jonah Matthew 1891 Mark Luke John BFBS,
Tokyo
1893 Galatians-Philippians 1894 James-Jude
1896 Psalms 1897 New Testament BS Committee,
Yokohama
Translated by J. Batchelor, Church MS, who began work among the
Ainu in 1883.

AKHA

19

TUN JAW VERSION

1. A, hpo'e, miyeh' e'u: tya, ma' Cao Yesu
Hkri e'u: la, hk'a cheh' e'u: daw, hkaw, a dawn,
beh: e'u: ga' kaw'. 2. A, hpo'e, miyeh' e'u:
tzawn' zo'e, mi, ma: g'a, I sa ya e'u: suh, i'o,
hti, hum, la, hk'oe' bo, hta, e'u: lo, e'h' naw,
e'u: ga' ma: hti, hkawn a'wn la, sa, e'u: haw:
she' naw, e'u: meh, hu: nga, e'u: g'a, hk'eh'
hti, g'a, hk'eh' g'eh, e'u: ma:. 3. Baw' tsawn,
a'wn a'yaw, a' e'u: hte' sa' yaw, k'a-eh gu' aw'
neh: Saw'n, Hpa, Yesu e'u: ga' ma: la, sa, yaw,
a, yaw, e'u: ga' ma: deu, a'wn daw' cho'e: ni:
la, sa, yaw, (I saya 42:3). 4. Yo han i' cu,

Mk 1. 1-4 1939

Traditions of the Akha tell of the legendary descent of the entire people from seven brothers in Yunnan, China. Also known as Kaw, or Ko, the more than 100,000 Akhas live in adjoining

areas of China, Laos, Burma (40,000), and Thailand (25,000). The Akha language is a Tibeto-Burman tongue, related to Lisu. Since the Akhas had no alphabet of their own, the phonetic characters and marks were developed in the 1930's by the Rev. J. H. Telford.

1939 **Mark** Scripture Gift Mission, London
Translated by *Tun Jaw, a Karen preacher, under the direction of J. Haxton Telford, American Board of Commissioners for Foreign Missions.*

1955 **Mark** BFBS, Rangoon
1965 **John** 1966 **Luke** BFBS, London
1968 **New Testament** BS of Burma, Rangoon
Translated by *Mr. & Mrs. Paul Lewis, American Baptist Foreign MS, aided by Sala Mose and a committee.*

AKUNAKUNA

20

- 3 Efebi ge enom jin ye Tiberius Sisar ugonon onun, Pontius Pilat unuñ ugonon onun ikpe Judia, Herod ugonon onun Titrark Galili, Filip waka-e unuñ ugonon onun Titrark Itruria ma omoñ Trakonitis Lysanias ugonon Titrark 2 Abilene, Anas ma Kaifas anuñ agono inun Prist, orok Abasi ukpi Jon gwañ Zakarias 3 ge desert. Ešanwe aye Jon usufo ge edudu gboğbori ge ibep Jordan utama baptism efigon 4 evovono, ma emo agwa oven ubi; ne emo ajeg ge ñwed orok profet Isaiañ, are,
Emen osom ye eveme ge desert, ura,
Añoñ etu Onun,
Ana etu-e enoro.

Lk 3. 1-4 1894

Akunakuna, or Okurikan, is the most easterly of the Ijo dialects. It is spoken in Calabar Province of Nigeria.

1894 **Luke** National BS of Scotland, Edinburgh
Translated by *James Luke, Free Church of Scotland Mission.*

ALADIAN

21

- 1 Jesu-Kris, Ōwo Ui, ne aka do ñkrubo e me.
2 Hã omule ye mlẽ owonidzi Esai uru lome:
Me wa me okohũ wabo, okohũ vẽ edziwu.
3 O n'ahã vẽ nevri lo; esuva tã ke dziku inuwi:
Y'ahã Ebizewrõ nevri lo akràkrã o koylõ.
4 Jã tãro, ne wa wrõ itchi kru inuwi zetĩ ne do yo, yo mbroe sãtchrõ baptẽm owoaka, oye bi yo egbã ye tohe yo.

Mk 1. 1-4 1937

Aladian, or Alladian, a Kwa language related to Atche, is spoken by about 10,000 people in extreme eastern Ivory Coast. The Aladians live on the narrow peninsula which extends more than 75 miles across the mouth of the Ebrie Lagoon and seldom exceeds a few miles in width.

1937 **Mark** BFBS
Translated by *Joseph Ouendo, a pastor from Dahomey.*

ALANGAN

22

- 1 Anda in parakayan in maal pag berita Iso Kiristo, in Bodang Diyos.
2 Kataw in solat sa aklat Isayas in agpamarita in betang sa Diyos, koyen,

Baanda, kangay siyogo in kangay sogowan sa kaimo tokawan, Matang agpakapiya kaimo dalan.
3 In agiplaong osai ka agpango sa moyod, keyen, Pakapiyaen kamo in dalan Kapwan. Toronen kamo in kansiyog manga dalan.

- 4 Owan in agpamaotismo lomwas sa moyod agpaalam, keyen, Kailangan baotismowen no biyenglay wa in daet, matang piyadaing 5 in manga daet. Kalbas in boo asin pag

Mk 1. 1-4 1962

Alangan is spoken by about 3,000 Mangyan in upland central areas of Mindoro, Philippine Islands. (Mangyan means literally 'woodsman' or, in general, 'pagan' or 'animist'.) Alangan is a Philippine Malayo-Polynesian tongue, one of at least eleven distinct languages spoken on Mindoro, the seventh largest of the islands of the Philippines.

1962 **Mark** Philippine Bible House, Manila
Translated by *Miss J. M. C. Brown, Overseas Missionary Fellowship.*

ALBANIAN: CALABRIAN

23

- N**D'ATÓ dit prana erõ Janje Tista te predikárneje te ermi i Judës,
2 E tue Òn: Metanóweni: pœ u-kjas rregjria e kjielvet.
3 Pœ ki rãt ai, tãr kje Òn ka Isaiã profeti tãr Òjje: Vudza e atlje tãr Òrrët te ermi: Dertoni uđen e Tin-noti: beñi te drëkjta karurat e tije.
4 Janji stesou prana kiã te vësurra e tije kjiime kumeli, e nje bres ljekurie te mosi tije: te ngrenit e tije iã kurkaljetoc, e midljte t' eger.

Mt 3. 1-4 1869

The Calabrian dialects of Albanian are spoken by more than 100,000 Albanians in Calabria, 'the toe of Italy', and Sicily. (See Albanian: Gheg.)

NOTE ON PRINCE LOUIS-LUCIEN BONAPARTE PUBLICATIONS

Prince Louis-Lucien Bonaparte, the son of Lucien, second brother of Napoleon, was keenly interested in philology and especially in the dialects of Europe. During the middle of the 19th century he had translated and published at his own expense portions of the Bible in more than sixty dialects of English, French, Italian, Spanish, Portuguese, and in the languages of Russia. In most of these publications, the Song of Solomon or St. Matthew was the portion selected, printed singly or with other portions. They were published in limited editions of 250 copies or less.

Traditionally, these dialects have been included in bibliographies of this type, even though some have disputed their inclusion as being more germane to antiquarian interest than to linguistic or missionary record. They are included here primarily as representing the only printed examples of dialects now in disuse, or as first portions of Scriptures in certain languages, and as such are listed in the historic language count kept by the United Bible Societies. All these publications have been designated 'Bonaparte' with referral to this page for notation.

ALBANIAN: GHEG, SCUTARI 25

N'AT'Ò ditt er' Gniòni Pagheues tui predikue n' sekretii t' Chitniiis.

2 E tui ẓẓan: Bāni poennessen: p̄se u affrue r̄ymia e ciēzvet.

3 P̄se k̄s ūset ai, i zili ūset ẓẓaun prei Isies profetes, ci ẓẓot: Ēāni i atii, ci bertēt n' sekretii: Bāni gadi rugljen e Tenzit: d̄reitoni rughinat e tii.

4 E ai Gniòni kiscte petkun prei kimese d̄evēvet, e gni r̄up̄ k̄uret r̄rēẓ m'nii t'vet: e h̄ja e tii iscin kazzalezat, e miālt i egher.

Mt 3. 1-4 1870

This local Gheg dialect is spoken in the Lake Scutari region of northern Albania.

ALBANIAN: GHEG 24

1 T̄ q̄ s̄lūmii' e unḡillit Iesu-Kristit, t̄ q̄ Birīt Per̄ndis̄;
2 sikundr̄ ẓ̄st̄ ẓ̄krūm̄ nd̄q̄ profet̄it, "N̄go un̄g ke po d̄ergoy
ōnḡul̄ig t̄om p̄rpara f̄sk̄es s̄'ate, ai k̄a m̄e ndr̄ekun' ūd̄en̄g
3 tando p̄rpara teje". Z̄ān' i at̄i K̄i ger̄ōēt nd̄q̄ ẓ̄kret̄inḡt,
B̄āni gati ūd̄en̄' e Z̄otit, b̄āni tugat' e at̄i t̄e dr̄ēit̄a".

4 Giōnni īst̄e tuo paḡezūm̄ nd̄q̄ ẓ̄kret̄inḡt, ende tuo
5 predikūm̄ paḡezim̄ pendim̄ p̄r nd̄eḡes̄n' e f̄ayvet. Ende

Mk 1. 1-4 1869

Albanian is spoken by about 1.5 million inhabitants of Albania, by another million in adjacent Greece and Yugoslavia, southern Italy, and Sicily, and by almost 100,000 in the United States. In the mountainous Adriatic nation that was once Illyria, Albanians speak a language thought to be a form of an earlier language once common to the Illyrian tribes, although there is scant proof of the derivation. The dialects of Albanian are, nonetheless, generally classed with the extinct Illyrian and Thracian tongues in the Thracio-Illyrian language group, the smallest (numerically) subgroup of the Indo-European language family.

Known as Shqip, Albanian is spoken in two main dialects, Gheg in northern Albania and Tosk in the south, the Shkumbi River serving as a general dividing line. The Albanian dialects of Italy are most closely related to Tosk.

Although three different forms of writing were in local use in Albania during the 19th century, a Roman alphabet was officially adopted in 1908. It has generally replaced the modified Greek character that was once employed, especially for Tosk.

ALBANIAN: SICILIAN 26

TEK atō ditte pri jerdi Džuan Batista tui hijeruar̄e te disert̄i i Džud̄e.

2 E tue ẓene: Bani pendese: se u-kjase m̄b̄v̄et̄ia e k̄jcyiavet.

3 So ki īst̄ ai, t̄e k̄le r̄r̄f̄ire k̄a Isania profeti t̄e ẓōe: Zeri i at̄ij̄e t̄e d̄ret̄ t̄e d̄is̄ert̄i: Dertoni uem̄ e Tinzoti: ndr̄ek̄jeni ẓ̄ōinet' e tīj̄e.

4 E ai Džuan k̄is̄ te v̄es̄uren̄ e tīj̄e k̄j̄m̄es̄e gamile, e n̄je b̄res̄ k̄iur̄ie r̄r̄ē m̄is̄ite tīj̄e: e k̄j̄var̄ria e tīj̄e īsen̄ kart̄s̄alet̄se, e mīījet̄ t̄'eger̄.

Mt 3. 1-4 1868

This is the Albanian dialect of Piana de' Greci, an Albanian colony in northwestern Sicily.

ALBANIAN: TOSK 27

TE-NISURIT' e unḡillit t̄e un̄e tek po d̄ergonj̄ ēnḡj̄ell̄in̄e
J̄iau Kris̄tit̄, t̄e Birīt t̄e t̄'im̄ p̄rpara faq̄es̄s̄' ate, i-cili
Per̄ndis̄; Sikundr̄ ẓ̄st̄e dot̄e ndr̄eq̄n̄j̄e ūd̄h̄en̄e t̄'ēnde
sh̄kr̄ūar̄ē nd̄e prof̄it̄it̄, „Na p̄rpara teje.” Z̄er' i at̄i q̄e

bërtet ndë shkretëtirët, Bëni grati udhën' e Zotit, bëni të drejta rrugat' e atit."

Joani ishte dyke pagëzuarë

ndë shkretëtirët, edhe dyke lëgësuarë pagëzim pendimi për ndjesën' e fajetvet. Edhe ditë nën tek ay gjithë vëndi i

Mk 1. 1-4 1920

GREEK CHARACTER (MODIFIED)

Τὴ νύκτιν ἔσθ' οὐρανὸν Ἰουδ-Κρίσ-
τι, τὴ βίαν Περσίδος: σὺνδρός
ἔστι σαρδῶν νῆς προφῆται, «Νῆ
ὅς τε πο ἐργῶν ἐργάτης ἱ ἐμ
περσῶν φάλαξ σάτε, σὺ δὲ
νδρῶν δόξας τῆνδε περσῶν τῆς»
«Ζῆρ σπὶ κα βερῆτ νῆς σαρῆται,

Ἐν γὰρ ὅδ' ἐν ἑλῶνι, ὅνι ρῶ-
γὰτ' ἐπὶ τῇ ἀρῆτῃ.»

Joāni lëte tēse pagëzuarë vës
shkretëtirët, edë tēse lëgësuarë pa-
gëzim pendimi për vëdjesën' e fā-
letvet. Edë gjithë bēndi i Jōdēs
edë Jerosolūmītēs dōlōnēs tek sō,

Mk 1. 1-4 1879

The Tosk dialect of Albanian is spoken south of the Shkumbi River, in Albania.

Modified Greek Character

1824 Matthew (with Greek) 1827 New Testament (with Greek) Ionian BS, Corfu

Translated by Evangelos Mexicos; revised and edited by Archbishop Gregory of Euboea.

1868 Psalms 1878 Matthew 1879 New Testament

(revised) 1880-1884 Genesis Exodus Deuteronomy

Proverbs Isaiah BFBS, Constantinople

Translated by Constantine Christoforides; adapted from his Gheg version (unpublished).

Roman Character

1889 Genesis Matthew BFBS, Bucharest

1895 Psalms (Greek character) BFBS, Constantinople

1910 New Testament (actually 1913) 1912-1914 Genesis

Exodus Deuteronomy Job Proverbs Ecclesiastes BFBS,

Monastir, London

Translated by Gerasim D. Kyrias and A. Sinas, using a modified Roman orthography suitable to both Albanian Muslims and Christians.

ALEUT: KODIAK

28

CYRILLIC (OLD) CHARACTER

ТѢСНѢН ГИМНѢ ТАН-
ЛѢН ПѢАННАКѢ П Г А И Х-
КѢАХТѢА АНКѢААХТѢАЛѢСН
ПѢАНАМѢ ШѢАНГѢАНАЗ
БѢ. ЧѢАН НѢУХѢЛѢН: КН-
НѢНГѢНАХТѢА ТѢАДѢАНКѢ
КАѢ ААДѢКѢ АНГАН-
КѢУЧНѢКѢ КНАХѢАКѢ.
ГѢ. ТАДѢАНКѢ КАѢ ДѢНѢ
ТАДѢНГѢААХТѢКѢАНАУѢ-

АН-КѢАНААХѢА ПАДѢАНАМѢ
НИНАНАМѢ, НѢУХѢЛѢН: ГИМН
КААХѢААХТѢА ШѢАНГѢАНАЗ
ААХТѢА АНХѢН ГѢУШѢ-
ДАМНѢА, ЧѢАН АНХѢААХТѢН
ААХТѢАТѢА ДѢНѢНѢ.
ДѢ. НѢАНАМѢА АГѢАБѢСѢ
УНАПѢАНАМѢ НѢАНТѢНѢКѢ,
КНААДѢАУШѢН АМѢМѢКѢ
КНААДѢАНАМѢ, ГИМН-

Mt 3. 1-4 1848

The Aleuts number 15,000 or more on the islands of the Aleutian chain and the adjacent Alaskan mainland. Although of the same linguistic and racial stock as the Eskimos, the Aleuts were originally closer in culture to the Indians of northwestern North America. The Aleut tongues are divided into two general categories: the Eastern group, spoken by about 11,000, including the dialects of Unimak, Unalaska, and Kodiak islands, and the Alaskan Peninsula; and the Western group, spoken by less than 5,000 Aleuts on the islands from Unmak and Atka southwestward. Some of the Western Aleuts have been settled by the Russians on the Commander Islands.

The Kodiak dialect of Eastern Aleut represents the usage of the Aleuts of Kodiak (called Kodiak) Island in the middle of the 19th century.

1848 Matthew (with Slavonic) Holy Synod Press, St. Petersburg

Translated by Ilya Tizhnov.

ALEUT: UNALASKA

29

CYRILLIC (OLD) CHARACTER

ДѢ. НѢУХѢН ¹⁾ ПѢАНАМѢ ПѢАНКѢ НѢАНАМѢ КНѢТѢНТѢАНАКѢ АМѢ- АНАМѢ НѢАНАМѢ ТАНАУГѢАНА- ГѢАНАМѢ АНАМѢ ПѢАНАНАМѢ ²⁾ БѢ. ТѢУХѢАНАМѢ: ГИМНѢ АНАНА, ПѢГѢУМѢ АНАНА АГѢ- АНА АНѢНГѢАНА МѢАНКѢ. ГѢ. НѢАНА АНАМѢ ПѢАНАНАМѢ НѢАНАМѢ ААА НѢУХѢАНА, ПѢУХѢ- ТАНАМѢ ³⁾ ПѢАНАУГѢАНАМѢ	АНКѢ АНАМѢ НАУГѢАНАМѢ ⁴⁾ ПѢНѢ: ПѢГѢУМѢАНА АНАНА АГѢ- ХѢАНАУГѢАНА, КАНАУХѢ НѢАНКѢ АНАНАНАНА АНАНАНАНАНАНА АНАНАНАНА. ДѢ. ТАНА ПѢАНАНАМѢ АНАНА- АНАМѢ ПѢНГѢНѢ АНАНАНАНАМѢ ⁵⁾ НАНАНАМѢ НАУГѢАНАНАМѢ, ПѢАНА АНАНАНАМѢ КАНАУХѢ НАНАНАМѢ ТАНАНАНАМѢ НАНА НАНАМѢ АНАНА
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Mt 3. 1-4 1840

The Aleuts of Unalaska Island speak a dialect of the Eastern group of Aleut tongues.

1840 Matthew (with Russian) Synodal Press, Moscow

Translated by John Vennyaminoff, Russian Orthodox missionary. Included in this volume are footnotes giving variant forms of terms as used by the Aleuts of Atka Island.

1902-1903 John Luke Acts New York

Translated by I. Pryan.

ALUR

30

1 TTANGAMBERE mi lembanyong'a ma jubott ko pa Yesu Kristu, ma Wod Mungu.

2 Cil calu egore i Isaya ma jabila kumae,

Nen, aoro jakwenda para i weng'i,

Ma biyiko yo peri;

3 Dwand ng'atu m'ubekok akoka i yamba kumae,

Wuyik yo pa Rwott,

Wutur yo pare;

4 Yohana bino, m'umio baptusi i yamba man eyero

pi baptusi mi lokocwiny mi wekodubo. 5 Ng'om mi

Mk 1. 1-4 1933

9

Diglot with Spanish

1953 **Mark** Tipografía Indígena, Cuernavaca

1955 **Acts** 1961 **John** ABS, Mexico

1963 **James** 1-3 **John** 1964 **Luke** **Titus** 1965 **I Corinthians** SB en México

1997 **Romans** 1968 **Acts** (revised) SB de México

Translated by *Cloyd and Ruth Stewart, WBT*.

ANAL

37

- 1 Asapavān Chapa Jesu Krista ki, iṭha pena vapa ṭhun na.
- 2 Lerni Isaiā thimzōqby thung vana pazō luluwng, "Asukhin, nang ahlam iṭo hrang, ning aduhāng karniṣo kasō val;
- 3 Pāmde thung arol akkeh iōng tung; nang hin Puruwng hlam to apathim khin, tuwng vahlam to apa ṭun khin—"
- 4 Baptis iṭocha Johan to pāmde thung pālār nu, baptis ṭoso palung peteh so athi pihling nahrang ki pemin synu.

Mk 1, 1-4 1960

Anal is spoken by more than 12,000 people in southeast Manipur, India, and by others in adjacent Burma. Also known as Namfau, Anal is classified linguistically within the Kuki-Chin group of the Tibeto-Burman languages. Although generally linked with Hallam and other Old Kuki tongues, similarities with Lakher, Moyon-Monshang, and Lamkang are noticeable.

1949 **Mark** BFBS, Rangoon

Translated by the Rev. *Denkunga*, a Methodist preacher, and *Bekung*, an Anal.

1958 **Luke** 1960 **Matthew** **Mark** 1961 **John**

1962 **Acts** BS of India and Ceylon, Bangalore

1966 **Romans** BS of India, Bangalore

Translated by *Monotongsin*, R. *Mono*, and W. S. *Beemung*.

ANEITYUM

38

NATUPUN intas-upena vai Iesu

Kristo, Inial o Atua;

2 et idivaig eris upyi aged a tipu

profeta, um ika, "Ek idim abrai

nabeca unyak ainyak mika yi ulup

iram, etpu ahped nefalaig vai eue

aien?"

3 "Nobran tah et ethi etpu ahlaig

aien an namaṣacen, um ika, Akumu

ahped nefalaig vai Ihoṽa aṣaus, um

ago yi atoh olalaig vai yin."

4 Ia um baptiso ira aiimi a Joanes

an namaṣacen, um asupteṣnaig na-

baptiso, mika eri adumoj anliim-

mopure, va ubpu eti ara nedo has

ura.

Mk 1, 1-4 1863

Aneityum, the most southerly inhabited island of the New Hebrides, has only about 250 inhabitants. Aneityum is a Melanesian language.

1853 **Mark** Printed privately, Sydney

1856 **Matthew** MP, Aneityum

1857 **Luke** **John** **Jonah** BFBS, London

1858 **Acts** **Galatians-Philippians** 1860 **Genesis**

MP, Aneityum

1863 **New Testament** BFBS, London

1865 **Psalms** Printed privately, Halifax

1879 **Old Testament** BFBS, London

Translated by J. *Geddie*, United Presbyterian missionary, John *Inglis*, Reformed Presbyterian missionary, and J. *Copeland*, London MS.

ANGAL HENENG

39

1 Njises Karas obu Ngaoron* isi ora hayao, obun Tema Ebe pibnao bisao o lowaong pangoklwaebe. 2 Ngaorom kisao ub, Aseyam mbuk waeb ngub bu wisesa:

Pangoklwaebe. Nao isi oboklao ko nao angal kam pu lowao aol nim ombes pu lowao. Angal kam pu lowao aolom nao isin poklao harer bu ware haklao. 3 Obum llaob sul kor bubur lao ub, Aoraon harer oborob tunje bu ware haklwaebe ko kao kaloklao.

Aseyam angal mini aol habur, ngub waeb bu wisesa.

4 Njan obum mbabtas biyao aol habur, llaob su bor pisesa. Llaob su bor pobur kisaon, tenaol hambun bor kakt: Ini hambun inin kone baol monoklwaebe. Baol menaem sin, inin korob bismi sao inin kone bor wiyao o, Ngaorom kunaklao, mbabtas buklwao ko kao kalisesa.

Mk 1, 1-4 1967

Angal Heneng is spoken by about 40,000 people in the Mendi Lai and Nipa areas of the Southern Highlands District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1967 **Mark** BFBS, Canberra

Translated by V. *Schlatter*, Apostolic Christian Mission.

1968 **John** BFBS in Australia

Translated by Mrs. R. *Reeson* and Mrs. C. J. *Keightley*, Methodist Mission.

ANGAS

40

1 BIDIR ki Ṣik da rit rit ki Jesu Kristi Dyem ki Nen. 2 Ko me mwa ran n'dihn litafi ki anabi Isaya, Ha ne, nan po lep ki n'go-lep fana pōkin ha, ko me nyi met dihr ki ar fa; 3 Do ki n'go-nan pi n'dihn tiṇ, li te, Wu dihr ar ki n'De fu, wu cin ar kinyi kin kin; 4 Yohanna ji me nyi po cin ki baptisma dihn, tiṇ, nyi po cin ki ṣiktok ki baptisma ki tuba har sir ki ṣikbis. 5 Ke yil

Mk 1, 1-4 1916

Angas is spoken by an estimated 50,000 people in the Pankshin area of Plateau Province, Nigeria. The Angas, or Karang, are sometimes grouped according to Plain and Upland groups. Related Chadic languages (dialects) are spoken by the Sur and Gemai, or Ankwe, tribes.

يَعْنِي أَنَّهُ نَتُ كِ وَوَي نَ نَيْتِ يَوْ. ٣ بَا
 يَنْ نَانُو نَ وَيْنَو وَ كَبْ جَ يَيْ نُؤْ كِبْ نَا
 أ دَوْتِ كِ وَانْ شَيْل. بَا دَوْتِ مَرَو وَ دَوْتِ
 كِ وَوَي كِ كَوَاد مَ يَيْسْ كِرِسْت. ٤ نَ يِي
 جُورَو كِ پَر نَا مُتْ يِوَنِي مَرَو نُرْ كَر.

1 Jn 1. 1-4 1960

Anuak, known as Yambo in Ethiopia, is spoken by about 40,000 people. The Anuaks are a river people, living in southwestern Ethiopia along the Akobo, Baro, and Gila rivers, and on the Akobo and Pibor rivers of the Upper Nile Province of Sudan. Anuak is a Western Nilotic language, related to Maban and Shilluk.

Tentative mimeographed editions of Mark, John, and Acts were distributed in 1950.

Roman Character unless noted

1956 **Matthew John Romans** 1959 **I Thessalonians**—

2 **Timothy James**—2 **Peter** 1959 **John** (Amharic character) ABS

1959 **I John** (Amharic character) Baptist MP, Hagere Hiwot

1960 **John Acts** (revised) 1960 **I John** (Roman and Arabic script) ABS

1962 **New Testament BSS** in Sudan, Khartoum

1965 **New Testament** (Amharic character) American

Presbyterian Mission, Addis Ababa

Translated by Harvey T. Hoekstra, American Mission.

APACHE: WESTERN

44

1 **Bik'ehgo 'ih'i'nañ bi'Ye'**, Jesus Christ, baa na'goni'fif baa gozhoni d'finko begodezt'i';

2 **Bik'ehgo 'ih'i'nañ binkaáyú nada'izitiidi n'fif binaltsoos biyi'di'** d'fif baa k'e'eshch'li, Shif, Bik'ehgo 'ih'i'nañ, shi-na-la'a'a nádihiyú ilch'i'gole' doleethif del'a'.

3 **Da'igol'iyú hadinshí dilwoh**, NohweBik'ehñ badihiyú ilch'i'daagohie', intín ik'idezdqohg bá ádaahie', nligo.

4 **Áik'ehgo John da'igol'iyú baptize ádaagole'**, nnee yi-ch'i' yádaafti'go gádaayilni, Nohwinch'fif bits'q'zhi' á-daahne'go baptize ádaanohwi'dolne', áik'ehgo nohwinch'fif bigha nohwa nágodit'ah doleel.

Mk 1. 1-4 1966

The Apache Indians were divided into several groups, all speaking related languages of common origin: the Western Apache, living west of the Rio Grande, including such tribes as the Chiricahua, Coyotero, White Mountain Apache, and the North and South Tonto Apaches; the Eastern Apache, living east of the Rio Grande, including the Mescalero, Jicarilla, and Lipan; and the Kiowa-Apache, a nomadic Apache group of the plains that joined the Kiowas. These tribes had in common their consistent resistance to invasion of their territory by outsiders, a resistance that continued until the beginning of the 20th century and bequeathed to the legends of the American West such names as Geronimo and Cochise.

Apache is an Athabaskan language, related to Navajo. It is still spoken in several dialects by about 10,000 Indians on reservations in Arizona, New Mexico, and Oklahoma.

1958 **John James I John** Missionary Crusader, Lubbock, Texas

1966 **New Testament ABS**, New York

Translated into the *San Carlos* and *White Mountain Apache* dialects by Faye Edgerton and Faith Hill, WBT; and by Celena Perry, Britton Goods, Johnson Ethelbah, and Happy Moses, Apache Indians.

APINAYÉ

45

1 **Nhũm za kot nã Jesus Cristo zarẽnh mẽx ã** 'kagãza 'krax. **Kep 'Tirtũm kamnẽr nã.** 2 **Nhũm 'Tirtũm nhõ kapẽrxvynh pe Isaiãza.** **Prẽ ra 'Tirtũm kapẽr nhẽ 'ã 'kagã 'õ:** —E inhma. **Ipxe 'Tirtũm kõt paz aku kamã inhõ pẽpze 'õ mẽ.** **Nhũm tãm aku kamã pry 'õ mẽx-nẽ.** **Kõza kapot ã ãmra 'õ mõ.** **Nẽ ãmra kamã kapẽr ò:** —E mẽ pa'i'ti kutep pry 'õ mẽx. **Mẽ 'õ katãt nẽ 'õ mẽx nẽ-nẽ.**

4 **Tã nhũm kapẽrxãza kot nhũm Joã pe mẽ'kum-rãrxvynhza tẽ.** **Tẽ nẽ kapot ã mẽkãm kapẽr ò mõ.** **Mẽkãm:** —Vẽm atẽ amnhimnu mã anhũrẽ nẽ 'pãnh tãm amnhinhĩpex. **Pa mẽakumrã nhũm 'Tirtũmza mẽane mẽatẽ amnhimnu renh pa-nẽ.**

Mk 1. 1-4 1967 (Recomposed)

Apinayé, or Apinagé, is spoken by Indians in east-central Brazil, near the confluence of the Araguaia and Tocantina rivers. Apinayé is one of the Timbira languages, of the Ge language group of Central Brazil.

1967 **Mark** (with Portuguese) SB do Brasil, Rio de Janeiro

Translated by Patricia Ham and Mary Smith, WBT.

ARABIC

46

ARABIC CHARACTER
 ALEXANDRIAN VULGATE

بدوا انجيل يسوع المسيح ابن الله كما هو مكتوب في

laision euangelij iefi Christi filij Dei sicut est scriptum in
 اشعيا النبي هاندا مرسل ملاكي امام وجهك الذي

Isaia propheta. Ecce mitto angelum meum ante faciem tuam qui
 يسهل طريقك قدامك * صوت صارخ في البرية

caplanabit uiam tuam ante te, Vox clamans in deserto
 امجد

Mk 1. 1-3(a) 1591

VAN DYCK VERSION

١ بَدَا اِنْجِيل يَسُوعَ الْمَسِيحِ ابْنِ اَللهِ
 كَمَا هُوَ مَكْتُوبٌ فِي الْاَنْبِيَاءِ. مَا اَنَا اَرْسِلُ اَمَامَ وَجْهِكَ
 قُدَامَكَ. * صَوْتٌ صَارِخٌ فِي الْبَرِّيَّةِ اَعْدُو طَرِيقَ الرَّبِّ اَصْنَعُوا سَبِيْلَهُ مُسْتَقِيْمَةً. كَانَ
 يَسَاحِرٌ عَبْدٌ فِي الْبَرِّيَّةِ وَكَثُرَ يَمْعُوْرُوْهُ اَلرَّبُّوْهُ لِيَمْنَعُوْهُ اَلْعُظَمَاءُ. وَخَرَجَ اِلَى جَمِيْعِ مَكُوْرَرٍ

Mk 1. 1-4 1962

ܡܝܪܐ ܐܬܬ ܐܕܬܐ ܐܕܬܐ ܡܝܪܐ ܐܬܬ ܐܕܬܐ
ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ
ܐܠܚܐ.

Jn 3. 16 1827

ܡܠܟܐ ܐܬܬ ܐܕܬܐ ܡܠܟܐ ܐܬܬ ܐܕܬܐ
ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ
ܐܠܚܐ.

Jn 3. 16 1903

לֹאֲנֹהוּ הַכֹּהֵן אֶחָד אֱלֹהִים אֵלֶּיכֶם חָתָא בְּרָא
אֲבִנָּהוּ אֶחָד לִי לֹא יִהְיֶה כָּל מִן יוֹם בְּהִי בָּל
תֵּכֵן לִהְיוֹת אֱלֹהִים:

Jn 3. 16 1892

Arabic, spoken by an estimated 90 million people from North Africa to Iraq, is known by many Muslims throughout the world as the language of the Koran. Originally restricted to the Arabian Peninsula, where they were known in Biblical times, the Arabians began their conquests in the 7th and 8th centuries, inspired by Islam, the religion proclaimed during the early 7th century by the prophet Mohammed. Also called Saracens or Moors, the Arabs conquered an area extending from Spain to India and Central Asia, evangelizing by invasion and spreading a highly developed Islamic culture. Arabic became the language of the Muslim Empire, except in Turkey, Persia, and India. During the Middle Ages Muslim arts, literature, and science flourished, and it was contact with Islamic learning that helped to bring about the revival of Western creativity and curiosity known as the Renaissance.

Arabic is a Semitic language, related to the Akkadian (Assyrian and Babylonian), Canaanite (Phoenician, Moabite, Ugaitic, and Ancient Hebrew), and Aramaic languages. The language spoken by the people of Arabia is mentioned in Akkadian tablets of the early part of the first millennium B.C., but classical or literary Arabic of today (Fasih) is the Mecca dialect common at the time of Mohammed. This 'Koran Arabic' has become standard throughout the Arabic world, although it is not a spoken language, except for formal speeches and pronouncements. Colloquial Arabic differs considerably from country to country. In some nations urban and rural distinctions also exist.

The Arabic script is written from right to left. It contains 28 consonantal letters, most of which have several different forms. Vowels are indicated by marks either above or below the printed line, but are seldom used except in religious literature. The Arabic writing developed from that of the Nabateans. This script, in turn, seems to be a development of Aramaic script.

Christianity was introduced to Arabia as early as the 4th century, and it can logically be argued that an Arabic translation of the Scriptures might have been made for these early Christians. However, most scholars maintain that there was probably no Arabic translation of the Bible until after the 7th century, when the success of the Koran had standardized Arabic and elevated it to the level of a literary language. In any case Arabic Biblical manuscripts dating from the 9th and 10th centuries are numerous. Translated from Hebrew, Greek, Coptic, Syriac, Latin, and even Samaritan, there are extensive collections of Arabic manuscripts at the Monastery of St. Catherine at Mt. Sinai, the Patriarchal Library of Cairo, the Vatican Library, Leiden, Paris, London, and Cambridge. Among the most important of these are:

The 10th-century version of Saadia Gaon, published in Paris and London Polyglots (Pentateuch only) and a millennial anniversary printing, edited by H. Derenbourg, 1893-1900, Paris.

The 9th-century Sinaitic Ms. of Acts, the Pauline Epistles, and the Catholic Epistles, published in 1894 and 1899, *Studia Sinaitica*, edited by Margaret D. Gibson.

The Aleppo Psalter, a translation of the 11th century, published first in 1706, Aleppo.

A 10th-century Arabic version of the Gospels, translated in Spain by Isaac, son of Velasquez, a Spanish Christian, and the 13th-century Alexandrian Vulgate, translated from Coptic, are also noteworthy.

Publications of Scriptures in Arabic

1516 **Psalms** (Polyglot) P. P. Porro, Genoa
Edited by Augustino Giustiniani and Baptista Cigala. Contains the Hebrew, Latin, Greek, Aramaic (Chaldee), and Arabic.

1590-1591 **Gospels** Medicean Press, Rome
The Alexandrian Vulgate, edited by G. B. Raimondi. Other editions appeared in 1591 and 1619 with a Latin translation by A. Sionita.

1610 **Psalms** (with Syriac) Mt. Lebanon
An Arabic version in Carshuni character by Maronite monks of the Monastery of Wadi Quzhaiya, Lebanon. Other editions in this script appeared in 1703 (N.T.) and 1824 (the Erpenian text).

1616 **New Testament** Erpenian Press, Leiden
Edited by T. Erpenius and F. Raphelengius, from the Alexandrian Vulgate and Mss. in the Leiden Library. Editions of some N.T. Epistles were published as early as 1583, edited from different source documents. The Pentateuch in Erpenius' redaction was published in 1622, Leiden.

1645 **Bible** (Polyglot) Paris
The Paris Polyglot contained a complete Bible, except for Esther, in the Hebrew, Aramaic, Greek, Latin, Samaritan, and Arabic versions. Edited by Gabriel Sionita, Joannes Hesronita, and others. The Arabic Pentateuch is the translation by Saadia; the Prophets are an Alexandrian text by Al' Alam. Other polyglots containing Arabic appeared in 1654, James, Jude, and Johannine Epistles, Leiden.

1657 **Bible** (Polyglot) London
The London Polyglot, a further edition of the Paris Arabic version with slight recensions by E. Castell and R. Pococke.

1671 **Bible** (with Latin) Sacra Congregatio de Propaganda Fide, Rome
 Edited by Sergius Risius and others. The Propaganda Version, the first Arabic Bible printed separately. (An earlier edition, 1647-1650, had been withdrawn.) The text was prepared from many earlier Mss. and polyglot versions and was based on the Latin Vulgate. A slightly revised version of the N.T. appeared in 1752, Rome; the BFBS reprinted it in 1820-1822, and the ABS in 1842.

1706 **Psalm** Aleppo
 The Aleppo Psalter, published initially as a Melchite liturgical work and subsequently often republished. The BFBS reprinted it in 1819. An Arabic-Coptic Psalter was published in 1744, Rome.

1727 **New Testament** Society for the Promotion of Christian Knowledge, London
 Edited by Salomon Negri for the SPCK.

1811 **Bible** S. Hodgson, Newcastle
 Edited by Joseph D. Carlyle and Henry Ford from the London Polyglot.

1816 **New Testament** BFBS, Calcutta
 Translated by Nathaniel Sabat and Thomas Thomason. A revision by S. Lee and J. D. Macbride was printed by the BFBS, 1825, London. A further revision by Thomason appeared in 1824-1826, BFBS, Calcutta.

1829 **Gospels** (with Coptic) BFBS, London
 Edited by S. Lee.

1850 **Psalm** 1851 **New Testament** 1857 **Bible** SPCK, London
 Translated by Faris Al-Shidyak, S. Lee, and Thomas Jarrett.

1852 **New Testament** SPCK, London
 Translated by William Cureton.

1860 **New Testament** 1864-1865 **Bible** ABS, Beirut
 Translated by Eli Smith and Cornelius Van Dyck, American Board of Commissioners for Foreign Missions. It became the standard Arabic Bible.

1864 **Gospels** F. Brockhaus, Leipzig
 Edited by Paul de la Garde from Mss. in the Vienna Library.

1875-1878 **Bible** Mosul
 Translated by Dominicans, under the direction of Joseph David.

1876-1882 **Bible** Beirut
 Translated by Jesuit scholars in Beirut.

1885-1894 **Ruth Esther-Ecclesiastes Lamentations** (Hebrew character) Jerusalem, Aleppo, and Calcutta
 Edited by Meyer Sason.

1903 **Luke** BFBS, London
 A transliteration into Tunisian script of the Smith-Van Dyck text, by G. B. Mitchell, North Africa Mission.

1928-1931 **Galatians Philippians** SPCK, Cairo
 A revision of the Smith-Van Dyck text with commentary by W. H. T. Gaidner, Church of England.

1939 **Luke** Trinitarian BS, London
 A colloquial rendering, prepared for the TBS.

1949 **Gospels** Convent of S. Sauveur, Lebanon
 Translated by Bishop Hakeem, a Maronite.

1953 **New Testament** Peace and Love Society, Beirut
 Translated by Paulist Fathers.

1954 **Psalm** Printed privately
 Translated by Riskallah Araman.

1957 **Romans Hebrews Ephesians** 1958 **Galatians-Colossians James-Jude** 1959 **Matthew** P. Ferce, Ain Dragam, Tunisia
 Translated by Abdelatif.

1959 **Ephesians** BS, Cairo

1960 **Proverbs** BS, Beirut

1967 **John** 1968 **Matthew Mark** BS in Near East
 A revision of the Van Dyck translation, by Butrus Abdal-Malik and others.

ARABIC: ALGERIAN

ARABIC CHARACTER

وفي اليوم الثالث كان عرس في
 بلث فانا الجليل وكانت ام يسوع ثم
 واستكتموا يسوع وتلاميذه للعرس
 ٢ وكى وكى لهم الخمر جاءت ام يسوع
 ٣ وقالت له ما بقولهم شرب الخمر قال لها
 ٤ يسوع يا امراه واشربيني وبينك وقتي

Jn 2. 1-4 1953

CALIGRAPHIC STYLE
 SMITH VERSION

١ وفي اليوم الثالث كان عرس في بلث فانا الجليل وكانت ام يسوع
 ٢ واستكتموا يسوع وتلاميذه للعرس
 ٣ وكى وكى لهم الخمر جاءت ام يسوع
 ٤ وقالت له ما بقولهم شرب الخمر قال لها
 ٥ يسوع يا امراه واشربيني وبينك وقتي

Mk 1. 1-4 1931

ALGERIAN-TUNISIAN UNION

١ وفي اليوم الثالث كان عرس في بلث فانا الجليل وكانت ام يسوع
 ٢ وكان يسوع معروض للعرس مع تلاميذه. وسين وكى لهم
 ٣ الخمر جاءت ام يسوع وقالت له - ما بقولهم شرب الخمر. قال لها
 ٤ يسوع - يا امراه اشربي وبينك؟ وفي ما زال ما وصل شي. قالت انه

Jn 2. 1-4 1965

ARABIC: EGYPTIAN

ARABIC CHARACTER

Arabic, the official language of Algeria, is spoken by about 85 per cent of the 11 million Algerians; speakers of French and Berber (Kabyle, Chaouia, Tamahaq, etc.) make up the rest. Composed primarily of the Saharan desert in the south, this North African country enters history as a Carthaginian, and later a Roman, province. However, it was not until the Muslim invasions of the 7th century that the original peoples of this region were united in the religion and language of Islam.

1872 **Matthew** London Jews' Society, Algiers
Translated by J. B. Ginsburg, IJS.

1908? **Matthew Hebrews** Scripture Gift Mission, London
Published in Hebrew character for Algerian Jews, a transliteration by William Pope, North Africa Mission.

1908 **Luke** 1911-1913 **John Luke Acts**

1921 **John** (revised) BFBS, Algiers

1929 **Matthew** BFBS, London

1930-1933 **John Mark Acts** (new translation) BFBS, Algiers

Translated by Percy Smith, NAM, and a committee.

1933 **Matthew** Maison-Carrée, Algiers

Translated by the White Fathers.

1935 **Romans** BFBS, London

1940 **1 Corinthians** 1-3 **John Jude** BFBS, Algiers

Translated by P. Smith and A. E. Theobald.

1952 **Luke** 1953 **John** 1954 **2 Corinthians-Colossians**

1956 **Luke** (revised) BFBS, Algiers

Translated into Algerian-Tunisian usage by A. E. Theobald and Elmer Douglas.

1964 **Luke** BFBS, Algiers

1965 **New Testament** BFBS, London

The Union Algerian-Tunisian Bible Committee version, translated by C. R. Marsh, Christian Missions in Many Lands, V. A. C. Wood, Algiers Mission Board, Helen Morris, NAM, and M'Barek ben Slimane.

ARABIC: CHAD

48

1 Āwwal albēchāra hana 'Isa alMasīh Ibn Allah, 2 fi tāba' achehey al ankatab fi kitāb annabi Icha'īya: Ana narsal marsūlī giddāmāq, wa hu y'adil lēk addērib. 3 Hiss bēnādī fi alkhalā: Hāqdarū durūb arRabb. Sawwū durūbah 'ādīlīn.

4 Yōhanna jā wa hu ga'id fi alkhalā yeghaṭṭas nās wa yekhabbar bētagħṭis attūba lē ghōfrān azzunūb. 5 Annās

Mk 1. 1-4 1967

Chad Arabic is spoken by about 3 million people in Chad, North Africa. Of this number about 1,000 are Christians. Chad Arabic is used as a trade language.

1967 **New Testament** (Roman character) Trinitarian BS, London

Translated by Charles R. Marsh, Christian Missions in Many Lands.

ARABIC: JUDAE0-TUNISIAN

50

HEBREW CHARACTER

בדו אנגיל ישוע המשיח אכן אללה: כיה מא
מכתוב פי אלאנביא דואדא אנא נבעת
אלמלאך מתאני לקבאלחך אללי חנצרו שרקך
קדראמד: צות נאודי פי אלכלא חנצרו שייך

אלסיד צאוכו מסארכדו: כאן זיךקן יטנדל
 מי אלללא ויבשער כטכילת אלחוכא לסמאח
 אלדנוב: וברג לזו גמיע מאהל ארין ירויה

Mk 1. 1-4 1936

A Classical Arabic text was adapted for the use of Jews in North Africa, many of whom later migrated to Israel. Transliterations of Colloquial Arabic Scriptures in the Moroccan (North African) and Algerian Arabic usages have also appeared.

Hebrew Character

1897 Luke 1899 Acts BFBS, London

1906 Genesis L'Aigle, Tunis

1910 Daniel BFBS, Algiers

1911 Hosea Jonah John Hebrews 1912 Luke

Acts (revised) Dépôt Biblique, Algiers

1922 Daniel (revised) 1923 Mark 1924 Matthew

BFBS, Algiers

1930 Luke (revised) 1932 Habakkuk Malachi

John (revised) 1936 Mark (revised) Dépôt Biblique, Algiers

Translated by C. F. W. Flad, London Jews' Society, S. M. Guiz, an ex-rabbi of Algiers, and later H. C. Burrough.

1937 Genesis Printed privately, Tunis

Translated by Maurice Dian.

ARABIC: NORTH AFRICAN

51

ARABIC CHARACTER

آبوا نبيل يسوع المسيح ابن الله قبال ما هو
 مكتوب في الانبيا. ها انا كنسيحك فقام وجعلك الملاك غباله
 يوحنا مريتك فقام. الصوت واحد لا كثير في الغسل
 ويخو اجمع الرب عكوا لمرفانه سسقمين. يبوكتا ان
 كيعمك في الغلا وبشريمعموئية التوبه لغزل انونوب.

Mk 1. 1-4 1932

Moroccan, or Mogrebi, Arabic is spoken in the Kingdom of Morocco by about 85 per cent of the population of more than 12 million. There are 2 million speakers of the Berber tongues: Tarifit, or Riff, Shilha, Khabala, and others.

1902 Luke Kansas City, USA

1907 Matthew John Acts Romans 1914 Genesis

Psalms 1918 1 John 1920 Matthew (Hebrew character)

1923 1 Corinthians-Ephesians 1925 Philippians-Philemon

1929 Mark 1932 New Testament BFBS, London

Translated by George Reed, Victor Swanson, and other members of the Gospel Missionary Union in Morocco.

1952 Exodus BFBS, Algiers

Translated by Victor Swanson, North Africa Mission, with a committee which included A. Gallaize, E. G. Fisk, Christian Missions in Many Lands, and P. W. Campbell, Southern Morocco Mission.

1963 Bible BFBS, London

A revision of the Smith-Van Dyck version, adapted for use in Morocco, Algeria, and Tunisia, by two committees, one directed by E. G. Fisk, the other by C. R. Marsh, CMMML.

ARABIC: PALESTINIAN

52

ARABIC CHARACTER

بدابة انجيل يسوع المسيح ابن الله
 ملنا هو مكتوب في الانبيا هتاني باعث
 ملاكي قدام وجهك اتي يحضر طريقك قدامك. صوت
 واحد ينادي في البرية ويقول حضروا طريق الرب
 سهلوا دروبه. يوحنا كان يعمد في البرية يوشع بعمودية
 التوبه لغفران الخطايا. وراح لعهده كل اهل ديرة

Mk 1. 1-4 1946

The colloquial Arabic of the Holy Land, Palestinian Colloquial, is the usage of almost all the 1.9 million inhabitants of the Hashemite Kingdom of Jordan.

1940 Mark 1946 Matthew Mark James BFBS,

Jerusalem

Translated by Eric F. F. Bishop, Church MS.

ARABIC: SUDAN

53

ARABIC CHARACTER

رُبُع عَلِي إِيطُورِيَّة وَجِهَةٌ رَأْخُونِيَسْ ،
 وَلِيَسَانِيُوسْ رُئِيسْ رُبُع عَلِي الْأَلْبِيَّة ،
 ٢- فِي أَيَّامْ رُؤْسَاءِ الْكَهَنَةِ حَتَّانْ وَقَيَّافَا ، جَاءَ
 تَلَامُذُ اللَّهِ لِيُوحَنَّا ابْنِ زَكْرِيَّا فِي الْخَلَاءِ
 ٣- وَجَاءَ لِكُلِّ الْجِهَاتِ الْخَاجِرَةِ لِلْأَزْدَنْ
 بُوْعِظْ بِمَعْمُودِيَّةِ التَّوْبَةِ لِمَغْفَرَةِ الذُّنُوبِ
 ٤- مِتَّانْ مَا يَكْتُوبُ فِي كِتَابِ أَقْوَالِ إِشْعِيَاءَ
 النَّبِيِّ « صَوْتٌ مُنَادِي فِي الْخَلَاءِ ، حَضَرُوا
 طَرِيقَ الرَّبِّ . وَعَدِلُوا ذُرُوبَهُ .

Lk 3. 1(a)-4 1955

1. BADAYAT ingil Yasū' al-Masīh Ibn Allah.

2. Kān maktūb fi sifr al-anbiya,
Ana māshi arassil rusūli quddāmak
el yehādīr torīqak.

3. Hiss zōl yekōrak fi-l-khala wa yeqūl,
Ḥādīr torīq ar-Rabb,
wa a'dil durūbu.

4. Fi wakīd da kān wāhīd rāgīl ismū Yuhanna.
Huwa kān yu'ammīd an-nās fi-l-khala gamb
al-baḥar, wa yu'allimahum bi-t-tōba fi ḡhān
samaḥ az-zunūb. 5. Wa ṭala'ū an-nās kullu-

Mk 1. 1-4 1927

The Sudan Colloquial form of Arabic, close to Egyptian usage, is spoken, primarily in the north, by about 5.5 million Sudanese. The Omdurman dialect is the most respected of the colloquial Arabic forms in use in the Sudan.

Arabic Character unless noted

1927 Mark (Roman character) BFBS, London

Translated by Lillian V. Jackson and Kate Moore, Church MS.

1955 Luke BFBS, Cairo

Translated by Mary Reimer, Sudan Interior Mission, assisted by
Mahmud Edd, Kamal and Faith Hamadin.

1964 John BSS, Khartoum

Translated by Leander Finley, American United Presbyterian Mission,
assisted by F. Hamadin, William Mussaad, and Sa'ad Nadim.

ARABIC: TUNISIAN

54

TUNISIAN ARABIC CHARACTER

و في العام الخمستعش من سلطنة
هينباريوس فيض كيب كان يلاطس
النهجي والي بي وكن اليهودية ويمدس
فايد علي وهو الجليل وييليس غوف فايد
علي إيهورية. وكن تلمونييس وليسانوس
فايد علي الأليية. بي إيام غنان وقنافا كبار
الائمة جات كلمة الله علي يومتان زكي فا
بي الصوة. و جاء لكل البلدان الداية بوا
الازدن ينادي بمعودية التوبة لغومان
الذنوب. كما هو مكتوب بي كتاب اقول

إِسْعِيَاءُ النَّبِيُّ إِلَى قَالِ
صوت يصح في الصوة
اعملوا مسارب مستوية كالوادي بملا وكل جبل وكدية

Lk 3. 1-4 1928

Except for a few Berber communities in the South, the more than 4.5 million inhabitants of the Republic of Tunisia speak the Tunisian Colloquial form of Arabic. Tunisia, although the site of the Phoenician settlement of Carthage, and later a Roman province, remained sparsely inhabited by scattered Berber groups until the Arab invasions of the 7th and 11th centuries. Arabic has become the standard tongue, and, since Tunisia's independence in 1956, the official language.

1903 Luke BFBS, London

A transliteration into Tunisian script by G. B. Mitchell, North Africa Mission.

1911 Luke 1928 Luke (revised) BFBS, Algiers

A version prepared by a committee.

ARAMAIC

55

HEBREW CHARACTER

א 11 בדרמן דרא די סטא רת ארטא: 2 ארטא רת דרא
ורקא חשכא על אכ חתמא ורחא בן קדם די פטמא על אכ
סא: 3 ארטא די יתי נחרא וזה נחרא: 4 ורחא די יתי נחרא אר סב ארטא
די בן נחרא אכן חשכא: 5 ורחא די נחרא יסמא חשכא קרא ילרא

Gen 1. 1-4 1959

Aramaic, previously known as Chaldean, was the language spoken by Christ. Portions of the Old Testament are written in it, and the Old Testament Patriarchs are associated with the Arameans, not only by Abraham's origins (in Haran, an Aramean center), but by the return of Isaac to take a wife (Rebekkah, the daughter of Bethuel the Aramean, Gen 25. 20).

Aramaic came into use as a lingua franca of Near Eastern official circles during the Assyrian Period (1100-605 B.C.). Its widespread use is attested by the reference in the Old Testament to Eliakim, a general of Hezekiah, asking the Assyrian functionary not to make his humiliating demand for the surrender of Jerusalem 'in the Aramaic language, for we understand it; do not speak to us in the language of Judah within the hearing of the people'. (2 Kings 18. 26).

After the fall of Samaria to the Assyrians in 721 B.C., Aramaic-speaking settlers were installed in the place of the Israelites, who had been carried into captivity. By the time the Babylonian exiles were repatriated in 538, Aramaic had become the vernacular in Palestine as well as the acquired language of the exiles. Thus Aramaic was the popular language of the Holy Land, as well as the Near East, at the time of Christ, although Koine Greek was the international trade language. Aramaic continued in use

as a spoken tongue until the 8th to 9th centuries A.D., when it was displaced by Arabic. There are, however, a few Christian villages in the Anti-Lebanon Mountains where a language descended from Eastern Aramaic is still spoken as the mother tongue; and Eastern Aramaic (i.e. Syriac) survives in the Modern Syriac of Iraqi Kurdistan.

Important for Biblical scholarship are the Aramaic Targums of the Old Testament, which were used by the Jews, who no longer understood Hebrew, in the synagogues. At first simply oral paraphrases, the Targums later became more formal and were committed to writing. The most important Targums are: Pentateuch, the Palestinian Pentateuch Targum, and the Targum of Onkelos (probably prepared in Palestine, but re-edited by the Babylonian scholars); Prophets, the Jonathan bar-Uzzel Targum (also of Palestinian origin, but now known only in a Babylonian recension); and Hagiographa, of which numerous versions provide incomplete texts. The Targum assumed a fixed, traditional form in the course of time and passed out of use when they could no longer be readily understood.

Printed, critical editions of the Targums, of which there are a number, seldom occur without the Hebrew text.

ARANDA

56

1 NANA tjoninja nama ewangeliaka Jesua Kristibera, Altjiraka aliribera.

2 Nana ngera profeta Jesajala intalemalama: Erai, ta angela nukana jainama unkwangangamaragula, era tjaja unkwanga urkabutjika.

3 Ankata galtjindandinanaka worritjala nama: Urkaburirai tjaja Inkataka, wottajaba ekura aratjilarirai tuta.

4 Johannes worritjala naka, era kaltjirbulelaka, galtjindaka tuta kaltjirbunja borrerinjaka iwunjaka kunnaka.

Mk 1. 1-4 1928

Aranda is spoken by about 750 aborigines in the Hermannsburg area of central Australia. The Aranda, who numbered at least 2,000 in 1900, seem, like the Australian Aborigine in general, to be a dying people.

1925 Luke 1928 Gospels BFBS, London

1956 New Testament BFBS in Australia

Translated by G. F. T. Strehlow and his son, T. G. H. Strehlow, Lutheran missionaries.

ARAPAHOE

57

1 Wauhū yauthaunenee jajene wauwu neenajanede Tiberius Caesar, Pontius Pinade nausunajawaudauau Judea, nau Herod nanajawaudauau Gananee, nau he-nauhauwauau Theneb nanajawaudauau Iturea nau vedauauwuu Trachonitis, nau Lysanias naja Abilene.
2 Annas nau Caiaphas yevethahenajannauau, Hejave-neuthu nanadede haedassaa Jaun heau Zacharias nau-aunee.

3 Nau haedade vahee vedauauwuu hanathaudanee Jordan, haeeuthedaude dusahehe haudneaugauthuu gaugauuthajaudenau hadneegudanee wauchudaudenau;
4 Naathaunauhuu wauthaunauhanaa hedanadede Esaias haeyāhe, Jasaye haevasenehe nauaunee, Hesa-nuu hathāhede Vahadāhede, nesedee hevau chwuwu.

Lk 3. 1-4 1903

The Arapahoe Indians were encountered by 19th-century settlers on the Great Plains from present-day Kansas northward into Canada. The tribe had probably moved into that area from the upper Mississippi region. The nomadic Arapahoe were divided into several groups. The Northern Arapahoe, probably the parent tribe, now number about 1,500 and live on a reservation in Wyoming (which they share with their old enemies the Shoshone). The Gros Ventre, or Apsara, closely allied with the Blackfoot, number about 1,000 and live on a reservation in Montana. The Southern Arapahoe live on a reservation in Oklahoma. Each of these Arapahoe groups spoke a slightly differing Algonquian dialect - of the original five, only two dialects are now in use.

1903 Luke ABS, New York

Translated by J. Roberts, Protestant Episcopal missionary, and Michael White Hawk.

ARAWAK

58

SATU Ajiahu atenwa tu Jesus Christ Wacinaci Aiici okonomuntu;

2 Kijin ki prophetno aburitisa goba, B'adeka, d'imigoda d'imigodosa b'isibo obora, lihiki iibidikiti fa b'abonaha bui oboramu, motu.

3 Malokon aukili oloko abarli asimakaci ajian, H'i-bida Adaeli abonaha, l'oboramu waboroko misi h'o-murretin, main.

4 John baptize da goba malokon aukili mun, ajiaci baptism okonomun n'asifudani abu n'awakaia adoko-

Mk 1. 1-4 1856

Arawak is spoken by several thousand Indians, primarily in northern Guyana and Surinam. The languages of the widespread Arawakan family are spoken in a number of regions of South America and include such tongues as Terena in Brazil, Campa in Peru, and Guajira in Colombia.

1850 Acts ABS

Translated by Theophile Schumann, a Moravian missionary and father of the first translator of the Negro-English Scriptures. The Schumann text was edited by T. Schultz before publication.

1850 Matthew John 1856 Gospels Acts Society for the Promotion of Christian Knowledge, London

Translated by William H. Brett, Society for the Propagation of the Gospel.

ARMENIAN: ANCIENT

ARMENIAN CHARACTER



ՍԿԻԶԵՆ ԱՆԵՏԱՐԱՆԻ
 1 յի քնի որդւոյ մյ, * որդէն և գրեւ 2
 և ի մարգարէն: Ահա ասիկ ես առա-
 քեմ զհեշտակ իմ առաքիլ քոյ, որ հաւ-
 գործես զհամապարհ քո առաքիլ քոյ: * Չայն ըստ 3
 ըստ ոյ յանապատի, պատրաստ արարէ զհամապարհ
 ան, և ուրիշ արարէ զաւիշ քո: * Եւ եղև 4
 յովհաննէս մկրտէր յանապատի, և քարոզէր մկրտու-
 թի ապաւանաւ: Եւ թողութ մեղաց: * Եւ երթաւ 5

Mk 1. 1-4 1805

The world's first Christian kingdom, Armenia, was evangelized at the end of the 3rd century by St. Gregory the Illuminator. However, it had to wait until the early 5th century for the Scriptures.

There are an estimated 3.5 million Armenians in the world today – nearly 2 million in the Armenian SSR, where they constitute almost 90 per cent of the population. Almost as many more live in adjacent areas of the Soviet Union, Iran, and Turkey, and in colonies scattered throughout the Near East, the Balkans, and Western Europe.

The Armenian language is generally regarded as a separate branch within the Indo-European languages. Called 'Bayeren', it is now spoken in two primary dialects, Eastern Armenian and Western Armenian. The Eastern dialect, that of the 'mother country', is the closer to Ancient or Classical Armenian. The classical usage reflects the idiom of the 'Golden Age' (5th century) of Armenian literature and its greatest achievement, Mesrop's translation of the Bible. It continues in use as the liturgical language of the Armenian Church and the traditional literary language of Armenian scholars. Armenian character is used for both the ancient and modern forms.

Before translating the Bible, Mesrop devised an alphabet for Armenian. The derivation of the 38 (originally 36) characters is not known, but the influence of Greek is usually admitted. The Bible, prepared by Mesrop with the assistance of the Patriarch Sahak, remains the standard to this day. The earliest dated manuscript is from the 9th century.

1565 **Psalms** Rome

The Armenian Psalter was often reprinted up to the end of the 18th century.

1666 **Bible** Amsterdam

Edited by *Usan (Osgan)* of Erevan from a Ms., and adapted to the Latin Vulgate. Reprinted in 1705 at Constantinople.

1733 **Bible** Venice

Edited, to remove Latin Vulgate influences, by John Mechitar, founder of the Mechitarist monastic order.

1805 **Bible** Venice

Edited by John Zohrab, with critical apparatus based upon the Armenian Ms. tradition.

59

1838 **New Testament** ABS, Smyrna

Edited by J. B. Adger, American Board of Commissioners for Foreign Missions, with apparatus of Greek variants. The Gospels appeared separately in 1837.

1859 **New Testament Psalms** BFBS, London

Edited by Charles Rieu of the British Museum. Reprinted frequently until 1892.

1895 **Bible** ABS, Constantinople

Edited by Madatia Karakashian, assisted by Avedis Constantian (for Hebrew) and John Hunkiarbeyandian (for Greek), with critical apparatus based on Hebrew and Greek texts. The N.T. and parts of the O.T. appeared in 1891.

ARMENIAN: MODERN EASTERN 60

ARMENIAN CHARACTER

- 1 Աստուծոյ Որդի՝ Յիսուսի Գրիգորի աւետարա-
նի սկիզբը:
- 2 Ինչպէս գրուած է մարգարէներումք. Ահա ես
իմ հրեշտակն ուղարկում եմ քո երեսի առաջի:
- 3 որ պատրաստէ քո ճանապարհը քո առաջին. Կան-
չողի ձայնը անապատումը՝ պատրաստ արեք Տիրոջ
ճանապարհը, և շիտակ արեք նորա շաւիղները:
- 4 Յովհաննէսը անապատումք մկրտում էր, և ապա-
ւորաւ թանկ մկրտութիւն քարոզում մեղաց թա-
ղութեան համար: Եւ գնում էր նորա մօտ Հրե-

Mk 1. 1-4 1911

Modern Armenian, known as Ashkharhik, is spoken in two primary dialects: Eastern Armenian, in the Soviet Union and adjacent communities of the Turkish and Iranian borderlands, and Western Armenian, elsewhere. Modern Armenian is said to have evolved from the usage of the 16th century, although the Eastern dialect has remained much closer to Classical Armenian than has the Western dialect. The Eastern dialect is often termed 'Ararat Armenian'.

1831 **Matthew** (with Ancient) 1834 **New Testament** (with Ancient) BFBS, Moscow

1843 **Psalms** BFBS, Smyrna

Translated for the BFBS by A. H. Dittrich, Basel MS. A revision of the N.T. appeared in 1850. Often reprinted.

1879 **Psalms** (revised) 1882 **New Testament** (revised)

1883 **Bible** BFBS, Constantinople

Translated and revised by A. Amiraniantz, an Armenian agent for the BFBS at Tiflis.

ARMENIAN: MODERN WESTERN 61

ARMENIAN CHARACTER

- 1 Եւսուսի Գրիգորի Աւետարանի սկիզբը:
- 2 Ինչպէս գրուած է. Ահա ես երկրիս առաջի
հրեշտակն ուղարկում եմ քո երեսի առաջի:

- 3 տէ քու ճամբադ. քու առնեւէդ, Չաշն մը կը
գողէ անապատին մէջ. Պատրաստեցէ՛ք Տիրոջ
ճամբան, և հարթեցէ՛ք անոր շաւիղները:»
- 4 Յովհաննէսն էր ան, որ կը մկրտէր անա-
պատին մէջ, և կը քարոզէր ապաւստանի
մկրտութիւնը մեղքերու թաւաթիւն համար:

Mk 1. 1-4 1950

The Western dialect of Armenian, formerly spoken primarily by Armenians in Asia Minor and Constantinople, is now the usage of the 'Armenian diaspora'. Large communities of Western Armenians are found in Syria, Egypt, Lebanon, the Balkans, and the eastern United States.

1825 **New Testament** (with Ancient) BFBS, Paris
Translated by John Zohrab; checked by J. St. Martin.

1840 **Psalms** ABS, Smyrna
Translated by H. G. O. Dwight, American Board of Commissioners for Foreign Missions.

1841-1842 **New Testament** BFBS, Smyrna
A revision of the Zohrab text by J. B. Adger, ABCFM.

1847 **Psalms** Society for the Promotion of Christian Knowledge, London
Contained in the Book of Common Prayer, translated by an Armenian under the supervision of H. Southgate, an American Episcopal Bishop.

1849 **New Testament** BFBS, Smyrna
A revision of Adger's text by H. G. O. Dwight and H. A. Homes, ABCFM.

1853 **Bible** ABS, Smyrna
Translated by an Armenian, with the help of missionaries of the ABCFM, primarily Elias Riggs. The N.T. was the 1842 Adger revised text. Became the standard Western Armenian Bible; often reprinted. A revision was attempted in 1883, but only the Gospels were published.

1913 **Mark** ABCFM, Constantinople
Transliterated in the Zeiton dialect, under the supervision of ABCFM missionaries.

1943 **New Testament** Buenos Aires
Translated by Kh. Karekin of Trebizond.

1950 **Gospels Acts** Cairo
Translated by Gareguine Caranfilian, an Armenian Roman Catholic. Leans heavily on Ancient Armenian, with a dedication in memory of Abbot Mechitar, in observation of the 200th anniversary of his death, 1749-1949.

ASMAT

62

- 1 Jesus Keristus Allah atiw ara. Jesus, e
aenawiri pok atakam, Namos atakam ara. Dor e
Namos atakam, inim tulis aenopmin ara.
- 2 Jesaja, Allah atakam batjatjapom ipitj arawen.

Aramat ipitj atakam tulis aeoeren. „Atakam jen
ajiej. Dor doratemen ipitj bap tukam atewirmtjimen.
Aramat ipitj, e ajartjemem bwej aasin, awarumtjema.
3 E tjem opok aean atakam afokajtawtjema. „Tuhan
e ajartjema bwej aean bawaramej. Abwej aean
tarowata, 'inim aetjema." Jesaja inim tulis aeoeren.
4 Jahja bwi mabwin ipitj, e tjem opok aean,
ajiseefen. Atjatjapimofenen. „Tjar aj minip
batjetjeremej. Er e tjadosa bakokoromosomas ara.
Tjar masirin, bwi mabwiej," inim aeefen.

Mk 1. 1-4 1966

Asmat is spoken in the Flamingo Bay area of southwestern West Irian, Indonesia. It is a non-Austronesian language.

1966 **Mark Titus** The Evangelical Alliance Mission, Agats
Translated by Calvin Roesler assisted by Daniel Oupwuijak.

ASSAMESE

63

BENGALI CHARACTER

- ১ ঈশ্বর পুত্র যীশু খ্রীষ্টব শুভবার্তাৰ আৰম্ভণ।
২ যিহু ভাৰবাদীৰ পুৰিত যেনেকৈ লিখা আছে,
নোখ, মই আপোন দুতক তোমাৰ আগত পাঁচি,
তেওঁ তোমাৰ বাট যুগুত কৰিব;
৩ অব্যাত বিত্তিগুণা এজনৰ শব্দ এই,
প্রভুৰ পথ যুগুত কৰা, তেওঁৰ আলিবাট পোন কৰা;
৪ সেইকপে, অব্যাত বাপ্তাইজ কৰোঁতা, আৰু পাপ-মোচনৰ অৰ্থে মন-
৫ পালটনৰ বাপ্তিস্মৰ কথা বোখা কৰোঁতা যোহন আহিল। তাতে

Mk 1. 1-4 1962

Assamese, an Indo-European language, is spoken by more than 2 million people along the Brahmaputra Valley, in northeastern India. The most widely spoken language of Assam, it is used as a lingua franca by inhabitants of the surrounding hill areas. Although the Assamese have an ancient literary heritage, modern literature began there with the Christian translation work of the 19th century.

1819 **New Testament** 1822 **Pentateuch** 1833 **Bible**
Serampore MP
Translated by Alma-ran Hamma, under the supervision of William Carey.

1847 **New Testament** 1850 **New Testament** (revised)
BMP (American and Foreign BS), Sibsagor
Translated and revised by Nathan Brown, American Baptist Missionary Union.

1860 1 **Samuel-2 Kings** **Isaiah** 1863 **Psalms**
1869 **Genesis Exodus** (Chaps. 1-20) BMP Sibsagor
Translated by Nedni L. Farvell, Samuel M. Whiting, and W. Ward, ABMU.

1873 **New Testament** (2nd revision) BMP, Sibsagor
Revised by P. H. Moore, ABMU.

1880 **Joshua-Ruth** 1881 **Genesis Exodus** (Chaps. 1-30)

BMP, Sibagor

Translated and revised by A. K. Gurney, ABMU.

1894 **Gospels** 1898 **New Testament** (3rd revision)

BMP, Calcutta

Revised by P. H. Moore, ABMU.

1903 **Old Testament** BFBS/Calcutta Auxiliary BS

Completed and revised by A. K. Gurney, ABMU.

1934 **Bible** BFBS/Calcutta Auxiliary BS

Format revision and corrections.

1954 **Bible** BS of India, Pakistan and Ceylon

Revised by J. Selander, M. Tait, P. Edwards, ABMU, and others.

Atche, also known as Akye, or Attié, is spoken by more than 50,000 people along the Komoe River, north of Alépé, Ivory Coast. Local dialectal differences can be noted. It is the largest of the group of Kwa languages which includes Aladian, Avikam, and Ebrié.

1931 **Mark** Librairie Protestante, Porto Novo

Translated by Moïse Doon, Jonas Dovoedo, and E. K. Gaba, Wesleyan Methodist MS.

(CH)ASU

64

1 Kivoko cha Mburi Yedi yakwe Yesu Kristo, Mwana wa Mrungu.
Sa vuntu yeandikwe he mroti Yesaya:

Rereha, nituma ntume wangu

Mozya he kizango chako,

Enekuharchia nzia yako.

3 Izii la mraamberija uko nyika:

Harcheni nzia ya Mfumwa,

Chelesheni hantu evechija!

4 Hakavonka Yohane ekibatiza uko nyika, na kubirikira m'batizo

5 wa kuchwa mti kweete kushighwa mabanu. Vakamswia vose va

Mk 1. 1-4 1960

ChAsu, Chi-Asu, or Athu, is a Bantu language related to Shambala. It is spoken by about 110,000 people in the Pare Mountains around Same, Tanzania. Although the majority of literate Asu speak Swahili, this rather isolated mountain people use Asu in worship and in the home.

1910 **Matthew** Seventh Day Adventist Mission, Sudpare

Translated by Ernst Kotz and Mr. Enns, SDAM.

1912 **John** Evangelical Lutheran Mission, Leipzig

Translated by Mr. Danholz, LELM.

1922 **New Testament** BFBS

Translated by E. Kotz.

1960 **Mark** BFBS

1967 **New Testament** BS in East Africa, Nairobi

Revised by a committee, directed by Andreas Macchi, supervised by P. A. Edstrom, Lutheran Mission.

ATCHE

65

1 Ba nō bo ehūē Jesu Krisi Zoblē o
ndagbaē.

2 Kodjo eyi ba lele hū kotebosē Ezai
lato la: Hē mē mē gbēnyēsē nyē bu hiā bo,

3 O mā obo hūhū bu bosō; o bō mā ele
tsayi o hoko niya lo. Mu hūhū Payi bosō,
mu leze o bosō kpakpa eshuni.

4 Jean bo, o sūhūēla fuo niya lo, o sūhūē-
lafa le kūēnyē amō bidjao ze kanyānyāhā la.

Mk 1. 1-4 1931

ATSI

66

1 Karai Kasang e Yang zaw Yesu Hkristu
e kabu gara danglu e, apun awang hkyaw ngut le.

2 "Wu a! Nang e hē ma nang e hkyaw
lajang lang ra, Nga e lagyaw le Ngaw nang
kat be."

3 Yaw-saw-man-bung hksu ma puk e hte
gē, "Hau Yumsing e hkyaw lajang taw ke.
Yang e hkyaw zo pe le shiting ke," ga lwi,
mihtoi Esaia mau sau ma ka to e ra jung za.

4 Yabak hkyut pyam bi ra ma tu, mit
ling baptisma hkyaw tai gyaw lwi e yaw-saw-
man-bung hksu ma baptisma bi e Yawhan gē

Mk 1. 1-4 1951

Atsi is spoken by about 5,000 people in the Kachin Hills area of northern Burma, and across the border into Yunnan, China. The Atsi are culturally related to the Kachin, and many speak Kachin as a second language. Atsi is linguistically close to Burmese and Maru.

Fraser Phonetics

1939 **Mark** Printed privately, Chefoo, Shantung

Translated by F. J. Fitzwilliam, China Inland Mission.

Roman Character

1951 **Mark** BFBS, Rangoon

Transliterated from the 1939 edition by E. J. Cox, CIM.

AUCA

67

1 Wæŋon'i Wēēnæ Itotä Codito
iŋä. Tomenä iŋante yiwæmonte
naŋ'i waa iŋä. Wēēnē manomāi
iŋatinpa.

2 Wēēneŋedē Itayia, nēē Wæŋon'i
beāē apaenecā, manomāi yiwæmoŋan-
tapa,

Wæŋon'i, Botō, Goi amo ate,
wēēnē gote, bitō imite tomāā
waa cæte ate, bitō ayæ gobi.

³ Tomē onomæca aa pecä eñe-
nani, Nōwo Awinē poncæ cæpa,
tomeñä iñante tomää waa
cæquimini, taadomäi toinomäi
pinonjimini.

Mk 1. 1-3 1964

Auca is spoken by more than 300 Indians living in the jungles of east-central Ecuador, along the Upper Curaray River. They refer to themselves as Warani, 'the people'. The story of their conversion is one of the epics of mission history. In the 17th century a Jesuit priest succeeded in establishing friendly relations with them and was permitted to live among them for years. However, his successor was murdered and all subsequent attention by outsiders was repulsed.

In January 1936, initial attempts to make contact with the Auca by missionaries resulted in the murder of all five members of the group. The effort to reach the Auca was then undertaken by Rachel Saint, sister of the missionary pilot of the martyred team, and Betty Elliott, widow of a member of the group. Within ten years, as a result of the efforts of these women, the tribe had been evangelized, and the Gospel of Mark had been translated into their tongue. The climax of the story occurred in 1965, when the two children of the martyred Nathaniel Saint were baptized in the Curaray River, at the site of their father's death, the ceremony being performed by an Aucan preacher who had been one of the warriors responsible for the murder of their father.

1964 Mark SSB en el Ecuador, Quito

Translated by Rachel Saint and Betty Elliott, WBT, assisted by Dayuma and other Auca.

AVIKAM

68

1 Jezü Krist Efozu Ba l'eyo miē nē enuboka.
2 Eñ anōñō emñō yi profet Ezai fluha le miem nē
lele: Ko, ina ya m'nōdenyi zō a nya ava adjrada
a chi le zu. 3 Ayi yi, ayi le wochē nē adjuku ladā nē
miem nē lele: Ō djrada Ezuanyi'chi le zu, tā ō gbā e
betikaō nō a tlele, 4 Jā sro, a ya yo esūgu ladā nē
miem, ke ya lo ebinā miem'tnē sūgu ya yo, le yi na
ebinā dovē nē. 5 Ke Jūde dōō nō buhu lō ma

Mk 1. 1-4 1957

The Avikam, numbering 18,000, live west of the Aladian to whom they are linguistically related, in coastal areas of the Ivory Coast, around the mouth of the Bandama River. Avikam is one of the Kwa languages spoken in southeastern Ivory Coast.

1957 Mark BFB

Translated by P. H. Dossou, Jean L. Gnaba, Jacques Gnaba, Ernest Gozoi, Jacques Lao, and David Yesso. These African Christians were supervised by Jean-Claude Fermaud, Methodist MS.

AWA

69

1 maniqkanka omaqao to ininseq atene animatin-
seasapē nēwē apowahwehēna teiuke. nēka iq-
tensapē aiq pūqtaq nitunite. ite nēpaqtaq moqke
pūqtaq ehweh itāqtiāh kēkā itensapē situnsite. aiq
pūqtaq ehweh itene ituqpipeq kakaēna ahtiahti
miqtaq kakaipuwāq itensapē ituite. maniqkā iq-
tēpoteq wene ahninkāwā sīsā kātāhēteq itensapē aiq
maniqkā itetipoteq mīa mīa animē tuempokdūqtaq
takahwanayape teiune. itetika we takēq wene ehweh
iteq minayape teiune. iteteteq iteteteq iahnapoutā mīa
mīaoneheq teiune. maniqkā itetipoteq wene ahninkāwā
sīsā kātāhēteq iteteteq iahnapoutā mīa mīaone-
he. itene ituqpipeq eyoyinkeheq mahnawē
sehitanuwe teiune.

1 Jn 1. 1-4 1964 (Recomposed)

Awa is spoken by 1,200 people in the Eastern Highlands, Territory of Papua and New Guinea. It is a non-Austronesian language.

1964 1, 2 John (tentative) SIL, Ukarumpa

Translated by Richard and Aretta Loving, WBT.

AWABAKAL

70

YAKITA kakulla wunūl ka t̄p̄ipāt̄n ta piriwāl koba Tiberio Kaithar
koba, t̄kobāna noa Pontio Pilato Iudaia ka, ḡatun tetrak noa Herod
Galilaia ka, ḡatun ḡikōmiba kōti Pilip tetrak noa Iturēa ka, ḡatun
yantin tako Trakoniti ka, ḡatun Luthanio tetrak noa Abilēna ka,
2 Annath ḡatun Kaispath t̄hieru piriwāl bula kakulla, wiye-
likanne Eloi koba uwa Ioanne kinko bon, yinal Dhakarā koba,
korug kaba.

3 Ḡatun uwa yantin toa purrai toa Ioradan toa, wiye-
liella korimuliko kanamūko, warekuliko yamaki.

4 Yanti wupaitoara t̄h̄iblion ka wiye-likanne Etheia koba t̄p̄o-
pet koba, ḡiakai, Fulli wakāl koba wiye-likun korug kaba, Yaspūg
Yehōa koba murriag ūmulla nura, tuloa kakilikio yaspūg ḡikōmiba.

Lk 3. 1-4 1891

Awabakal is spoken, with dialectal differences, over a large area north and south of Lake Macquarie, New South Wales, in south-eastern Australia. The Awabakal Scriptures were the first translation to be made in an Australian tongue.

1891 Luke Charles Potter, Sydney

Possibly translated as early as 1817 by L. E. Threlkeld, London MS.

AWADHI

DEVANAGARI CHARACTER

71

ऐ सरगमई रचनेवा हमरेने बाप वोहार नाम यमिष होत। वो
हार नाम बाप वोहरे मनमन्ता सरगमई जस तस संसारमई बिबा
जार। हमरेनेबाई निषेधिम बहार जातु हमरेनेबाई देउ पुनि हम
रेनेको दिखि हमरेनेबाई बापि देउ मल हमरेने बापये दिखिनेबाई
बापि देतबो। पुनि यदिसमई हमरेनेबाई न होउ ये केरदारये
बहारउ बादेवे बि रात पुनि पराकरत पुनि मवाकत निष वोहार
बापि। यमिष।

Mt 6. 9-13 1820?

Awadhi is an Eastern Hindi language (see Hindi and Bihari), spoken in the historic area of Oudh (Awah), which now constitutes northeastern Uttar Pradesh, east of Lucknow. Still the vernacular tongue of many millions of people, it has a considerable epic literature. In the 1951 census, however, only 3,000 people named Awadhi as their mother tongue, a result suggesting that most of the Awadhis consider themselves to be Hindi speakers.

Devanagari Character

1820: Matthew Serampore MP

Translated by the Serampore missionaries, who called the language 'Khosul'. Mark may also have been published.

AYMARA

72

1 DIOSAN Jesucristo Yokapana, suma arunacapan kallitapa.

2 Cunjamatiija profeta Isaiasanija kellkatäqui uqhäma: Acajjay nayawa qhitajjuru nayrakatama qhit-ta, Thaquima juman nayrakatamana waquichañapataqui.

3 Wasaran art'irin arupa: Tatitun thaquipa waquicháppjam; Sarnakafianacapa chekaptayáppjam;

4 Juanau wasarana bautizāna, juchata arrepentisiña bautismoraqui yatiyāna juchanac pampachasiñapataqui.

Mk 1. 1-4 1966

The Aymara Indians, numbering about half a million, live in Bolivia, around Lake Titicaca and eastward. Although the Aymaras earlier attained an advanced cultural level, by the time of the Spanish Conquest they had been conquered and subdued by the Incas.

Aymara was first reduced to written form about 1600 by Ludovico Bertonio, an Italian Jesuit.

1829 Luke [BFBS] Moyes Press, London

The first Scripture publication in a South American Indian language. Translated by Vicente Pazos-Kanki, and printed with the Scio Spanish text. Reprinted BFBS, 1910?, 1912?

1930 Mark (with Spanish) ABS, BFBS

Translated by H. C. McKinney, aided by Angel Median and Nestor Peñaranda. Reprinted 1931, 1934, 1935, 1938, and 1940.

1941 Gospels Acts (with Spanish) ABS, BFBS

Translated by a committee under the direction of Carroll G. Tamplin.

1954 New Testament UBS, London

1966 New Testament (reprinted) SSB en América Latina Translated by Gregorio Choque, Justino Quispe, and Modesto Aliaga.

1966 Mark (with Spanish) SSB en Bolivia, Cochabamba

Translated by Frances McNeil, WBT, and Ellen Ross, aided by Vicente Quispe, Juan Sucayajo, and Angel Jimenez.

AYORÉ

73

* Punoññē' aareque' tādīgufōde' udo òòbñē' Jesucristo, Dupade' unacari.

* Isaias, Dupade' uruode' statdōrī chūrāñrē' aadi to de āga choniga:

Jo. Ūtōrī yutdāldi taja' baauai āga a chajo' bālāñjai to' ne'.

3 āga a pīnacērāchi ne' iji' gaarai ayutigua' āga choniga ne': Ajoyo āgārādi ūrjai Apotīgicho gaabōode'.

4 Juan dī āga chaaca' orae' iji' yodī iji' gaarai ayutigua' āga chatata òòbñē' orae' ujetiga' orae' chēcārē' dajēlode' āga chaaca' orae' iji' yodī òòbñē' pīalnartguētī Trōōgōde'. 5 āga

Mk 1. 1-4 1957

Ayoré is spoken by a small group of nomadic Indians in south-eastern Bolivia, south of the towns of San Juan and San José de Chiquitos. The Ayoré are also found in adjacent Paraguay, where they are known as Moro or Morotoko. Ayoré is related to Samuku, Poturero, Ugarāño and other languages within the Samuku language family.

1957 Mark (with Spanish) Nueva Vida, Cochabamba

Translated by William Pencille, South American Indian Mission.

AZERBAIJANI

74

* ARABIC CHARACTER

۱-۲ ابن الله عيسى مسيحين انجيلين ابتدائي * نبيكه كه بيغمبرلده

يازولدر ها من رسولي سنن يزوين قباغنه گوندرم كه يولوي

۳ سنن قباغنه حاضر ايلسون * چولده بر ندا ايلين سسيئر زين

۴ يولي حاضر ايلين و جادولرين دوزلن * يحيي چولده تعيد

ووردی و گناهارن باغشانغی ايجون توبه تعيديني وعظ ايلادي *

Mk 1. 1-4 1884

Azerbaijani, with an estimated 7 million speakers, is the lingua franca of Transcaucasia. There are several distinct dialects, three of them spoken in the Azerbaijan SSR of the Soviet Union, and the rest spoken in adjacent areas of northwestern Iran. Azerbaijani literature, which first appeared in the 16th century, has an abundance of drama. The language was originally written in Persian-Arabic script. Latin character was instituted in 1922, but was later replaced by the Cyrillic alphabet now in use.

Arabic Character

1842 Matthew BFBS, London

Translated by Mirza Ferukh, an Armenian, and Felix Zaremba, Basel MS; revised by Gottlieb Pfander.

1872 Matthew ABS, Leipzig

Translated by Benjamin Labaree, American Presbyterian Board.

1876 John ABS, Constantinople

Translated by the Rev. van Norden; revised by B. Labaree.

1877 Gospels Acts 1878 New Testament BFBS, London

Translated by M. Ferukh and K. G. Pfander.

1881 Luke ABS, Urumia

1884 Gospels Psalms BFBS, Leipzig

Translated by B. Labaree.

1888 *Genesis* 1891 *Isaiah Psalms Old Testament*
BFBS, Leipzig
Translated by A. Amiranian; revised by B. Labaree, J. N. Wright,
and A. Amiranian.

1893 *New Testament* (revised) BFBS, Leipzig
Revised by B. Labaree, J. N. Wright, and A. Amiranian.

AZTEC: CLASSICAL

75

YE caxtoli xihuitl motlalôtica in itlamam-
anal in Tiberio Cesar, huey tlàtoqui
Emperador, mochiùtoc Governador Judea in
Poncio Pilato, aui tlàtoani Galilea in Herodes,
in icni Philipo tlàtoani Iturea, yhuani ipan
intlalli Traconite, yhuani Lisania tlàtoani in Ab-
ilina, in cahuiipan in teopixca tlàtoque Anás
yhuani Caifás:

2 Omochi itlâtoltzin in teotlàtoani ipan
Juan ipiltzin in Zacharias ompa ac acatlalpan.

3 Yhuani o hual yâ ipan manani in iôhui in
Jordân, tzâtzica temachtîihuala neatequiliz tli
iaxca tlamâcehualiztli ica ipôpolhuiloca in-
tlâtlaçcolli,

4 Quenami teuciltoc itech in moch tlâcuilol
in Achtopa itoani Isaias: Tozquitl in ac acat-
lalpani Tzâtzini: xic yec manacan in iôhui in
tlàtoani Teotl: xic melauha tecacan in inê-
nemiliz ôhui.

Lk 3. 1-4 1833

The Aztec Indians controlled central Mexico at the time of the Spanish Conquest in the early 16th century; they had migrated there only 400 years earlier from the north. Absorbing elements of surrounding cultures, they developed a civilization advanced in science and the arts. Aztec, more properly known as Nahuatl, or Mexican, is still the mother tongue of more than 800,000 Mexican Indians. It is spoken, with local dialectal differences, throughout central Mexico. Aztec is related, within the Uto-Aztecan language family, to numerous Indian languages of the southwestern United States. The Aztec, or Nahuatl, languages of Mexico include Cora, Huichol, Mayo, Tarahumara, Tepehuan, and Yaqui.

1833 *Luke* BFBS
Translated by Mariano Paz y Sánchez, a Roman Catholic priest.
Reprinted 1889, Imprenta Metodista Episcopal, México.

1888 *Liturgical Gospels and Epistles* Milan
Translated by Bernardino Ribeira, a Franciscan who arrived in Mexico in 1829. He was probably assisted by two Aztec priests.

AZTEC: GUERRERO

76

1 Ipehuayan in cuajli tlajtojli yejan
nijtohua ican Jesucristo, iconetzin Dios.

2 Quen oquijcuilol Isafas tiotlatjotquetl,
oquijtoj: Xquitacan aman nictitlani mixpan
aquinon qixiti notlatjotl, para ma cueltlali
mojhui moyecapan.

3 Caquisti on aquin techicajcanotztie ne
campa tlacauyan quitojtio: Xcueltlilican
iojhui toTeco. Xicmejmelaahuacan iojhuitzi-
tzihuani.

4 Juan tlacuatequiaya ne ipan on campa
tlacauyan, niman quiteijlaya on tlacuatequills-
tli ma noyolcuepacan para notlapojpolhuis
on intlajtlacal.

Mk 1. 1-4 1957

The Guerrero dialect of Aztec is spoken by about 40,000 Mexican Indians. The Aztecs of the State of Guerrero are found predominantly north of Acapulco, in the region along the Balsas River. The Aztec dialects are often classified according to the use of the 'tl' phoneme common to Classical Aztec (as in Nahuatl, the Aztec name for themselves). In certain dialects it became simply 't' or 't' (hence the Nahuatl, Nahuatl, and Nahuatl dialects). Guerrero Aztec is a Nahuatl tongue.

Diglot with Spanish
1957 *Mark* 1961 *Acts* ABS, Mexico
Translated by Mr. & Mrs. Herbert Whealy, WBT, assisted by A.
McKinlay and Porfirio.

AZTEC: HUASTECA

77

1 Ipan eyi tonati uacae në
nenamietilli ipan Cana itla-
tla(1) Galilea; Juan itoyeta
nopona inana Jesus.

2 Ipan nobquia quia-tlan-
quë Jesus inani inomachtih-
cauan campâ monamietiyaya.

3 Ipan quemâ tianqui xoco-
mecayotli, inana Jesus quili-
hui: amoyoc uacâ xocomeca-
yotli.

4 Ipan Jesus quilihui: tlan-
quë tih-nequi noca nâ, nan-
tina? Ayamo auitoc nopoual.

Jn 2. 1-4 1938?

Huasteca is an area northeast of Mexico City in adjoining regions of Hidalgo and San Luis Potosí. Huastecan Aztec employs the 'tl' phoneme.

1938? *John* Tacubaya, D.F., Mexico
The first Scripture publication in a modern Aztec tongue, translated by
John T. Dale, Presbyterian missionary.

AZTEC: ISTMO

78

JUAN YEJ 1. Ijqûn pehuaquej itayemachtillis
TABAUTIZAROTOC Jesucristo, ipiltzin Dios.

2. Quicjuilol Isafas tanonotsan: Xiquitacan. Nictitlani achto
noenviado iga yej maquitayecantilli mojhui.

3. Se tagat tsajtsi ipan sacayo ihuani quijtoj: Xicchiuacan
iojhui Totecoitsin. Xicmelahuacan iojhuitsitsin.

4. Juan yej tabautizarotoya hualaj can atée caji ihuani
tanonotsaya iga yejamen mamobautizarocan. Quibautizarojkej
yejamen yej moyolpataquej iga Dios quipojohullij ifalta.

Mk 1. 1-4 1952

Isthmus Aztec is spoken by 50,000 or more Mexican Indians in southern Veracruz, the northern area of the isthmus. It is a Nahuatl Aztec dialect.

1952 Mark (with Spanish) ABS, Mexico
1962 1, 2 Peter 1-3 John Jude SB en México
Translated by Mr. & Mrs. Howard Law, WBT.

AZTEC: MICHOACÁN

79

1 Yoji pehuac in lamachitlilisli cuali de Jesucristo ixolul Dios.

2 Pehuac quínami quesciribuc Isafas ilajtuni Dios: Xiquita. Nehual nictilanfa nolanahuatini pa mitzyacanas pa mitziñamiquiltis moojli.

3 Mocaqui itzajtzililisli. Tzajtzitica se lalac capa amaqui chantli:
"Huala Toteco. Xiquiñamiquiltican anmoyolo quínami anquijnamiquiltifa ojli cuando huala se lalac hue.

Xicmelahuilican in ojli."

4 Yoji pues hualac Juan Lacuayatequini, hualac capa

Mk 1. 1-4(a) 1964

The Michoacán dialect of Aztec is spoken by about 1,500 Mexican Indians in the State of Michoacán. It is a Nahuatl dialect.

1964 Mark (with Spanish) SB en México
Translated by William Sischo, WBT.

AZTEC: PUEBLA, NORTH

80

1 Ojcon opeu in cuali tlahotli itenonotzal Jesucristo, iconcu Dios.

2 Opeu quen Isafas in tiotlahotani oquihcuilloc itlahotl Dios ihtech iamau:

Mocaqui, neh nictitlani se tlanahuatiani matlicana de tehuatl.

Yeh aqui quiyectlalis tlen tonali hualulohuas,

3 Huan coutzachtis cani ahmo tlen ocatca, huan quihiohtas:

"Maquiyectlalilican iohltli in Tecohtzint; Maquimelahuacan inon ohtli."

4 Ijcon Juan ohuala tlacuatequia cani ahmo tlen ocatca, huan tlanonotzayaya:

—Ximoyolcucapacan para Dios

maamechtlapohpoluili namotlahlacol huan

Mk 1. 1-4(a) 1962

The Aztec dialect of northern Puebla, Mexico, is spoken by about 7,000 Indians, primarily in and around the Municipio of Naupan. It is a Nahuatl dialect.

Diglot with Spanish

1962 Mark SB en México

1968 1, 2 Thessalonians James SB de México

Translated by Earl Brockway, WBT.

AZTEC: PUEBLA, SIERRA

81

1 Nican pehuac in cuali tajtolitn de Jesucristo iconcristo Dios.

2 Quemaj tzajculi Isais, naquen tajtol itzapata Dios: Xiquita saji, ne-

jua nictitlani notanahuatijcau moiz-

pampa, naquen mitzoncjhijitias.

3 Tajtol naquen tzajti campo ta-

setijcan, xicijchihuacan iojpan in tococtin, huan xiquimelahuacan iojpitracuan.

4 Juan tamajcuic campo taseltij-

can, huan quiyequilaya in tamaj-

cullis den yolpatalis para in tajejpo-

lulis den tajtolimej.

Mk 1. 1-4 1954

The Sierra dialect of Aztec is spoken by about 75,000 Mexican Indians over a wide area of the high northern part of the State of Puebla. It is a Nahuatl dialect.

1946 Mark WBT, Mexico

Translated by A. McKinlay, WBT.

1954 Mark Acts (with Spanish)

1955 James-Jude (with Spanish) ABS, Mexico

Translated by Mr. & Mrs. Harold Key, WBT.

1962 1, 2 Thessalonians SB en México

Translated by Mr. & Mrs. Don Robinson, WBT.

AZTEC: TETELCINGO

82

1 Ijquiy opie cuali machistitlatl de Jesucristo, tieConetzi Deus. 2 Pos tlajcuilpanca ipa libro que oquijcuilo Isafas oqu tlajulipantiya:

Xiquitja. Naja nictitlanis notlatequipano ma cachto blyu de taja para ma quixmana moojli. 3 Sente tlacatl tzajtztis ipa locör cöni nionöqui chöntli: Xiquixmanacö tieojli tlöcetzintli. Xicmelöhuacö ojpitzaetli de yejuntzi.

4 Juan tlacöütequióya ipa locör cöni nionöqui chöntiya. Tlanunutzaya nell tlö giente moyulcuespaqui para ma Deus ma quimotlapolpöfllili intlatlacol yaja cuali quincöütequis.

Mk 1. 1-4 1960

The Tetelcingo dialect of Aztec is spoken by about 2,500 Mexican Indians in the vicinity of Tetelcingo, Morelos. It is a Nahuatl dialect.

1946 Mark WBT, Morelos

1952 Mark (new orthography) 1952 1-3 John Cuernavaca
Translated by Mr. & Mrs. R. S. Pittman.

1960 Mark (with Spanish) ABS, Mexico

1963 Acts (with Spanish) SB en México

Translated by Mr. & Mrs. Forrest Brewer, WBT.

AZUMEINA

83

1 Nad'u tinda hi Zlad'a Djivid'a kayam Jesu Krist Gor Alona.

2 D'igi b'ir kur mbaktumba hi ma djok vuna Esaie-na, ala,

Gola! An sün man ma sunda avorongü;

Ni mam ma mba min lovet manga."

³ Ni dela hi ma nga mi er ad'um kur fula ala,
Minigi lovota hi Salad'a;
blazagi lovt mam suma groeina.⁴

⁴ Jean ma le batemba nde woi kur fula, nga mi tchi wala
kayam batemba mbut hurá a fe hur ma vata ata Alona
kayam tchod'a. ⁵ Suma kur ambassa Jude pet ki suma

Mk 1. 1-4 1967

Azumeina is spoken by approximately 50,000 people along the Logone River in southern Chad. It is a Chadie language related to the Dari, Musci, and Masa dialects. Azumeina is also known as Marba.

1967 Mark Ephesians Foyer de la Bible, Bangui
Translated by Colin Price, Evangelical Mission.

BACHAMA

84

1 Tiyatsi lemoferie da Yesu Kristo Ndae da Pwa.

2 Botei miya dori avor malamtso da annabi Is-haya,

"Ni, na len ndeo-tuffedei ahumwasa, ma
ha d'ado tuffedow.

3 Kwormu ma-waha avor kake, d'ando tuf-
fe da Homengum, fiyeingo tuffeden :

4 Yohanna a si ma da baptisma avor kake, nda
boyi leme a da baptisma ungo po njiya gekelo pi-
yatso ka sahasei.

Mk 1. 1-4 1915

Bachama is spoken by nearly 10,000 people along the upper Benue River, above Numan in Adamawa Province of the Northern Region, Nigeria. A Chadie language, Bachama is related to the tongues of the Batta (Jirai, or Zumu, and Gudu), Cheke, and Higi.

1915 Mark BFBS, Shonga

Translated by N. H. Brønnum, Sudan United Mission.

BADAGA

TAMIL CHARACTER

85

1. தேவர மகனா தே யேஸுவினில்தன் விஸயவாந்
ஒள்ளே ஸாத்தியி தொவக்.

2. எத்தேகே நா என்ன தூதாவ நின்ன மொகந் முந்
தூடு கேட்டின; அவ நின்ன தூரிய த்யார மாடினாந்த;

3. தீர்தன் மார்க்கவ த்யார மாடிவி; அவன் தூரிய
கெட்டன் மாடிவி எந்து காடுகொ கோரஸுவன
ஸத்தி உட்பாராந்த; ஏஸாய பாவாநிய பஸ்துத்தொ
பொத்தெயுவ பாவாநிய;

4. யோஹான பந்தி, காடுகொ தீக்ஸாஸாநன கொ

ட்டி, பாப்பரிஹாசகாதி ஹயிவ, மனஸ்ஸு தேவர கெட்டெ
நிலுருவத்தி தீக் தீக்ஸாஸாநனவ குறித்து ஸாநியுண்
டித்தி.

Mk 1. 1-4 1897

KANNADA CHARACTER

1. தீவர மகநாட யேஸு கிருஸ்து வஸய்வாந வட்டி
ஸுய்யு தீவரக.

2. வடிகே ஸாவ வஸ்து தீவரநு வஸ்து மீகரித மூண்டா
து கீரீநி; அவ வஸ்து தாவிய தயார மாதிரிவாந,

3. கதந மாகந வயார மாதிவி; அவந தாவ
யு நேப்தி மாதிவி வந்து காஸுநி கீகரிவாநந வஸ்து
ஸக்யாஸாந, வஸாய புவாநிய வஸ்து கதிரி வஸ்து
புராவாந,

4. யோஹான வந்து, காஸுநி திக்ஸாஸாந கீரீப்து,
வாஸவகாராநி வஸ்து, மஸ்து [தீவர கதீக] திரிசு
வதுக தக்து திக்ஸாஸாந வஸ்து சாஸ்யுயாநி.

Mk 1. 1-4 1896

The Badaga are a Dravidian tribe, numbering about 65,000 in the Nilgiri Hills of extreme western Madras State. Thought to have migrated from the Kannada-speaking area of Mysore State (their name, meaning 'Northerner', preserves this tradition), the Badaga speak a tongue linguistically related to Old Kannada. Badaga, with Kodagu and Kurumba, is therefore often referred to as a dialect of Kannada. Originally published in Kannada character, Badaga is now published exclusively in Tamil character.

Kannada Character unless noted

1852 Luke Bangalore

Translated by George Casamajor, a retired civil servant, and finished
after his death by C. Maerick, Basel MS.

1890 Luke Madras Auxiliary BS

A revision prepared by C. W. Lutze, Basel MS.

1896 Mark 1897 Mark (Tamil character)

Madras Auxiliary BS

Translated and transliterated by W. Sikemeier.

1902 Jonah (Kannada and Tamil character)

Madras Auxiliary BS

Translated by J. Kanaka, an Indian pastor.

BAFIA

86

2 Bi nwos a kiraa, kisene ki riwoé ki báá a Kana ane a
Galiléa. Jee Yésus a báá wo, 2 be reunigha irik Yésus
ri beyilak bii a kisene kin. 3 Yee wan a leuka, nne jee Yésus
a kpagha nyi lé: Be yiidi ri wan. 4 Yésus a peeziha nyi lé:
Gib, kiban adi kee lé ri me ri wo? Tsamen kem ki ka kpañ
bi. 5 Fone jee Yésus a kpagha ri bekii bisáé lé: Kiban kitsem

Jn 2. 1-4 1964

1964 **John** SB au Cameroun-Gabon, Yaoundé
Translated by Moubitang à Mepoui, a pastor, and a committee of local
Christians.

BAGHELI

DEVANAGARI CHARACTER

१. ईश्वरकी मोटा विशुद्धीके मंगल समाचारके
 २. पहिले यह कि जेते मनोरुपे कि। नुमें लिखे कि कि
 ३. तेने में कहुने दूतने विश्वि समुई पठयेने कि जा
 ४. विश्वि समुई विश्वारी मेली वयाव करिबे। नमोनि मुस
 ५. काह करकनारी कहवेनारे सदाकउठा प्रकमुनि सबदु यह
 ६. कि ईश्वरकी मोली सदाव करी पाकि वेओनी तिथि
 ७. करी। नमोनि तेनानुमें दुनी दिवारे छणी वर पापमाफ
 ८. करिजेकेलयं मन बजरायवेका इमो प्रगट करी। तबे

Mk I, I-4 1821

Bagheli, or Baghelkhandi, is an Eastern Hindi language (see Hindi and Bihari) spoken in the historic area of Baghelkhand, now northeastern Madhya Pradesh, India. It is still the vernacular usage of that region.

Devanagari Character

1821 New Testament Serampore MP

Translated by the Serampore missionaries, who called the language *Bhugelkhund*.

BAHNAR

88

1. Tódrong pótóm Tódrong Nao Lǒng Yēsū-Krist,
Kon Bōk Keidej;

2. Kiđ păng đêi cih lăm Sôp Hla-Bó-ar Tóngla
akhan-lẻ-hóđrol:

'Nâu, iñ wóh Liñ-Jang iñ năm gah anăp ih,
Hăp wă ming ăn trong Ih gah anăp ih. (Malaki
3:1).

3. Nór bonganoh poma hmoi lăm ăar blaă thoi-
 ầu:

Mình ăn trong kô Kră Yang,
Pôm mã tóhnă lu trong Sủ.' (Êsai 40:3).

4. Yôhan năm lăm ăr blač klaih kô noh hăp
pôm batem hăm bôtho akhan tôđrong batem kô tôđrong
ming tôđrong glaï (ioč) wă kô gôh iôk tôđrong mônat
ăn.

Mk I, I-4 1952

Bahnar is spoken by about 90,000 tribesmen over a large area of the Vietnamese central highlands, between Anke and Kontum. There are numerous Bahnar subgroups. An important Mon-Khmer language, Bahnar is related to Chrau.

1952 Mark BFBS, Toronto

Translated by Pham-xuan Tin.

1964 Mark SIL, Saigon

Translated by Mr. & Mrs. J. E. Banker, WBT, and Mhó, an informant.

1961-1964 New Testament (except Acts) Kontum

Translated by Fr. Den.

BALANGAO

89

1 Yato hen lugina hen damag mepanggép hen
 2 Aná Apuduy hen ayah Jesu-Cristo. 2 Hen lugina,
 na-ammaan hen ekat Isayad na namenghan, way ah
 Isayah, hiya hen éhay da nangimbagan alen Apuduy
 way ekatda én, profita. Ensolatna hen enalen
 Apuduy way ekatna én, Hea way Cristo, héngé hen
 éhay tagu way ma nangpango no hea, ta mangensa-
 gana hen ayam. 3 Hiya hen mangéngaw hen pédag
 way mangali én, "Sagsaganényu hen umaliyan hen
 Ap-apo. Iyam-ammayu hen ekamanyu." 4 Angkay
 bumúngha tot-owa ah Juan hen pédag. Dana ibag-
 bagan tatagu hen mepanggép hen kabunyanagan hen
 andiday namalew hen hamhamáda ya kaka-anan
 hen basolda.

Mk I, I-4 1966 (Recomposed)

Balangao is a Philippine Malayo-Polynesian tongue spoken by about 3,500 people in Mountain Province of north-central Luzon, Philippines.

1966 Mark SIL, Philippines

Translated by Joanne Shetler, WBT.

BALINESE

90

JAVANESE CHARACTER

၁။ သူ့ဘဝမှာပင်မရှိသော အရာတို့ကို အသုံးပြု၍ အကျိုးအမြတ်ကို ရရှိရန်
၂။ ကုမ္ပဏီတို့သည် မိမိတို့၏ အသုံးပြုမှုများကို အသုံးပြု၍ အကျိုးအမြတ်ကို
၃။ အသုံးပြုမှုများကို အသုံးပြု၍ အကျိုးအမြတ်ကို ရရှိရန်
၄။ ကုမ္ပဏီတို့သည် မိမိတို့၏ အသုံးပြုမှုများကို အသုံးပြု၍ အကျိုးအမြတ်ကို
၅။ အသုံးပြုမှုများကို အသုံးပြု၍ အကျိုးအမြတ်ကို ရရှိရန်
၆။ ကုမ္ပဏီတို့သည် မိမိတို့၏ အသုံးပြုမှုများကို အသုံးပြု၍ အကျိုးအမြတ်ကို
၇။ အသုံးပြုမှုများကို အသုံးပြု၍ အကျိုးအမြတ်ကို ရရှိရန်
၈။ ကုမ္ပဏီတို့သည် မိမိတို့၏ အသုံးပြုမှုများကို အသုံးပြု၍ အကျိုးအမြတ်ကို
၉။ အသုံးပြုမှုများကို အသုံးပြု၍ အကျိုးအမြတ်ကို ရရှိရန်
၁၀။ ကုမ္ပဏီတို့သည် မိမိတို့၏ အသုံးပြုမှုများကို အသုံးပြု၍ အကျိုးအမြတ်ကို

In 2. 1-4 1937

4. buka ané mungguh di tjakepan Nabi Jesaja, kéné :
 „Ada munjin anak kauk-kauk di tegal mlakangé :
 Bakbak dja lakar margan Ida Sang Sasembahan,
 tur benengang rurung-rurung Idané :

5. sakadan pangkung lakar kaurug,
sahananing gunung muah bukit lakar kaeed ;
6. ané bengkong lakar kabengangang
tur ané mentag-mentup lakar karataang,
buina sakantjan manusané lakar nepukin karahajuan
paitjan Ida Sang Hiang Widi."
7. Pangandian Ida Jokanan tekén anaké liu ané teka ma-
kenéh lakar kalukat baan ida, kéné : „Ih djelma njahan lalipi
lu ! Njén ké mitudjuhin tjai ambah malaibang dewék uli
pamidukan Ida Sang Hiang Widi Wasa ané lakar teka ?/
8. Patut tjai mesuang buah ané sapaut tekén pasalin kenehé.
Da pesan tjai pada ngawitin mapineh kéné : Ida Ibrahim tuah
bapan i dewéké ! Itjang ngorahin tjai : uli batu-batuné
ténanan Ida Sang Hiang Widi mawiséna ngarianang Ida Ibra-
9. him santana ! Ané djani kandiké suba kaamengang ka ákah

Lk 3. 4-8 1957

Balinese is spoken by about 3 million people on Bali and in nearby areas of southeastern Java. Bali, a small mountainous island about 90 miles long and half as wide, is significant as a continuation of many pre-Islamic features of Javanese culture. The predominantly Hindu Balinese speak an Indonesian Malayo-Polynesian tongue, closely related to Sasak, which is spoken on the eastern Bali coast and on neighboring Lombok Island.

Javanese Character

1910 Luke Semarang, Java

Translated by Goesti Djilantik, a Balinese prince.

1937 John 1939 Acts Netherlands BS, BFBS, National BS of Scotland, Amsterdam

Translated by Darma Adi, a Balinese Christian.

Roman Character

1957 Luke NBS, BFBS, NBSS, Djakarta

Translated by J. L. Swellengrebel, aided by K. Asta Ida Bagus and Rai Ida Bagus.

سَاهَمَ بِهَذَا بَارَ شَاهِي نَيْلَا وَفِي جَنْدِ سَهْمَا هَتْنِي
چَل دوشَن دَان آهَانَا سَهْمَا بِنَا وَهَذَا فِي بَلُوشَايِي
چِيَانِي بِهَذَا تَوَلَّ تَوَارَ كَهَنَشَيْتْ - وَكَو آهَانِي بِهَنْبِيَا
مَنْلَتْ چُرَ كَهَنَانَا آهَانَا حَلَمَ كَهَنَانِي كِهَ اَنَرُ بَرُوسَلِيَا
بِهَمَ دِيَهَامَا رَه رَوِيذَ بَلِي بِفَ قَوْلَا اِنَ اِنْتَارَ هَمِيذِ
آهِيَا اَنَرُ مَا اَشْهَمْنَا - كِهَ بِيَسْتَا مَنَ آهَا تَوَالَهَامَا

Acts 1. 1-4 1900

Balochi is spoken by almost a million people in Baluchistan, in southwestern West Pakistan, bordering on Afghanistan and Iran. The majority of the Balochi are nomadic herdsman, wandering among the arid Balochi hills. Balochi is an Iranian Indo-Aryan tongue.

Roman Character unless noted

1815 Matthew-Luke? Serampore MP

Translated under the supervision of the Serampore missionaries.

1884 Matthew BFBS, Allahabad

1900 Mark-Colossians 1900 Mark John Titus

1-3 John (Persian character) BFBS, Lodhiana

1901 Psalms (5 vols.) Hebrews-Revelation BFBS, Agra, Lodhiana

1901 Romans-2 Corinthians (Persian character)

1902-1903 Genesis Exodus BFBS, Agra

Translated by T. J. Lee Mayer, Church MS.

BALOCHI

91

- 1 Ma hawán roshá Yuhanná baptisma khangh ákhta Ya-
- 2 húdiya barrá wás khangána ki Tauvá khangé ki Húdhá ráj
- 3 nasike: mari haweehe ki ághi hál Yaasiyah nabia dáthé ki
Barrá gwánk-jenokhe taukh ki
Húdháwánd ráh jorene,
Khtli dag sidha khangé.
- 4 Yuhanná lerav phut gufainto wathi jindar jar degboth,

Mt 3. 1-4(a) 1884

ARABIC CHARACTER

أَوْ هُوَ فَوْفُلُوسَ اَنَ اَوَّلِي كَلَامُ دِي مَا كَهَنَانَا كَلَّ جِيَانِي
بِهَذَا كِهَ بِهَنْبِيَا كَهَنَانَا وَسِيَهَامَا كَهَنَانَا وَتَن دُوشَا
دَان كِهَ بَرَا نَوَرَتَوُو بَرَهَامَا اَنَ دَوَلَا اَنَرَا جِهَ كِيَشِيَشِيَنَغِي
اَنَرُ پَاك رَوُحَا حَلَمَ كَهَنَانَا بِهَذَا - آهَانَا رَوُحِي وَفِي دَكَمَ

BALTI

92

ARABIC CHARACTER

ل دِي دِي پَرِيهَنگ چَوَن فَرُول پَرِيهَنگ سَے كُوهِي رِشَا اَدَهَنگ
سَے كُوهَن قِي پَرِيهَنگ قِي اَلْمَار بِي سَے نَ بَرُون
قِي رَمِي رَوِيهَنگ وَ كُوهِي كُوهَنگ لَ بَ تَسْمَ شِشَ تَايِيخِي
قِي رِشَا رِيهَنگ وَ صَدْرِيهَنگ پَرِيهَنگ نَ مَكْرِيهَنگ كُوهِي
بَ رَسُول اَدَهَنگ مَو كُوهُول كُوهَنگ مَنَ كُوهِي كُوهَنگ لَ نَرِيش
لَ غُوبُل لَ سِيهَ كَمَن مَن اَدَهَنگ مِي هَرِي دَهَنگ پَرِيهَنگ نَ
كُوهِي دَهَنگ رَوُودَك نَبِرِيهَنگ مَن سِي كُو پَرِيهَنگ مِي دِي بَ قَرِي
تَوِيهَنگ نَ بِيهَنگ بَ يُو دِي فَرُغُول كَهَنگ چِيك لَ اِيَلِيهَنگ قِي اَتَا
اَنَ نَبِرِيهَنگ دِي تَم پَرِيهَنگ قِي كُوهَنگ چِيك مَ عَصَمَ حَك چَايِي
نَاسِي كُوهِي دَهَنگ لَ نَبِرِيهَنگ دِي رَوُودَك اِيَلِيهَنگ لَ بَرِيهَنگ بِيهَنگ
دَهَنگ مَ دُشَا لَ مَن عِيَدَ تَو سَے رِيهَنگ رَوُودَك مَن قِي مَ

Mt 3. 4-7 1903

KH

2 De-chi, Yashaya pegambar-i shoqbu-ing nu rbise yodpo na zomse : hltoshik, Nga si Ngi pegambarpo, yiri lampo chatakh bek zere yiri dunu tanqed.

3 Thangpobing nu qā byakhan chik-i, Khudāwand-i rgyalampo chatakh byoshik, Khuri lam kun strongshik, zere skad chi kwed.

4 Yahya ongae thangpobing nu baptisma tanqedpa ; yang ngyespong la bakhshish gwe phila yodpi toba be baptisma-i lukhsing nu

Mk 1. 1-4 1940

Balti is the language of the Muslims of Kashmiri Baltistan. It is a Tibeto-Burman tongue. Balti, Ladakhi, Sharpa, Sikkimese, and other Himalayan tongues are often classified as forms of Bhotia, the language of which Tibetan represents the 'standard' form.

Arabic Character

1903 **Matthew** 1906 **John** Panjab Auxiliary BS

1920 **Acts** 1921 **Luke** BFBS, Lahore

Translated by F. Gustafson, *Scandinavian Alliance Mission*, H. C. Robertson, *Central Asian Mission*, and F. E. Peter, *Moravian Mission*.

Roman Character

1935 **John** 1940 **Mark** Trinitarian BS, London

Translated by A. F. C. Read, *Central Asian Mission*.

BAMBARA

ARABIC CHARACTER

بَلَى مَبْعَى كُنْتِي كَر قَلْبِي كَيْ پَسُو
بَاتْنِي پِي + پَسُو قِي نَعَك كَلْ پِي وَلِ
كُنْ كُنْ ل + دُونِ بِ بَلِي پَسُو بَا يَاف كَيْ
كَلْ دُونِ بِي عَجِي + پَسُو بَا يَاف كَيْ كَمُ
مُنْبِي نِي نَعْنِي بِي كِي وَ كَيْ مَبِي بَا

Jn 3. 1-4 1932

1 Alla Den Ke Yesou Krista kibaro douna dounne.

2 Iko a sbenen be kira Esu ka kounna lu, ko : A lle, ne be ne ka tyiden bla i nye. O na i ka sira ladla.

3 Min perento do koun-

go kolo kono, ko : Aye Matigi ka sira laben, ka a ka siranion latlen, o kounna kun.

4 Yonhana nana, a toum be batiscle ke koun-go kolo kono, ka minisili batiscle welcwele da dyou-rnouu yafa kanna.

Mk 1. 1-4 1937

Bambara, with dialectal variations, is spoken by one to one and a half million members of Bambara tribes in southwestern Mali and adjacent areas of Senegal, Ivory Coast, and Upper Volta. Bambara and Diola have come into use as trade languages in this area and beyond, and are now used either as a second language, adopted language, or lingua franca among an estimated 4 million people. Bambara is a Mande language, so closely related to Diola and Maninka that in certain dialects it is difficult to distinguish where one language stops and another begins.

Roman Character unless noted

1923 **Luke** 1927 **John** 1929 **I John** (Arabic character) BFBS, London

1930 **Mark Acts** 1931 **Luke** (Arabic character)

Christian and Missionary Alliance, Kankan

1932 **John** (Arabic character) BFBS, London

1932-1934 **Matthew Romans-Revelation** CMA, Kankan

1937 **New Testament** BFBS, Paris

1945 **Genesis** 1946-1949 **Exodus Numbers Daniel**

Jonah 1950 **Psalms** CMA, Kankan

Translated by George Clinton Reed, *Gospel Missionary Union*, aided by colleagues.

1956 **New Testament Psalms** 1961 **Bible** BFBS, London Revised and translated by a committee, including G. C. Reed, Caroline Campbell, and M. Freleigh, with the assistance of Faydine Diakite, Soumko Goulouhali, and other Bambaras.

Roman Catholic translations

Many translations by Roman Catholics, both of Selections and whole Books, have been reported. They include:

1913 **Gospel Harmony** Vicariat Apostolique du Soudan Français Translated by a missionary.

1932 **Matthew** Maison-Carrée, Algiers

Translated by Fr. Nolin.

not dated **Acts** Mimeographed

Translated by Fr. Camille Cormeries.

1930 **New Testament Stories**

1942 **Liturgical Gospels** Maison-Carrée, Algiers

Translated by Fr. Jean Fontanié; revised edition with commentary, 1952.

1953 **New Testament Stories** Mimeographed, Bamako

Translated by Fr. Jean Fontanié.

BAMBATANA

94

TA kukutia Vatana Nôe ta Jisu Karai-siti, Tôti Banara.

2. Sa siva karo ta zira poropita : Ri, Ra ko peqani kiniki bose ta Ra sa qisu vatana, ma vanama mikini namu zuka; 3. Vuanai kôke sa vavana ta kadalesana: Vanama mikini zuka ta Bovee; vamiliti Nai zuka Gôï. 4. Joni sa me mana ta kadalesana, sa tamani lotu papitaïso ta bose sa sôkô vule napu ta kui Banara se ma vamarovuleni sini.

Mk 1. 1-4 1927

Bambatana is a Melanesian tongue spoken by about 5,000 people on Choiseul in the northern Solomon Islands. It is understood by all Choiseul tribes.

1927 **Mark** 1934 **Romans** BFBS, London

Translated by Vincent le Cornu Biner, Australian Methodist MS.

1956 **Gospels Acts** 1960 **Romans-Revelation** BFBS, Sydney

Translated by Lucy Money and Ivy M. Metcalfe, MMS, assisted by Stephen Gadepeta, Abel Pitakomoke, Cornelius Pazabeto, and Abednigo Pitisopa.

BAMILÉKÉ

95

1 Ngto' nkun nigho Yesu Kristo, Mén Nsi, 'ndañdañ
ba bo na' nkité ntum áwa'ni nga-ntum Esaya la
ndu: Tšy, mg tum angel am mbə u ndu a nabtə
manzə u. 'Nzə men kwa' ma kənkwa ndu: Bin nabtə
manzə Tšyapən, ndāte pon manzə tšə, ngy a tšing.
'Yohane nga-nyu' pəntyn ntšə əwag ma kənkwa, nkə
nšub nu ngkwe-ntšə zə ngkañ nty ndu Nsi lagte
nukəbə pəntyn. 'Njoñ ngo Yudea fa mba njoñ ba

Mk 1. 1-4 1960

'Bamiléké' is often employed to refer to the related languages spoken by those living in the Bamiléké region of western Cameroun. Bamiléké dialects, spoken by at least 550,000 people, have assumed geographical names based on the region in which they are common, i.e. Bandjoun, Banganté, Bamun, Bafia, and Dahang. The usage of the Banganté region is here referred to as Bamiléké. Though speakers of the Banganté dialect number only about 60,000, it is the most widely understood of all the Bamiléké dialects.

1948 **Mark John** French Protestant Mission, Douala

Translated by Pierre Galland, Paris MS, Lukas Tchankwe, and Victor Nzapa.

1960 **Mark** UBS, Yaoundé

1967 **New Testament** SB Cameroun-Gabon, Yaoundé

Translated by Miroslav Mikolasek, Paris MS, and Lasare Houndja.

BAMU

96

1. Nodi overariamo kebaia ta'uwato Jesus Christ aboto. Edi owerare God gaiwai.

2. Tagara iata'uwato, siware mere God mabu titi tagisodirorumo. Mo suwakedubu mo anamemeriari kebakoroto. Oro gabo nouro amamesiodirori. Suwakedubu masiro John.

3. Kaupoti owerə potorosabowa kauneni garo. Mea gabo dosiodiro Jesus aboto. Gabo tupusc, kerewekereweitato dowoumo.

4. John baptise gaiwai beda ta'u neio agorowamearimo ubauba tanaro aboudo. Nei'oro ubauba imesenari gimeserarumo.

Mk 1. 1-4 1952

Bamu is spoken by about 3,000 nomadic tribesmen along the upper Bamu River and the northern banks of the Fly River, in the Western District, Territory of Papua and New Guinea. It employs numerous loan words and has been considerably influenced by the language of other tribes with whom the migratory habits of the Bamu have brought them into contact. Bamu is a non-Austronesian language.

1952 **Mark** BFBS, Sydney

Translated by Mr. & Mrs. H. Standen, Bamu River Mission.

BAMUN

97

- 1 Njišhe Ntum-Lüte Yésu-Kristo, Mon Nyinyi.
- 2 A pua' tü Léréwa Yésaya ngá-ntum Nyinyi mi:
Ré pue, m'a shiéšhe ntum a,
i pine nku-mesú shu, mkpét mánji u.
- 3 Ngé mún na shiéšhe tü kwet mi:
Kpét nún mánjé Tita, láre-nún pémánjé shi.
- 4 Yohané ka tum tü kwet, mbe mmin puen méén ké,
nzie nga shúm-nké pút-ntum mi Nyinyi fú ghérapu
puen. 5 Ngu Payuda pua Payérusalem mentén ngoun

Mk 1. 1-4 1929

Bamun, or Bamoum, is spoken by about 80,000 people in western Cameroun, between Foumban and Bali. Early in the 20th century a Bamun Sultan, Njoya, invented an ideographic script of about 1,000 characters. It became popular and was taught in local schools until the 1930's. After considerable revision, the writing finally took on a syllabic nature (Bamun being mainly a monosyllabic language) with 70 phonetic symbols, written from left to right. Several Bamun dialects are in use. Bamun is also known, as a second or third language, by speakers of related languages in the Bamun area. It is related to Bamiléké and other tongues.

1925 **Mark Luke** 1929 **Gospels Philippians**

Thessalonians 1932 **Romans** 1 **Corinthians** BFBS, Paris
Translated by K. Frey, Paris MS, with the assistance of missionary colleagues and others.

1967 **New Testament** SB Cameroun-Gabon, Yaoundé

Translated by a committee: José Muishe, Rodolphe Peshandon, Mosé Lamère, Pierre Wah, Pierre Njamenwet, and others.

BANDI

98

- 2 Foloí hawakelei wā ti yēi ta nyahā-wōli ku
ya Keina, Galili lwōloí hū, ke Jisu njee i yēi
na. 2 Ke ti Jisu bele tolii kui wā ta poluyelaitii.
- 3 Na ndoi i vilai, ke Jisu njee i yea ma, "Ndo fili
aa ti ya." 4 Ke Jisu yea ma, "Ndée, nde le ya ya
ngélé na fawā? Ní yenge sowai aa ne hiliti." 5 Ke

Jn 2. 1-4 1957

Bandi is spoken by about 50,000 people in northern Western Province of Liberia. It is a Mande language, related to the Loma dialects and Mende.

1954 **Matthew** 1957 **John** (with English) ABS, New York
Translated by Joseph Parsell, Sister Andrina, English Community of
the Holy Name, and a committee.

BANDJOUN

99

- 1 Ne ji Ntem-ñwényenwénye Yésu-Kristo Mu Si.
- 2 A mbá ntám áwa'nye Esaya ngé-niem Si nga:
Yo, n'ga tem ngé-niem a, é tam n'z'o, nyiapté man'jo.
- 3 Ngí mō mbá ndem kuotngō-mkwa'lé shwé nga: Po nyiapté manje
Tshiepō, ndien pomketshok manje tsie.
- 4 Yoháné lá tem, mbá nyu' pō she kuotngō-mkwa'lé, mbá ngom nue
kwishe pūo-tūm nga Si tūonye mnaue tshwepuō pō. 5 Ngūon pa Yudea

Mk 1. 1-4 1964

Bandjoun is spoken by about 60,000 people in the Bandjoun area
of western Cameroun. This number includes speakers of numer-
ous slightly varying local dialects. Bandjoun is related to
Bamileké.

1964 **Mark** SB Cameroun-Gabon, Yaoundé
Translated by Jean Mwambo, Evangelical Church of Cameroun, with
the assistance of local pastors and other Christians.

BANIUA

100

1. ñethe João Batista iañikaua likadzeekata
haalepōkōli rikoñe Jodeya liko. (Koaka fiñhe
inoparotakada piketemi Jezō nako.)
2. liako nañio, ikambia iuapinheetake iauaada
inoma ipekadoni ima prontokema hinaana iomakaro
ithálikanaua fiñhe eeno iminali. (Koame João
Batista iako nañio.)
3. Ikatsa fiñhe likaiteri inako fiñhe inoparota-
kaita Izaía, liako nañio, ašepa ikaite uatsa
kēedzako haalepōkōli riko, likaita uatsa imatsia-
taka iMinali iapōa, imadzakanta iMinali iapoua
matsia. (Koame Izaía inoparota linako fiñhe
ikaitekaita Jezō nako.)
4. ñethe fiñhe João kamelo lidzomi liropaniri,
liuali riko lisintorāoni iitsiri iyami. Iiifha
tsákara, mapa tsáka haiko likithedali. (Koame
liodaka fiñhe João Batista oopi.)

Mt 3. 1-4 1959

Baniua, an Arawakan tongue, is spoken by about 3,000 Indians in
extreme northwestern Brazil, along the Ica River and its
tributaries and the upper Negro River. Baniua, or Baniva, is also
sometimes used as a generic term for all Arawakan groups of the
northwest Amazon area.

1959 **Matthew** New Tribes Mission, Manaus
Translated by Henry R. Loewen, NTM.

BANU

101

- 1 KOUYANGA Dé-oujine ké Jésus Christ, Bi-ouilli ké
Nzapa.
- 2 Hemo né Mbéti ké prophète Ésaie toa né higo, é
gui:
Mè joko, mi toumbou oui-toum ko-m' di ti mè hi,
Kè tè dafa liouara ko-mè;
3 Guèlè oui né himo né doko jo hi no mo, é gui:
Mè dafa liouara ké Seigneur;
Mè roko solobi liouara ko-a o.
- 4 Jean ténò dé baptême né doko jo; a oussou liouara
oujine dé baptême ho ouilli o né liouara toa namo
ko-oug-o hē Nzapa, oujine folo namo ko-oug-o sa. 5 Ouili

Mk 1. 1-4 1932

Banu, or Gbanu, is spoken by about 75,000 people in the
Bossembele area of southwestern Central African Republic. The
Banu language is closely related to Baya, and is included with
Manja and Mbaka in a subgroup of the Adamawa-Eastern
languages.

1932 **Mark** 1934 **John** 1937 **Acts** 1938 **Matthew**
1939 **Genesis** **Jonah** BFBS, London
Translated by Mrs. J. W. Hathaway, Brethren Mission, with the
assistance of Joseph Nguede, Marc Volongou, Timothe Minimo, and
Jean Mbo.

BAOULÉ

102

- 1 Nyamiñ i Wa biaswa Jesu Kristi i Dyasi Kpa i bobole,
- 2 Ké ɔ ti krewa nuá nde káfue Esai i frua nu nsa,
Nia, mi sumá mi ngalie káfue wɔ nyunu bɔ
ɔ ba siešie wɔ ati;
3 Yele bɔ ɔ kpá bro nu bɔ i aniñ bɔ ɔ se ké:
Siesie Miñ i akpɔ;
Yo i atimu sei.
- 4 JÁ ɔ bali ye ɔ subatise bro nu, ye ɔ suká te kokole i
5 bateme nde te i yatyi tyele nti. Jude mē kura oni

Mk 1. 1-4 1953

The term Baoulé is applied to a number of tribes, including one
named Baoulé, who live east of the Bandama River in Ivory
Coast. With more than 800,000 speakers, Baoulé is the most
commonly spoken language of the Ivory Coast, excluding the
composite total of the Twi languages. A Kwa language, related
to Agni, Baoulé includes the tribal dialects of the Bonna,
Moronu, Nganu, Ndamé, Wure, and others. The Baoulé New
Testament was the first to be published in a language of the
Ivory Coast.

1946 **Matthew** BFBS
Translated by W. Olsen and his wife, Christian and Missionary
Alliance.

1953 **New Testament** BFBS
1954-1955 **Genesis** **Exodus** **Daniel** CMA, Kankan
Translated by Walter W. and Florence A. Arnold, CMA, and
Joseph Koffi, assisted by Jean Kuassi.

1967 **Mark** (with French) SB en Afrique Occidentale
Translated by Carol van Bremen and Mrs. Walter Olsen, CMA.

- 1 Suluet lo loje lo'bur lo Yesu Kristo, ŋuro lo ŋun.
 2 Gwoso na wurje nebi Yesaya na, adi,
 Meddi, nan a son kayekanit lio konut i komon,
 Logon mo tetendya kiko ilot;
 3 Gworo lo lele logon lulugu i yöbu adi,
 Tetene kiko lo Matat jojo,
 Tetene gwokiot kanyit gwogwo;
 4 Nyena Yoane a po, logon babatidya i yöbu, a toku-
 öddi löpukö na töili i lakundya na toron.

Mk 1. 1-4 1954

Bari is spoken on both sides of the White Nile in Equatoria Province of southern Sudan and across the border in Uganda and Congo. It is common to over 100,000 people including those speaking the dialects of the Bari tribes (Mondari, Nyambara, Pojulu, and Nyepu) and many of the Lotuho and Olu'bo, who use Bari as a lingua franca. The Kakwa dialects of Sudan and Congo are also Bari languages. Bari is an Eastern Nilotic language.

1927 Mark 1930 John BFBS, London
 Translated by H. G. Selwin, Church MS.

1934 Mark (revised) 1935 John (revised) 1939 Acts
 James-Jude 1942 Matthew BFBS, London
 1945 1, 2 Corinthians BFBS, Cairo
 1946 Luke 1949 Galatians-Philomen 1951 Romans
 1954 New Testament BFBS, London
 Translated by P. O'B. Gibson and, after 1946, by O. C. Allison, with assistance from several Bari, including Jebedejo Jada, Nikodem Gori, Rubena Loro, and Yisaka Wani.

1960 Liturgical Gospels?
 A Roman Catholic version of the Sunday Gospels

1962 Psalms BFBS, London
 1964 Genesis BSS, Khartoum
 Translated by Philippa F. Guillebaud, CMS, with initial help from P. O'B. Gibson and D. Wani.

BARI: KAKWA, CONGO

104

- 1 DEPADRU na kun ana'bo ti Yesu
 Kristo, ŋyiro lo Nzambe; 2 ere na
 gwe'de nebizi awudyu
 Boŋyeta, na sönyödrü katrukoni lio a
 kaia konu konye,
 Laga kondra kondra kiko lolu lu konu
 koŋoni.
 3 Kotu na ŋutu na woŋo idiŋo
 Kokoneta kiko lo Mata,
 Koneta kikoli ti lepe kilo gbogbona.
 4 Yoane asozo ŋutukilo ipiu kata idiŋo,
 atrukokindra sodro naga ikare na lupugoni
 teifiko, i dömadru na toro. 5 Ka na Yuda

Mk 1. 1-4 1930

The Kakwa dialects are the most distinct of the Bari dialects. The two Kakwas, originally divided more or less into Sudan and Congo usage, are difficult to distinguish by border areas. The Kakwa living in extreme northeastern Congo-Kinshasa number about 20,000.

1930 Mark BFBS, London
 Translated by Kenneth Richardson, Africa Inland Mission, and Yoane Akudri.

1967 Luke BS in East Africa, Nairobi
 Translated by J. Dronyi and Joy Grindey.

BARI: KAKWA, SUDAN

105

- ku Yoane ŋyiro lo Jakaria i döru. 3 Nye
 'duraki i kak naga Yaradene i laga, i tukö-
 kinda na baptiyet na padu na tewili ku
 böŋö na toron: 4 ghegbeti ma wurökini
 i kitabü na kutuk na Yesaya nebi lo, adi,
 Kutuk na ŋutu lowoŋ i döru,
 Kokondita kiko lo Matat lo,
 Riŋyeta gör lonyet gbogbo.
 5 'Dira giri jojore,
 Meria ku rubuki giri memereki kak;
 Pirit naŋuda'ju kokona gbogbo,
 Piritön naga borosokolo kököyöki kö-
 köyöki;

Lk 3. 3-5 1930

One estimate gives the number of Kakwa speakers in Sudan as about 50,000. Another 20,000 live in adjacent areas of Uganda. Their dialect is little different from that of the Congolese Kakwa.

1930 Luke BFBS, London
 Translated by P. O'B. Gibson, Church MS.

BARIBA

106

- 1 Ma n kua s33 itase ba kuro kpaäru mó Kana,
 Galili o, ma Jesum mero wá mi.
 2 Má ba Jesu soka ká wím bábu kuro kpaä-
 yero.
 3 Ma ben vë ya kpá yé ba naru mó, ma Jesum
 mero nun s3wá, u nê, ben vë ya kpá yé ba naru
 mó.
 4 Ma Jesu nun wisa, u nê, kuro wune, a kú man
 goeikia, nen sa yá nî tûrî mî kpá.

Jn 2. 1-4 1953

Bariba, or Bargu, is spoken by about 300,000 people in central and northern Dahomey and in adjacent Togo. It is a Gûr language.

1953 John BFBS, London

Translated by James Hojo, a Bariba, under the supervision of J. B. Williams, Sudan Interior Mission.

1954 Mark 1957 James 1959 Matthew Ephesians

1967 Romans 1968 Luke 1, 2 Thessalonians 1-3 John

Jude Mimeographed, SIM

Translated by James Hojo, Rosella Entz, and Edna McDougall, SIM.

BASHKIR

107

CYRILLIC CHARACTER

Хойа Улы Иисус Христостын Евангелисты-
нын башы, Байгамбарлар Азиягаса: мына, Мин
Гинес алдында Ус фирештанде Исбаиран ул
Гинес алдында йулында асерзэб куйар (Малах.
3, 1). Коро-далала кыкырыусынын таумшы сыга:
Тыперей йул асерзэб, Анын гукмактарын тэз
итегез, тиб (Исаи 40, 3). Коро-далала (кешелэр-
бе) сунмдырыб, йазыктар кисерелер беш тэуби
ител сунмдырыуын йобзэб, йонинь сыккан. Бот-

Mk 1. 1-4 1902

Bashkir, a Turkic language related to Volga Tatar, is spoken almost exclusively within the Bashkir Autonomous Republic (Capital, Ufa) of the USSR. Until late in the 19th century, Bashkirs wrote in Tatar. Then a literary Bashkir language was developed. Written first in Arabic script, modified to show vowels, it was later written in Cyrillic characters.

1899 Matthew Kazan MS, Kazan 1902 Gospels BFBS, Kazan

Translated by missionaries of the Kazan MS.

BASQUE: BISCAYAN

108

ETA egun areetan etorri zan Juan Bau-
tistia prediquetan ebala Judeaco cre-
muban,

2. Eta eñuala: Penitencija eguizube:
cerren urreratu da eerubetaco erreinuba.

3. Bada au da izan zana esana Isias
Igarliaren bitartez esaten ebala: Eremuban
diadar eguiten dabarenaren boza: prestau
eguizube Jaunaren bidia: zucenae eguizu-
bez bere bide eiorrac.

4. Eta Juance berae euean gambeluben
ulezco soñeua, eta narruzco ugala bere
guerrijan: eta bere janarija eiran longostaac,
eta basaeztija.

Mt 3. 1-4 1937

The Basques are found on both sides of the Pyrenees Mountains, which separate France and Spain. Their presence in this area predates the North African and Celtic migrations to the Iberian Peninsula in the 1st millennium B.C.

The Basques speak the only language of Europe which has not been linguistically related to any other tongue. The numerous Basque dialects differ considerably and are not contained within the areas by which they are known, e.g. Biscayan Basque is found in use in Guipuzcoa and Alava provinces as well. Known for its complex grammatical structure, Basque is spoken by about 650,000 people in Spain and 100,000 in France, although almost 2 million people in these areas consider themselves to be *Euskaldunak*, Basques. Biscayan Basque is spoken in Viscaya, Spain, along the Atlantic Bay of Biscay.

(See No. 23 for note on Louis-Lucien Bonaparte.)

1857 Matthew Revelation

1862 Song of Solomon (in two subdialects) London

Translated by José Antonio de Uriarte for Louis-Lucien Bonaparte.

BASQUE: GUIPOZCOAN

109

Yainkoaren Seme dan Yesu Kisto'rru Beñ Onaren
asiera. 2 Isai Igarlak idatzita dago:

«Ara, nere aingerua bidaltzen dixut,
biden zure aufetik gertu dezaintzo.

3 Oyuz dago basoan, ta aren mintzoa au da:
Aren zirkuak zuzen itsazute.

4 Itzok beterik, basoan Yon azaldu zan ukuxten, ta
ogeri-akatzarako garbai-ukuxpena aldfikitzen. 5 Ta

Mk 1. 1-4 1931

Guipuzcoan Basque is spoken in Guipuzcoa, Spain, inland from the Bay of Biscay.

1838 Luke 1848 Luke (revised) BFBS, Madrid

Translated and revised by a physician named Oteiza, and edited by George Borrow, BFBS agent, then in Madrid.

1858 Matthew Revelation 1859 Genesis-Leviticus

1862 Song of Solomon London

Translated by José Antonio de Uriarte for Louis-Lucien Bonaparte.
(See note to No. 23.)

1870 Luke 1880 John BFBS, London

Translated by F. de Brunet for J. E. Dolton.

1931 New Testament 1938 Bible Biotzaren Deya, Bilbao

Translated by Fr. Olavide'tar and Fr. Echeverría.

BASQUE: LABOURDIN

110

JESU-KRISTO, Jain-
koaren Semearen
Ebanjelioaren hasta-
pena.

2 Isaias profeta baithan
iskribatua den bezala:
Huna nik zure begith-
artearen aitzinean bi-

daltzen dudala ene ain-
gerua, zeinak apha-
duren baitu zure aitzien-
nean zure bidea.

3 Mortuan oihuz da-
goenaren mintzoa: A-
phain zazue Jaunaren
bidea, chuchen zatzue

haren bidechkak.

4 Joanes mortuan
egotu da bathayatzue
eta emendamentutako
bathayoa erantzuez
bekhatuen barkhamen-
dutan.

5 Eta haren gana ba-

Mk 1. 1-4 1887

Labourdin Basque is spoken in the Labourd region of south-
western France.

1571 **New Testament** P. Hautin, La Rochelle

Translated by Jean Leicarraga, under the patronage of Jeanne d'Albert,
the Protestant Queen of Navarre. Reprinted 1900, Trübner, Strass-
burg, and 1903 and 1908, Trinitarian BS, Oxford.

1828 **New Testament** Lamaignère, Bayonne

Translated by Henri Pyt and a Basque scholar, Monteza; Luke re-
printed 1868, and later, by BFBS.

1855 **Gospels** E. Lassere, Bayonne

Translated by Jean Haraneder, edited by Abbé Maurice Harriet of
Halsou.

1859 **Song of Solomon** 1860 Ruth 1862 Jonah

1865 **Bible** London

Translated by Captain Duvoisin for Louis-Lucien Bonaparte. (See
note to No. 23.)

1887 **Mark John** BFBS, London

Duvoisin's version, edited by J. Vinson for BFBS.

1894 **Genesis Exodus** (Chaps. 1-22) Clarendon, Oxford

Translated by Pierre d'Urie, c. 1700, and edited by Llewellyn
Thomas. Genesis reprinted by TBS, 1898.

BASQUE: MARQUINA

111

NO SPECIMEN AVAILABLE

Marquina Basque is spoken in the environs of Marquina, eastern
Viscaya, Spain.

1858 **Song of Solomon** London

Translated by José Antonio de Uriarte for Louis-Lucien Bonaparte.
(See note to No. 23.)

BASQUE: NAVARRESE, EASTERN LOW

112

3 1 Dembora hartan, Yoanes Batista yin zen pre-
dikatzera Yudeako deserturat, 2 erraiten ziela:
egizie penitentzia, ezik zerietako erresuma hurrandia
da. 3 Hori da markatia izan dena Isaia profetaz,
erran zientian: huna desertian oihuz dagonaren

botza: prepara zazie Yaunaren bidia: chuchen
ezartzkitzie haren chunderak.

4 Yoanesek bazien bilozko beztimendabat eta
larruzko zintura bat gerrian. Eta haren hazgerria-zen
otthe eta ezti bassa.

Mt 3. 1-4 1856 (Recomposed)

Eastern Low Navarrese is spoken in the eastern region of Lower
Navarre, now part of the Bases-Pyrénées Department of
France.

1856 **Matthew** Bayonne

Translated by a Basque named Salaberry for Louis-Lucien Bonaparte
(See note to No. 23.)

BASQUE: NAVARRESE, SOUTHERN HIGH

113

ETA irugarren egunean aguitu-cire bodac Cana
Galileacoan: eta cogo Jesusen ama an.

2. Deitu-zite Jesus ere, ta bere discipuloac bo-
detara.

3. Eta faltaturic ardo, erraten-dió Jesusen amac
berari: Ardooric ezitite.

4. Eta erraten-dió Jesusce: Cer zaigu niri eta
suri, emastéquia? oráño ezta ellegitua nere órdua.

Jn 2. 1-4 1868

Southern High Navarrese Basque is spoken in the southern
French Navarre region, including the mountainous areas on the
Spanish side of the Pyrenees.

1868 **John** London

Translated by D. Joaquin Lizarragac for Louis-Lucien Bonaparte.
(See note to No. 23.)

BASQUE: NAVARRESE, SPANISH 114

3 1 Dembora artan etorri cen Juan Bautista pre-
dicatzen zuela Judeaco desertuan. 2 Eta erraten
zuelaric: eguin zazue urrikimendua, ceren urbildua
da ceruetaco erreinua. 3 Bada au da ceintaz Isaías
Propheta mintzatu baitcen, erraten zuelaric: deser-
tuan oyu eguiten duenain boza: apain zazue Yaunain
bidea: chuchen eguin citzue ain bidescac.

4 Eta Juan unec berac ere beztidoa camello ilezcoa
zuen, eta larruzco facha bat bere errañen inguruan;
eta ain yatecoa cen otea eta basa ezitia.

Mt 3. 1-4 1857 (Recomposed)

Spanish Navarrese Basque is spoken in the Bastan Valley in
northern Navarre, Spain.

1857 **Matthew** 1862 **Jonah** London

Translated by Bruno Echenique for Louis-Lucien Bonaparte. (See note
to No. 23.)

BASQUE: SOULETIN

115

2 ¹ Hantic hirour egunen burian, eguin ican ciren eztei eli bat Cana Galileacouan, eta Jesusen ama ere han cen. ² Jesus bera ere khumitaturic ican cen ezteietara, bere dicipuliek. ³ Eta eskastu betceien ardoua, erran ceion Jesusi bere amac: ardouric ezticie haboro. ⁴ Bena Jesusce arrapostu eman ceion: emaztia, cer da coure eta ene artian? ene orena ezta orano heltu.

Jn 2. 1-4 1888 (Recomposed)

Souletin Basque is spoken in the Soule region in the Basses-Pyrénées Department of southwestern France.

1856 Matthew Lamaignère, Bayonne

1858 Revelation London

Translated by Abbé Inchauspé for Louis-Lucien Bonaparte. (See note 10 No. 23.)

1871 John 1, 2 Peter P. Cazals, Bayonne

1887 1, 2 Peter (revised) BFBS, Bayonne

1888 John (revised) BFBS, Orthez

Translated by Anna Urruty, a Basque woman colporteur; revised by her with the assistance of J. Vinson.

1888 Ruth Jonah Song of Solomon BFBS, Bayonne

Translated by M. Archu.

BASSA: CAMEROUN

116

- 1 Bibéé bi miñāñ milam mi Yésu Kristó, Man Nyambe.
- 2 Kiki i ntilba kaat Yésaya mpótòl Nyambe le, Nun-ki, me ñom mut wem bisu gwoñ, Nyen a ' tibil njel yoñ;
- 3 Mut a nlond ñoñ le, Tiblana njel Tata, Téa dinjela tjé séb;
- 4 Yóhane a bi pam, a ka sóble bót ñoñ, a añlag isóblé li hielba inyu nwéhl mabe.

Mk 1. 1-4 1927

Bassa, or Basa, of Cameroun, or Mbene, is spoken by about 200,000 people east of Douala in southwest-central Cameroun. There are numerous Bassa-speaking tribes, and the Bakoko speak a related Bantu tongue. (Bassa of Cameroun, a Bantu tongue, is not linguistically related to the Bassa languages of Liberia and Nigeria.)

1922 Matthew Protestant Mission in Cameroun, Elat

1925 Acts 1927 Gospels Acts BFBS, London

Translated by Jewel H. Schwab, American Presbyterian Mission.

1939 Romans-Revelation APM, Edca

Translated by L. Paul Moore, APM.

1950 New Testament Psalms BFBS, London

1952 Joshua Judges 1953-1958 Genesis-Leviticus

Samuel Micah APM, Elat

1961 John (with French) SSB au Cameroun, Yaoundé

1967 New Testament Psalms (revised) BS Cameroun-Gabon, Yaoundé

Translated and revised by a committee including Mary E. and Jean M. Imrie, Fred Neal, and Robert Pierce, APM.

BASSA: KOMO

117

- 1 Moshigo Anabaz Ebiye uwe Jisus Kraist Yeu ya
- 2 Agwatana nam ganans te e nyeci ni itekride Aiseya bugesere:

Hioko ma, Ma tumuana butumua Mi nu umbe bu, Na zha nda uhwana bu;

- 3 Ruhu ru butu bu uko ru wugane ni ishika:

Yimangana ma uhwana Agwangwama,

Nda ma ihwene Ihwe kpororo.

- 4 I she ga Jon Benje-bu-baptism ni ishika te be enenji uwe baptism ahasa-tjesherega uwe uwewu ujirima-

- 5 tinda. Atwa cenje ti Judiya kpaa na atwa Jerusalem

Mk 1. 1-4 1965

The Komo, numbering about 75,000, live around the confluence of the Benue and Niger rivers in Nigeria. They are only one of a number of Bassa groups in Nigeria. Closely related to the Kamuku dialects and linguistically grouped with Kambarri and Dakarkari, Komo Bassa is not related to the Kru-Bassa of Liberia or the Bantu Bassa of southern Cameroun. It is a Benue-Congo tongue.

1946 Mark BFBS, London

Translated by George Curry, Qua Iboe Mission.

1962 James 1963 Ephesians Benue Gospel Mission, Ayangba

1963 John BFBS, London

1965 Mark (revised) BSS in West Africa, Lagos

Translated and revised by D. J. K. Williams, Christian Missions in Many Lands.

BASSA: LIBERIA

118

1 Bš nšmš dññiñ diè šá Jizé Kéđéfi mš Gèdèpšš | Dyrúgààš dñce, ɔ gbo-dè-dè, ɔ kè. ' Kà ɔ nyu kà cèèé dè Ázèl mš Gèdèpšš wudu wɔcɛn-dèen-nyš kèe cèdèžš mš, ɔ dā,

"Gmš nš, mš Gèdèpšš, m tó ní kiáá šó hñ dyúá, ɔ mš nyo mu ní hwieš zààn.

' Wudu qò dyi dè dā kpáá-kpáá, ɔ dā, ' Bè zà nyo wudu-kɔ-nyš kpaa-hwieš, šé sédèen ɔ hwieš dyi. "

' ɔ kš je J35 nyo nio poo-nyš wóqòen ma dè dā kpáá-kpáá. Ké ɔ niè ma zio mš pòèen. Dè kš je ɔ po ma zio kèe, ɔ kè. ɔ mš šé nyo šé kè wa nàààn kpèdèš gbo ziaàn, wa kè nio kpá, šé wa nàààn šé kè kè Gèdèpšš hwiđií hwè. ' Júdiá šòdò-dù gánáa, ɔ kè nyo

Mk 1. 1-4 1967

Bassa of Liberia is spoken by an estimated 150,000 people living west of the Cesto River, in southeastern Central Province,

BATAK CHARACTER

1. On ma moela ni barita na oeli ni Jesus Kristus.
 2. Hombat toe na tarsoerat di panoeirang Jesaja: „Hoesoeroe ma soeroe-anki, patodjolo ni bohim, sipatoere sidalanamni l
 3. Soara ni na mandjooe-

Mk 1. 1-4 1867

dijooe di halongonan: Patoree hamoe ma dalan di Toehan i; pahornop hamoe ma sidalananna i l
 4. Di halongonan do si Johannes mandidihon djala mandjamitahon pandidion hamoebaon ni roha, laho pasesahon dosa.

Mk 1. 1-4 1926

The Toba dialect of Batak is spoken in the southern part of Sumatra.

Batak Character until 1885

1859 *Genesis Exodus Luke John* 1867 *Matthew*

Mark Acts Netherlands BS, Amsterdam

Translated by H. Neubronner van der Tunk. A volume of O.T. stories by van der Tunk was published by the NBS in Amsterdam, 1861.

1877 *Matthew John* 1878 *New Testament*

1885 *New Testament* (transliterated) BFBS, Elberfeld

Translated by J. L. Nommensen, Rhenish MS.

1885 *Psalms* 1894 *Old Testament* BFBS, Elberfeld

Translated by P. Johansen, Rhenish MS.

BATU

123

1 Ba me loeo ande moi Johane Samajagö idanö, mamaoeroe ba danö si mate, ba Joedea, imane:
 2 Mifalalini gera-erami, hana ma ahatö mbanoea djoroego. 3 Ma iwaö samameneö Jesaja ba wa'aso Johane ande: So li niha si faöndoe-faöndoe ba danö si mate: Mihaoni lala Djo'aja, ba mifadaja-daja lalania. 4 Ba baroe Johane anda moroi ba mböe gonda, ba böbö daloenia moroi ba goeli; ba önia damo faoma we wani ba gataea.

Mt 3. 1-4 1937 (Recomposed)

Batu is spoken in the Batu group of islands, west of central Sumatra. An Indonesian Malayo-Polynesian tongue, it is sometimes considered a dialect of Nias.

1937 *Matthew MP*, Laguboti

Translated by W. F. Schroder.

1 Robeyimiraw to cotopineb jénoconeb rotir to Jésoeoristo, to roShir to Bequiyiri. 2 To Isahi béconapic rotiroye to Bequiyiri. Roconoeq roquiew córione: "Pisomboshani. Niwonow te béconapic royonoeimircopicobi piti. Jénzonapic to páshonon. 3 Rononi te tororoconow nomocasoriyow chindineb. Roquiew: Yibiripa to ráshonon to Rom. Yicatobiripa to rejeripánoneb."

4 To Joan to báutisachon cöwe nomocasoriyow chindineb. Ronoeplápic. Roquiew: Yimowóhin to yimejewocochoneb ach yicobáutisachisi coejco to Bequiyiri rocoemériquaiy to yimejewocochoneb.

Mk 1. 1-4 1960 (Recomposed)

Bauré is spoken by about 4,000 Indians who live along the lower Blanco River of northeastern Bolivia, where one of the villages bears their name. Bauré is an Arawakan language, related to Joaquiniano, Ignaciano, and Trinitario.

1960 *Mark Nueva Vida Publications, Cochabamba*

1966 *1 Thessalonians 1 Timothy-Philemon 1-3 John*

(with Spanish) SSB en Bolivia, Cochabamba

Translated by Ruth Wallin and Pat Baptista, WBT.

BAWM

125

1 Pathian Fapa Jisu Krista Tháwngthang Tha dung
 2 dawmhtirnak chu. Pathian khúavang Isai lasuibu ah,
 'Ngáinik, ka mifal na mai leiah ka fial le,
 Anih ni chun na lampi a siam láai."
 3 'Ramkaro a mi áu háu ni chun,
 'Lalpa lampi sial u le,
 'A lam tla dingrir u, 'a ti,"
 4 ti hen, rin háwi khan; Johan, ramkaro ah Baptistu kha,
 sual ngaihdamnák ding rimnák baptisma thu sim hen, a
 5 hawng kal. Chun, Judai ram mi zaw zawang leh Jerusalem

Mk 1. 1-4 1961

Bawm is spoken by about 6,000 people in the Chittagong Hills of East Pakistan and in adjacent Tripura State, India. It is related to Biète within the Kuki-Chin group of the Tibeto-Burman languages.

1961 *Mark BFBS, London*

Translated by H. Dala, North East India General Mission, Mr. & Mrs. Pierce D. Samuels, Chalkhup Bawm, Kualthang Bawm, and others.

BAYA: GBÉA

126

1 KOUGEDIEDÉ Dédeoujine ko Jésus-Christ, Bé-Oué ko Nzapa.

2 O olomoné prophète Ésaie déa né mbeti:

Mendi, um tome oui-tome ko'm ti ha kq lif mé oujine dafi doungoua ko mē.

3 Gué ouilj hékoa dō jōn:

39

(CHI)BEMBA

130

UBUTENDEKO bwe landwe lisuma lya kwa Yesu Klistu, Mwana Lesa.

E fintu chyalembwa muli Esaya kasesema, achiti.

Monu, ndetuma nkombe yandi ku ntanshi ya menso yobe,

Uyo walateyanyo musebo obe;
Ishiwi lya umo ulebilikishya mu chiswebebe,
Teyanyeni musebo wa Mfumu,
Lunjikeni nshila shyakwe.

Yohne aishile, uyo wabatishile mu chiswebebe, na uyo washimikile ububatiso bwa bulapilo pa kufulunganya kwa mpulumushi. Nga kwafumine

Mk 1. 1-4 1965

The Bemba language is spoken over a large part of Zambia (particularly in the Copper Belt, where it is the lingua franca) and by groups in adjacent areas of Katanga Province of Congo-Kinshasa. It is used officially throughout much of northern and north-central Zambia, where, under Government sponsorship, a vernacular literature is being developed. A Bantu tongue, ChiBemba is related to IchiWiza, IchiLala, and IchiLamba.

1904 John National BS of Scotland
Translated by Daniel Crawford, Garengeze Mission.

1906 Mark 1910 Ephesians 1-3 John BFBS
Translated by Henry C. Nutter, William Freshwater, and Ernest W. Lewis, London MS.

1911 Gospels NBSS
Translated by Dugald Campbell, Garengeze Mission.

1913 Acts 1914 Matthew Philomen Jude 1915 Luke
1916 New Testament Psalms BFBS
Translated by H. C. Nutter, W. Freshwater, and E. W. Lewis.

1929 Matthew 1932 John 1934 Mark White Fathers, Bangweolo
Translated by members of the White Fathers Mission.

1934 New Testament BFBS
A revision prepared by R. D. MacMinn, W. Lammond, and G. W. Sims, Garengeze Mission.

1942 Genesis 1943 Psalms Isaiah BFBS
Translated by R. D. MacMinn.

1948 Gospels Acts White Fathers, Chilubula
Translated by members of the White Fathers Mission.

1956 Bible BFBS, NBSS
Translated by R. D. MacMinn, W. Freshwater, and a committee.

1957 Romans-Revelation White Fathers, Kasama
Translated by members of the White Fathers Mission.

(E)BEMBE

131

1 ¹ Ubálé'a 'wa msahú wa búsoka wa Yesú Klistú,
Mwana wa Abeca. ² Ité biwasalangilwe na mku-

mbúci Isaya, "Lola nahila wane m'mambi úmbele ya mobe meso, húsilonge yobe ngyéla mbele nobe. ³ Mmtú alémúsa'úla cú'i mwilúngu nibo Mulongelece ngyéla ya Mwene'ombe, mulúlé'ye bwake búhétano."

⁴ Yohana acule, abatisa mwilúngu, na úshúla lúbatiso lwa úhikyú'a, nibo bahumatú'íwe búbé. ⁵ Bose

Mk 1. 1-4 1966

The Bembe language is spoken by about 50,000 BaBembe (or WaBembe, as the people refer to themselves), living along the northwestern shores of Lake Tanganyika, in eastern Congo-Kinshasa. EBembe is a Bantu tongue, with affinities to the Lega and Hunde languages.

1936 Mark Scripture Gift Mission, Paris
1937 Genesis BFBS, London

Translated by A. R. G. Buck, Assemblies of God Mission.

1966 Mark SSB au Congo, Kinshasa
Translated by Joel Abekeyamweli, assisted by Rosemary Guillebaud.

(EKI)BENA

132

V ¹ e lyamulilwe-vo ilye-vangeli, ilikumupulisa Jesu Kilisiti, umuswamuve va Nguluvu.

2 Ligendye mumo, mwe alyandikye umuvidzi Jisaja, pe atiligaga: "Lolaga, ndilakutumila umuña-mapelela vangu, umuña-kulongolela muvulongolo umwaka, umuña-kukunodzedhedza inasi ja kugendela uveve.

3 Ilidzvi lya muña-kudalika lili mwihaka litigila: mugolosage namabalabala ga mutwa, munodzage niñasi dzakwe."

4 Neke Johana umudza-bisi ukupulisa apulisa-ga mwihaka neke avadalikilaga avanu uludzabiko lwa kupituka ululungime kuvuvodzwa-ndzangifu.

Mk 1. 1-4 1920

The Bena language is spoken with considerable dialectal variation by several related groups of people living in southwest-central Tanzania. They include the Bena proper, Hehe, Sangu and Sagati (whose language is sometimes considered to be separate and distinct). EkiBena is a Bantu tongue.

1920 New Testament BFBS, Berlin
Translated by C. Schumann, Berlin MS. The translation was completed in 1914, but owing to the War, its publication was delayed for six years.

BENGA

133

1 Jali ja sango eyamu ya Jisu Kraist mwana u Anyambe.
2 E'lwéngwé o basaki, na,
3 Mbi lomango utodu muamé o boho bokvé, u ka bongwé njeya 'vé o boho.
3 Jeyi j' umbáká i yamakandi o

nginga, na, Kenjakéni megámhá meé Upangiyi, úhikéni njeya jaju de.
4 Ján a ma baptisakandi o nginga, na mde kalakiya baptisema ya iluva
5 ja melemo o ivigigidi ja bobe. Bato ba 'he ya Judia, na ba Jérusalem,

Mk 1. 1-4 1929

Benga is spoken by several thousand Bantu tribesmen living along the southern coast of Rio Muni and in adjacent Gabon, and on Corisco Island. It is a Bantu tongue, related to Bube (Fernando Po), No'o, and Combe.

1858 **Matthew** Presbyterian Mission, New York
 1861 **Mark** 1863 **Genesis** **Luke** 1864 **John** **Acts**
 1871 **Romans-Revelation** 1874 **Psalms** **Malachi**
 1881 **Gospels** **Acts** (revised) 1893 **Romans-Revelation**
 (revised) 1898-1899 **Genesis-Leviticus** **Joshua-Ruth**
Proverbs-Jeremiah **Daniel** **Hosea** **Jonah** **Nahum**
 ABS, New York

Translated by missionaries of the Corisco Mission, including G. McQueen, James L. Mackey, W. Clemens, R. H. Nassau, and D. de Heer.

1929 **Gospels** ABS, New York

Translated by Albert G. Adams, Presbyterian West African Mission. Bound with Romans-Revelation from the Corisco version.

BENGALI

BENGALI CHARACTER

স্বপ্ন দ্বিষ্টে হৃদয়চ্যবের কারণ : ত্রিবিধের পুত্র। বিশাইক, ১২
 ভাবধারীর প্রবেশে যেন লেখা আছে, "সে, আমি আপন ভৃত্যকে
 যোবার ক্ষম প্রেরণ করি : সে যোবার পথ প্রস্তুত করিবে। প্রাপ্তের এক
 কনের হৃদ, সে গোপন করিবে, যোবার প্রভুর পথ প্রস্তুত কর, উজ্জ্বল
 রাজপথ সজল সজল কর : " তদুপাধারে যোহন উপস্থিত হইলেন, ও প্রাপ্তের
 বাস্তবিক কথিত লাগিলেন, এক পাপমার্গের লক্ষ্য মনঃপ্রবর্তনের
 ব্যক্তিগত জ্ঞানের কথিত লাগিলেন। এছাড়া সমস্ত ফিদিয়া দেশ ৩

Mk 1. 1-4 1941

COMMITTEE REVISION

- 1 **ISHWARER** putra Jishu Khrister susamāchārār ārambha.
- 2 Bhabishyadbaktār granthe ei mat lipi āchhe: dekha, āmi āpan dūtke tomār agrasar kariyā pāthāi, se giyā tomār agre
- 3 path prastut karibe. Ebang Prabhur path prastut kara, o tūphār rūjpath ankal samān kara, prāntharer madhye etadrūp
- 4 prachārtāri ek janer rab achhe. Johan prānthare bāptāji karila, o pāper khyamār nimitte man phirānābhiyayak bāptismar kathā prachār karila. Tāhāte Yihudā deohiy ebang
- 5

Mk 1. 1-4 1839

Bengali is spoken by about 85 million people, 60 per cent of whom live in East Pakistan and the rest in adjacent West Bengal, India. Bengali is an ancient language, as attested by the existence since the 14th century of classical literature. A number of regional dialects exist in vernacular usage, but there are only two well standardized literary idioms: *Sadhu Bhasha*, the classical style, and *Chalti Bhasha*, a literary form that approaches the colloquial usage of the educated in Calcutta, but has only recently come to have equal literary status with *Sadhu Bhasha*. The second largest language of the Indo-Aryan family, next only to the Hindustani derivatives, Bengali is written in a script which developed out of, or was influenced by, Devanagari.

At this point it is important to consider the greatest of the early missionary presses, the Serampore Press, and the devoted

missionaries who created and managed it. In 30 years of great achievement, the Serampore Mission, named after the city near Calcutta where their press and school were established, published Scriptures in 45 languages and were the first to print Scriptures in no less than 35 languages of India, an unsurpassed record. The diligence of this band of dedicated scholars is evident in the history of the Bengali Bible. William Carey, a man of ordinary circumstances and self-imparted education, translated the Bible and revised it eight times, published it twice during his lifetime, and, as he lay dying in 1834, read as his last work the manuscript of the final revision.

The Bengali New Testament, published in 1801, was the first of a flood of Scriptures issued from the Mission Press, making Serampore the most famous and productive mission station in the world. Carey and his colleagues, Joshua Marshman and William Ward, were by no means the first Protestant foreign missionaries, but they were the first to lay the broad foundations that endure to this day.

Bengali Character unless noted

1800 **Matthew** 1801 **New Testament** 1802 **Pentateuch**
 1803 **Job-Song of Solomon** 1806 **New Testament**
 (revised) 1807 **Isaiah-Malachi** 1809 **Joshua-Esther**
 1813 **Pentateuch** (revised) Serampore MP
Translated by William Carey, Serampore Mission.

1814 **John** Printed privately
 1819 **New Testament** 1823 **Matthew-Luke** (revised)
 Calcutta Auxiliary BS
Translated by John Ellerton, an indigo planter at Malda, and revised by a committee of the Calcutta Auxiliary BS.

1826 **Psalms** Calcutta Auxiliary BS
 1831 **Gospels** 1832 **Acts** Baptist MS, Calcutta
Translated by William Yates, Baptist.

1832 **Bible** Serampore MP
Revised by William Carey.

1832 **Genesis** Calcutta Auxiliary BS
Translated by a committee formed by the Calcutta Auxiliary BS. No further Books were published.

1832 **Matthew** Calcutta Auxiliary BS
A revision of Ellerton's version, prepared by T. Reichardt, Church MS.

1834 **New Testament** Calcutta Auxiliary BS
 1835 **Matthew** (Roman character, with English) Calcutta
 1839 **New Testament** (Roman character) BFBS, London
 1841 **New Testament** (revised) 1842 **Old Testament**
 1844 **Old Testament** (revised) 1845 **Bible** (revised)
 Bible Translation Society, Calcutta
Translated and revised by William Yates, assisted by J. Wenger.

1843 **Proverbs** Calcutta Auxiliary BS
Translated by W. Morton, Society for the Propagation of the Gospel.

1846 **Matthew** Calcutta Auxiliary BS
Translated by J. J. Häberlin, Secretary of the Calcutta Auxiliary BS.

1852 **Bible** Calcutta
A revision of the 1845 Yates text, prepared by J. Wenger. In 1853 a

revision of Wenger's N.T., edited by Krishna M. Banerji, was published.

1853 **John Galatians** Calcutta Auxiliary BS
Translated by CMS missionaries.

1861 **Bible** (O.T. revised) Calcutta Auxiliary BS
Revised by J. Wenger.

1870 **Mark Luke** Calcutta
Translated by R. P. Greaves, CMS.

1882 **New Testament** Calcutta?
Translated by C. Bomwetsch, CMS.

1885 **Matthew** (tentative) Calcutta Auxiliary BS
A Revision Committee, headed by G. H. Rouse, began in 1885 the revision that resulted in the 1909 Revised Bible. Numerous other tentative editions of single Books appeared during the next 20 years.

1895 **Matthew** Printed privately, Calcutta
Translated by members of the Aryan Historical Society.

1897 **Bible** Calcutta Auxiliary BS
A revision of Wenger's text, prepared by G. H. Rouse and Mathura Nath.

1903 **Hebrews** Printed privately, Calcutta
Translated by Swami Dharmaranda Mahavarati and E. F. Brown.

1909 **Bible** Calcutta Auxiliary BS
The committee revision, which had been in progress for more than three decades. (See 1885.)

1910 **Luke** Calcutta Auxiliary BS
A colloquial version (in Chalti Bhasha) prepared by W. McCulloch, assisted by G. V. Makor, M. N. Nath, and N. C. Biswas.

1956 **Mark** (tentative) BS of India, Pakistan and Ceylon, Calcutta

1963 **New Testament** BS of India and Ceylon, Bangalore
A revision prepared by H. M. Angus.

At least three different translations of the Gospels and Acts by Roman Catholic missionaries were published after 1906. A colloquial version by a group of Roman Catholic scholars was published (Timothy and Titus, 1961; Matthew, 1964, Calcutta).

BENGALI: MUSALMANI

135

BENGALI CHARACTER

- ১ খোদার বেটা ইসা মসীহের ইল্লীরে শুরু। যেমন বিশাইয়
২ নবীর কেতাবে লেখা আছে, “সেখ, আমি তোমার আগে আপন
রহলকে প্রেরণ করিতেছি; সে তোমার পথ তৈয়ার করিবে;
৩ প্রান্তরে এক জন পুকারনে-ওয়ারার আওয়াজ, তোমরা খোশাবন্দে
৪ পথ তৈয়ার কর, তাঁহার পথ সকল সরল কর।” তদনুসারে
এইরা উপস্থিত হইলেন ও প্রান্তরে বাগুাইজ করিতে ও পোনার
৫ মাকীর রক্ত তৈবার বাগুির প্রচার করিতে লাগিলেন। শুখন

Mk 1. 1-4 1953

This form of Bengali is spoken by the Muslims of East Pakistan. It differs from the sanskritized Indian usage and shows a con-

siderable Persian influence, as does Urdu. Further, the books read from ‘back to front’, in the style of Arabic, Persian, and Hebrew. However, standard Bengali is now distributed in East Pakistan.

Bengali Character

1854 **Luke** Calcutta Auxiliary BS
Translated by J. Paterson, London MS.

1855 **Luke** (revised) 1856 **Luke John Acts**
1857 **Genesis Isaiah** 1858 **Psalms Matthew Mark**
Calcutta Auxiliary BS
Translated by S. J. Hill, LMS.

1876 **Luke** Calcutta Auxiliary BS
Translated under the supervision of J. E. Payne.

1876 **Matthew** 1877 **John** 1878 **John** (revised) 1-3 **John**
1879 **Luke** Baptist MS, Calcutta
Translated by missionaries of the BMS, including R. J. Ellis and G. H. Rouse.

1880 **Psalms Matthew Mark** 1883 **Luke** Calcutta
Auxiliary BS
A revision prepared by Haran Chandra Raha and G. H. Rouse.

1884 **Mark** 1888 **Luke John** BMS, Calcutta
A revision prepared by G. H. Rouse.

1898 **John** Calcutta Auxiliary BS
Translated by Mathura Nath, who later revised the other Gospels.

1920 **Mark John** 1921 **Luke** 1922 **Matthew**
BFB, Calcutta
Translated by W. Goldsack, BMS.

BETI

136

- 1 Atarega le mbembe fôé Yésu Kristus, Man Zamba.
2 Mbôl a nga tieban ai prôfét Yesaya na:
Yen silk, ma lôm ôloman womo à ôsu wôé,
nyne a yi kôm zen dzôé;
3 kiil ya nyo a yedan à nkôde nnam na:
Kômane zen Nti,
boane mindzô mié tetele –
4 Yôhannes Ndu Bôdô a nga suan à nkôde nnam, a kara
nduan ahehan asu êdzu minsem. 5 Ndo nnam Yudea ôse

Mk 1. 1-4 1957

Beti, or Ewondo, is spoken by about 100,000 people in south-central Cameroon. It is also understood by speakers of the closely related Bene and Kolo languages. Beti dialects include those of the Bakja, Eton, Evozol, Yezum, Yaunde, and other tribes. Beti is a Bantu language, related to Bulu and Fang.

1953 **Selections** Catholic Mission, Yaoundé
1955 **Gospels** St. Paul Press, Issy-les-Moulineaux
1955 **Job** St. Paul Press, Yaoundé
Translated by Mathias Kuna and other Roman Catholic missionaries.
As early as 1910 a missal, including the Liturgical Gospels and Epistles and translated by Hermann Neke, was published in the Yaoundé-Beti usage; printed at Limburg, Germany.

1957 Gospels Acts ABS, New York
 1959 New Testament UBS, Yaoundé
 1962 New Testament Psalms SB au Cameroun, Yaoundé
 Translated by François Akoa and a committee.

BHATNERI

DEVANAGARI CHARACTER

137

१ ई ररे मनर विष्णु खीरदे ाई खरदा धुरना
 २ जेदा इधुरेवा बाबायेदी मन्त्रमे लिखा बेया दसो बपये
 ३ गुसादे बगु पठदाक बस गुसादे सानेये तुला
 ४ मारम कालेग । उजाडमे देखा मारमशलेदी धा रुज
 ५ मुभी जे बस रंखरदा मारम खार करो उंदे मारम
 ६ पणरा बरी । उजाडमे धारन रुजदेरायदा बरबाय
 ७ कठबदे बरचमन मुडाबबदी दुबो बपये बरदायदा । पेर
 ८ उंदे पोख सारा निकदाब मुबब बर निबकलमदे रयब
 ९ बाता बार गया बर बसोदा पाय बादे बिबाउबदे
 १० बसारा उं बरर बरदन बदीमे दुबिबो देराबा । के

Mk 1. 1-4 1826

Bhatneri is spoken by a Muslim Rajput tribe in the region of northwestern India known as Bhattiana. It is considered to be a mixture of Panjabi and Rajasthani.

Devanagari Character

1826 New Testament Scramapore MP

Translated under the supervision of the Scramapore missionaries. Date, in Bengali numerals, reads 1818.

BHILI: CENTRAL

DEVANAGARI CHARACTER

138

१ भोगवाना ना बेठा पोथू मसीह नो पुत्रा कोषनि मुकल ।
 २ जोरुं येथेवाह नवीन बोधिम जिबियुं छे । कि देख मे आपने कोबोर
 देहेबाळा कोरे तारे कोमोळ मुकल्लेस जे तारे रोहो बोबाब से । ३ जोगलमा
 बायदेनेबाळान साह बाये छे, कि भोगवान नो रोहो तियार कोरो, पोळान
 सोदुको लुपी कोरो । ४ बोहल्ये जोगल मा बपतिसमा देधुं कळी पापनी मुघाफो
 बदे पोसतापयेन बपतिसमान बात सामझापी । ५ कळी सारा यहूदिया देराना

Mk 1. 1-4 1916

The Bhils, numbering about 1-2 million, are found scattered throughout adjoining regions of Madhya Pradesh, Gujarat, Rajasthan, and Maharashtra States of India. They are in a period of cultural transition, as are most of the tribal groups of India. Bhili is an Indo-Aryan tongue, with numerous distinguishable dialects (as many as 20, according to early reports), of which the Central dialect is only one.

Devanagari Character

1916 Mark BFBS, Allahabad

Translated by J. Buchanan, Canadian Presbyterian Mission.

BHILI: DEHWALI

DEVANAGARI CHARACTER

139

१ भोगवाना पोयरो येसू खिस्ता सुवार्ता सुरू. २ येदाया भविष्य-
 वादी पोथीम जेहंकी लिखलें ह के, हेआ, आंय आपो दूत तोओ
 आगलां मोकल्लोहो; तो तोओ वाट तियार केरी; ३ नानां बोंब-
 ल्यारां आवाज वियो, तो एहंकी के, प्रभु मारोग तियार क्या, तिया
 वाटा नीट क्या, ४ जाहां बासिस्मो देणारो योहान नानां प्रगट
 वियो ने पापो माफी लिदेपास्तावा बासिस्मा उपदेश देहलो आथो
 ताहां ए मोठ्या पुन्या विया.

Mk 1. 1-4 1930

Dehwali is the Bhili dialect spoken in western Madhya Pradesh, India.

Devanagari Character

1918 Mark 1930 New Testament BFBS, Bombay

Translated by Enok Hedberg, Swedish Alliance Mission.

BHILI: VALVI

DEVANAGARI CHARACTER

140

१ भोगवानो बेटू यिजू खिस्तोओ सुवार्ताओ सुरू. २ जेहेल्लो
 यशया भविष्यवाचोओ पोथीम लेखल्यो होय के, पाल, आंय
 आपा दूत ताआ आगाडी मोकल्लोहो; तो ताआ वाट तियार कोए.
 ३ नानो बोंबलिनाराओ आवाज उठू, तो एहेल्ले के, प्रभु
 मारोग तियार कोआ, तियाआ वाट निट कोआ. ४ जाहां
 बासीस्मा देणारू योहान नानोम प्रगट ओवू अन पापो माफी
 कोओता पश्चातापोओ उपदेश देवतू ताहां ए गोरी पुरी उबी. ५

Mk 1. 1-4 1930

Valvi is the Bhili dialect spoken in the northern area of West Khandesh, Maharashtra State, India.

Devanagari Character

1927 John Scripture Gift Mission, Dhulia

1930 New Testament BFBS, Bombay

Translated by Enok Hedberg, Swedish Alliance Mission.

BICOL

141

1 Kapinonan kan evangelio dapit ki Jesu-Cristo, an Aki nin Dios.

2 Siring sa nasusurat sa libro ni Isaias na profeta,

"Uya, isinosobol ko an sogo ko na mange-
 ngenot saimo,
 na mag-aandam kan dalan mo;

3 an tingog nin sarong nagkukurahaw sa lugar
 na siblag:

Andama nindo an dalan kan Kagurangnan,
tanosa nindo an mga dana niya—"

4 diyan sa lugar na siblag nagdatong si Juan na parabautizar na naghuhuliit dapit kan bautismo sa pagsolsol manongod sa kapatawadan nin mga kasalan. 5 Asin nagduruman saiya an

Mk 1. 1-4 1964

Bicol is spoken by about 2.1 million people in the Bicol Peninsula of southeastern Luzon, northern Masbate, and on intervening islands of the Philippines. The Bicolanos, as they call themselves, are the fifth largest linguistic community of the Philippine Republic, after the Tagalog, Cebuano, Ilocano, and Hiligaynon groups. Bicol is a Philippine Malayo-Polynesian tongue.

1898 Luke BFBS, Madrid

Translated by F. D. Cayetano Luchan, a Philippine lawyer who was taken to Madrid as a prisoner of war and there prepared his version under R. O. Walker, BFBS agent.

1904 Luke (revised) 1906 Matthew Mark John

1907 Acts 1908 Luke (2nd revision) 1909 New Testament

1910 Psalms 1914-1915 Bible BFBS, Manila

Translated by F. D. Cayetano Luchan, G. C. Bartter, Roy H. Browne, Juan Salazar, Julian Herras, Kenneth Macdonald, and others.

1926 Old Testament (corrected)

1927 New Testament (revised) ABS, Manila

A revision prepared by K. P. Macdonald and Stephen L. Smith, American Presbyterian Mission, with assistance from Bicol Christians.

1958 Gospels Daughters of St. Paul, Manila

Translated by Fr. Remigio Rey.

1958 John 1961 Acts 1962 New Testament

Philippine Bible House, Manila

A revision prepared by a committee, including Agripina N. Moralde, Jesus Alvarez, David Asurto, Artemio Auste, Homer Clavencia, Jael Cruz, Ensign Leininger, and Marcelina Grutes.

BIETE

142

1 1 Pathien Nāipa Jisu Krista Thurchi Tha tung riphu-
2 tna chu. Zāntla Isāia lekha buah, "Ringāi ta, ki
3 tirtōn ni mahtonah ki tira, Aman nilam siam ati. Ramkara
mi khatka khēk khan." Pumapa lam ilien siem un la, A
lampui khom intlūn rei," a ti, itia, riziēk ingka khan.
4 Johana ramkāra baptispu khah, pāp imāpa ranga riletna
5 thurchi stin a juong suoka. Khante, Jādai rama mi rēng

Mk 1. 1-4 1958

Biete is spoken by several thousand people in the Cachar and Jaintia Hills of Assam, India. It is a Kuki-Chin tongue, related to Bawm, Banjogi, and Langrawng.

1949 Mark 1958 Gospels BS of India and Ceylon, Calcutta
Translated by Rengpuria Darnei, Welsh Presbyterian Mission.

BIHARI: BHOJPURI

DEVANAGARI CHARACTER

143

२ १ और तीसरा दिन गलील (देश) का कामा (नगर) में एक
२ बीछाए रहे और यीसु के साथ हाजिर रहली। और यीसु भी
३ अपना चेला लोग सहित ओही बीछाए में बुलावल गये। और
जहिजा हाल उस खतम हो गये तहिजा यीसु के साथ उनका
५ से कहली जे उनका के पास हाल उस नाँवे। और यीसु
उनका से कहलन जे हे मारी अपने से हमरा के का काम।
५ हमरा बेरा चमहिन ना पहुँचल ह०। उनकर साथ नोकर लोग

Jn 2. 1-4 1934

KAITHI CHARACTER

१ आ गीसन होल जठिठैया [देश] का कामा [नगर]
में एक विद्याए रहे था ईसा के साथ हाजिर रहली था
ईसा जो आपन चेला लोग सहित ओही विद्याए में
बुलावल गये।

आ जहिजा हाल उस खतम हो गये तहिजा ईसा के
साथ उनका से कहली जे उनका के पास हाल उस नाँवे।
आ ईसा जो आपन चेला लोग सहित ओही विद्याए में
बुलावल गये।

Jn 2. 1-4 1911

Bihari is spoken in Bihar State, northeastern India. The Bihar people are Hindu, despite the fact that Bihar is revered by Buddhists as the area in which the Buddha lived as a youth. Spoken as a vernacular by most of the state's 46.5 million people, Bihari is generally accepted as a form of Eastern Hindi.

Five Bihari dialects are usually distinguished. (The Maithili dialect is not represented here: N.T. Selections, translated by J. Christian, were published in Maithili at Monghyr, c. 1865.) The Bhojpuri dialect of Bihari is spoken in the Purnea district of Bihar and in adjacent Bengal.

Kaithi Character

1911 John 1913 John (revised) BFBS, Calcutta

Translated by Miss C. L. Robertson, Regions Beyond Missionary Union. Revised by P. O. Wynd.

Devanagari Character

1934 John BFBS, Calcutta

P. O. Wynd's revision of the 1911 John, transliterated.

BIHARI: KORTHA

DEVANAGARI CHARACTER

144

प्रमेश्वर के बेटा योशुखुष्ट केर आच्छा हाल के शुरू।
जैसन कि यसप्रियाह अगमजानोके किताबमें लिखल

है कि देखो हम अपन दुत तोहरा भागू भेजोही ज तोहरा भागू तोहर उहर वनौतो। बोनमें ककुरी शवद है ई झकौति कि प्रभुके रास्ता बतावो आर वोकर उहर सोफ़करो। युहना बोनमें बपतीसमा देहला, आर पाप छुटके मन फिरवैके बपतीसमा केर बात सुनवो हला। आर सौबे यहूदाह देस केर आर यरुसलम के रहनिहार उनखा जेगें भैला, आर सबकोई अपन २

Mk 1. 1-4 1895

Kortha is a form of the Magahi Bihari usage, which is spoken in southern Bihar along the Bengal border.

Devanagari Character

1895 Mark Santal MP, Pokhuria

Translated by A. Campbell, United Free Church of Scotland Mission, aided by Ishwar Sahai, a Bihari Christian.

BIHARI: MAGAHI

145

DEVANAGARI CHARACTER

१. ईश्वरकेर पैदा यिहुं कोछकेर भंगल समझारका इहि
काहि विष का जैसन गरिणिका बितावने बिखजबध का
२. देखब हम बयना दुताधिके तीहरा जागी पठावतको का
३. ई तीहरा भागा तीहर राहि तैवार करतछन। अरुस
ने पुकारकरिह करनिहार एक भदमोकेर शब्द विह
बय का ईश्वरकेर लख तीवार करौखन सोबरी राहि
४. के सोमा करौखन। अंगवने शोचन गौता देलाख
बैखनबख पाउर पाय छता करिगे लेख मन किरिदि
५. केर लेख गौता मगह बैखन। मव कोकरा भागा

Mk 1. 1-4 1826

The Magahi dialect of Bihari is spoken in the Hazaribagh District of central Bihar and southward.

Devanagari Character

1826 New Testament Serampore MP

Translated by the Serampore missionaries, dated 1818, but apparently not published until 1824.

1890 Mark Calcutta Auxiliary BS

Revised by G. A. Grierson.

1903 Mark Dublin University Mission, Darjeeling

Translated by G. F. Hamilton, Hazaribagh Mission.

BIHARI: NAGPURIA

146

KAITHI CHARACTER

(१) ईश्वरकेर पैदा यीशु यीहने सुअनायाकेर सुत।
(२) जैअन यिहोहा अनायाकोनेर कितावने छियो है, कि

"देख, मोए भयन होइ देख्याके गो। भागु पैदा हो, जे गो।
७६१ वलाओ; (४) केको। खव होओक, जे दोनमें हकाएओ,
कि पनमेखनकेन ७६१ वलाओ, ठकन संओ सोह कन।"

Mk 1. 1-4 1908

DEVANAGARI CHARACTER

(१) उ खने शोचन बपतिस्मा देवदया चाएके चिह्नदियाकेर
बोनमें उपदेश देवेक चार कहेक समझक, (२) दोह बिरावा;
काहेकि सरगमहान मजीक चाए है। (३) इ कोछे हेके, जेकर
बारे बिबेयाह चमसयानी कहलक, "जेकरो शब्द भेलक, जे बोनमें
हकाएओ, कि प्रभुकेर उबर बनाओ, उकर राजवृक बोध करा"
(४) इ शोचनकेर जुगा ऊटकेर रोजाकेर रहे, चार उकर उधाने
बेबराकेर कवना बांधल रहे, चार उकर चाएक खेनगा चार बोनमोथ

Mt 3. 1-4(a) 1914

The Nagpuria Bihari usage is generally considered a dialectal form of Bhojpur. It is spoken in rural Chota Nagpur of Bihar State.

Kaithi Character unless noted

1907 Matthew 1908 Mark 1909 Luke John 1912 Acts

1914 Matthew John (Devanagari character) 1914 Romans

1, 2 Corinthians 1919 Mark (Devanagari character)

BFBBS, Calcutta

Translated by P. Eidsnaes, German Evangelical Lutheran Mission.

BILAAN: KORONADAL

147

Lwe du klon déé ayé, nun san-
song tù di Kéna di banwe Galili.
Na ditù yé Jisas. 2 Na nlakla
Jisas na lê i dad tdoan. 3 Kan-
to mti binu ninumla, ta man yé
Jisas di ku Jisas, "Ta landè bi-
nula." 4 Yé timelan, "E yé, ise
ge gnadè ani, lo deg. Ise ani
fa bang gufite kdatahgu." 5 Klo

Jn 2. 1-4 1966

Bilaan is spoken by at least 35,000 people around the Sarangani Bay in extreme southern Mindanao, Philippines. The Koronadal dialect is the northern form of Bilaan, used by 10,000 or more Bilans around and north of Koronadal. Bilaan is a Philippine Malayo-Polynesian language.

1959 Mark (tentative) Philippine Bible House, Manila

1966 John SIL, Philippines

Translated by Norman Abrams, WBT, assisted by Tirnasa Tao.

BILAAN: SARANGANI

148

- 1 Kagatbù i Fye Tulen gablà ku Jisas
Krayst, i Ngà i Dwata.
2 Galò i tagsulat di liblu Isaya i proféta,
"Neyem, dekgu i saliggu di munam,
kanen i fatlagad i dalanam;
3 i talù i mkit di banwe tñagak:
Fnatlagadyu i dalan Lord,
tanluhyu i dad dalanan - -"
4 déé di banwe tñagak msut Jan i to maftays
mngewe gablà di kbaftays di ksal mafat di
kfasinsya i dad salà. 5 Na gatù di kanen

Mk 1. 1-4 1959

Sarangani is the southern form of Bilaan. It is spoken by about 10,000 people in Margos, southern Cotabato, Philippines.

1955 Mark SIL, Manila

Translated by James Dean, WBT, and George Young, Christian and Missionary Alliance.

1968 Luke Acts Philippines BS, Manila

Translated by Barbara Blackburn and Elizabeth McLaughlin, WBT.

BINANDERE

149

- 3 Tiberus Caesar gisi jiiienesina aida jieda
15. edo Pontius Pilate Judaea govenane, edo
Herod Galilee tetarake. edo aida vide tetarake
Ituraea ae Trachonitis de da nasi da, edo Lysanias
2 Abilene tetarake. ae Annas de ae Caiaphas pirisi ba-
baigamana. God da ge John Zacharias da mai da iai
3 da gubira dumo da. Edo nasi berari da Jordan
aikae gudo bapataito ge gorote sisina rorae beiae
4 ika doari awa ebo, ago Isaiiah peroveta da ge da
buka da gagurisina;
Edo aoro dumo da ge tesira awa.
Bada da tebari beiamana ewo,
Aida begata ewa dabudarore;

Lk 3. 1-4 1949

Binandere is spoken by about 10,000 people in coastal areas of the Northern District, north of Collingwood Bay, Territory of Papua and New Guinea. It is a non-Austronesian language.

1912 Luke New South Wales Auxiliary BS, Sydney

Translated by Copland King, Anglican New Guinea Mission.

BINANDERE: NOTU

150

1. Iesu Keriso, God da Mei da Ge Ewa da
tuturo ari.

2. Awodo Isaiiah peroveta da yei da gaetira,
Gi, imo giti da naso oru ari embo sano
mambadira,
Amo iso emboro edogogo adira.
3. Embo da ge yei dumbari da jawo sedo ira,
Bada da yari edogogo ewo,
Uso emboro dambu derari ewo.

4. John bugusira, edo yei dumbari da bapataito
edo, dubo wareregari da bapataito, ari beae
kotembedo doari awa sedo, dengoro bagisira.

Mk 1. 1-4 1952

Notu Binandere, or Ewa Ge, is spoken by about 10,000 people south of Eroro to the mouth of the Kumusi River, Northern District, Territory of Papua and New Guinea.

1930 Mark BFBS, London

Translated by F. R. Elder, Anglican New Guinea Mission.

1952 Mark (revised) John BFBS, Sydney

Revised by R. L. Newman, Anglican New Guinea Mission, with a translation of John by Marjory Gowers and James Benson.

BINUKID

151

- 1 Sa puunaan hu Maayad ha Tultulanen
hu kaagi hi Jesu-Cristo ha Bata hu Mag-
babaya.
2 Ha iyan insulat duun hu libru hi Isaiias ha
tagaalamatan,
"Hanuy, igpadiyan ku sa laguy ku ha iyan
umuna di imu,
iyen magtagana hu dalan nu;
3 sa lageng hu tagkalahay duun hu
kalubasan:
Taganahen nuy en sa dalan hu Ginuu,
katul-ida nuy en sa mga ag-agiyan din—"
4 Duun hu kalubasan si Juan ha magba-
bawtismu nakauma ha migwali hu kaagi hu
bawtismu hu pagsendit hu pagpasaylu hu mga
sala. 5 Na tagdidiya ta kandin sa mga etaw

Mk 1. 1-4 1956

Binukid is spoken by about 24,000 people in the northern and central areas of Bukidnon Province and in the adjacent Agusan Province of northern Mindanao, Philippines. It is a Philippine Malayo-Polynesian language.

1956 Mark 1961 Acts 1962 John

Philippine Bible House, Manila

Translated by William Atherton, WBT, Nicomedes Industan, Association of Baptists for World Evangelism, Constancio Miana, and others.

banded together to wage or repulse war and because their cultures became very similar, two other tribes are generally considered with, and sometimes confused with, the Blackfoot: the Atsina, or Gros Ventre, an Arapahoan tribe, and the Sarsi, an Athabaskan tribe, native to Canada, whose language is linguistically related to Beaver.

The Algonquian language of the Blackfoot was spoken in three main dialects, representing the three loosely confederated divisions of the Blackfoot people: the Siksika, the parent tribe; the Blood, or Kainah, the most northerly of the groups; and the Piegan, the most southerly group. There are now about 6,000 Blackfoot on a reservation in Montana and others in Alberta, Canada.

1890 **Matthew** BFBS, Vienna

Translated by John W. Tims, Christian MS.

(LO)BOBANGI

157

- 1 **BOBANDI** bo ncango ndamu limbe Yesu Masiya e Mwan'ombe Nyambe.
- 2 S'e'te' osonibwa linga na Yesaya e ntete, ete, Bakeka! Ngai nakotinda ntom'e Ngai w'o mo boso mo Yo,
Yeye okokomisa nzel'e Yo;
3 Likingo li mopami o moleki,
Bolengeleke nzel'embe Yawe,
Bosemboloko mingolo mi Yeye sembo:
4 eyi Yoane, oyinaki o moleki, mpe alambolaki boyini-
niwbi bo boyenzi bo moloko yek'o bosabwibwi bo
5 neoki. Emoyenelaki es'enco e Yuda, mpe na ba

Mk 1. 1-4 1947

LoBobangi is spoken east of the Congo River, above and below Bolobo, and on both banks around Coquilhatville, Congo-Kinshasa. A Bantu language, it is usually placed with Ba'Ngala, Li'Ngala, and Bolcki in the Ngala group.

1892 **Matthew** 1895 **Mark** Luke Baptist MS, Lukolela

1896 **John** 1902-1904 **Gospels** (revised) 1904 **James-Jude**

1905 **1 John** 1906 **Acts Galatians Philippians** BMS,

Bolobo

1909 **Romans-Revelation** BMS, Lukolela

1912 **New Testament** (revised) Bible Translation Society, Bolobo

1913 **Genesis** American Baptist Foreign MS, Tchumbiri

1916 **Daniel-Malachi** 1922 **New Testament** (further

revised) 1928 **Psalms** BMS, Bolobo

Translated by missionaries of the BMS, including A. E. Scrivener, James A. Clark, John Whitehead, and A. Billington.

BOBO: BLACK

158

1. Bereda Fore Yesu Krista Wuro nomasI ta da na bo a na dufegedo. 2. Wokara a sebe faneta Esai ta kitabu hō ngwene,

Ka segere. Ma na faneta fane be zI
hō a sogo teterē be mā. 3. Sō kō
sa kibe kō hō a puru hō da, Ka sogo
teterē Matigi ma hō nā tolebe.

4. Zā mane na, ngwI zā mane batize ta 'ibe
ko hō. Koro bere na batize da a ngwō puru
kakyē yafa na. 5. Zuāg gana kōma pepe kō

Mk 1. 1-4 1965

Black Bobo, or Bobo-Fing (meaning 'Black Bobo'), is spoken in the Bobo-Dioulasso area of Upper Volta. Unlike the Red Bobo dialects (see Boomu and Bwamu), Black Bobo is a Mande language related to Sia and Gouro.

1965 **Mark** Protestant Mission, Santidougou

Translated by D. Grant Crooks, Christian and Missionary Alliance. A translation of the Gospels and Acts prepared by Roman Catholic missionaries was reported published in 1954, Mission Press of North Africa.

In 1952, Liturgical Gospel Selections translated by Fr. Emile Decaestecker were mimeographed by the Vicariat Apostolique, Nouna.

BOGOS

159

ETHIOPIC CHARACTER

፩ = የሱስ ክርስቶስ ጳጳር፣ እፑረድ፣ ወንጌል፣
፪በራ፣ ሂን፣ ግን ።

፫ = ንቢያ፣ ኢሰያስትል፣ ከተብላ፣ ሰና = እነህን፣ ይ
ንሸቀስ፣ ከታብላ፣ እንገሻኸን፣ ከደርብላ፣ ከታብላ፣
ንሰላ፣ ከ።

፬ = ድሐይ፣ በዳ፣ ብሪል፣ ኳ፣ ያኹ፣ ጳርድ፣ ደርብላ፣
ንሰላ፣ ንግስስ፣ እርው፣ እርዋ፣ እሳ።

፭ = ዮሐንስ፣ ብራ፣ በዳ፣ ኹል፣ ጠመቅ፣ ሰገነ፣ ጥም
ቀት፣ ንሳሐ፣ ኹሊኸር፣ ቀርዕዱ፣ ሰገነ፣ ሐራምሲ፣ ድ
ሂሳሳኹ።

Mk 1. 1-4 1882

Bogos, or Bilin, is spoken by about 25,000 people in the Keren area of north-central Eritrea. Although it is not used by the Bogos themselves, the term 'Agau' is often employed to distinguish speakers of numerous related Cushitic dialects of northern Ethiopia, including the Bogos, Kamir, Kwara, and Awiya. Other Cushitic languages are Sidamo, Somali, and Galla.

Ethiopic Character

1882 **Mark** BFBS, Vienna

Translated by Stefanos, a Bogos, under the supervision of Leo Reinisch, an Egyptologist.

BOLAANG-MONGONDO

160

Kon toea namangoi ing ki Jahja kom bibig i Jarden
bo ko liboenja, bo nopotonggina im pogoginggoe'
simba' motobat bo mokodoengkoel ampengan kon

dosa, kainia: „Potobat imoikow, si modioegdon ing karadjaan in soroga. [Kajoe inta dia' momomoengai, pokipoepoel. Nanion doman imoikow aka dia' motobat. Kotauan-don monimoe: pajoi inta sibatoenja, boneon kon tampokan, tonga' ki inta kepa, komintan toeba'an ko toeloe'. Nanion doman in pomomia i Almaseh ko imonimoe, aka dia' momait kon tala'-

Gospel narrative 1932 (Recomposed)

Bolaang is spoken by 110,000 people in the Bolaang area of the central Minahassa Peninsula of northern Sulawesi (Celebes). It is an Indonesian Malayo-Polynesian language.

1932 Acts-Revelation (except Philemon, 2, 3 John, Jude)
Gospel Harmony Netherlands BS, Amsterdam
1939 Old Testament (incomplete) Printed privately,
Mamado

Translated by W. Dunnebie. Selections were published in 1923.

BOLEKI

161

- 1 O mikolo mita Yoane owa Mwini aye aikatota o
- 2 eliki ya Yudia, yo te, „Bomimaka, na lo bonanga bwa
- 3 bolobo bobeleci.” Yoyo nde yo owakolemeke na
- Yisaya owa moteli, yo te,
- “Jungu ja moko akanganga o eliki,
- Bopongaka njela ya Monanga,
- Boembolaka njela yandi.”

- 4 Yoane mpenja abaka akalata molato mwa nkunja
- ya ngamala, mpe munjiki mwa ekutu mojelengeni o
- 5 lilungu jandi; mpe bieka biandi, nyunyuna na boi. Ba

Mk 1. 1-4 1896

Boloki, or Boloki, is a Ngala tongue, in use formerly around the Bolobo Mission, not far above Kinshasa on the Congo River. It is little employed now, for LiNgala has come into use as the lingua franca.

1895 Matthew 1896 Mark 1898 John 1901 Luke

Acts 1902-1904 Matthew Mark John (revised)

Baptist MS, Monseme

Translated by missionaries of the BMS, including John H. Weeks, Walter H. Stapleton, and H. T. Stonelake.

BOLIA

162

1 Oboo bo liomu la betano bo bokopo bonki Tibeloi Kaisalia, boyaaiki Pontio Pilato bobekali o Yuda, mpe Elode bobekali o Galilaya, mpe Pilipo e ibotwa imoo la nde bobekali o Itulaya na Tulakoniti, mpe Lusania bobekali o Abilene:

2 O bongambi bo nkanga bonki Ana la Kayapa, bonya bonki Nzambe boyaaiki ole Yoane e bona onki Zekalaya o lookoko.

3 Mpe nde ayaaki ki o ihe inkuma ilingolaki Yaladene, mpe boinami bo boenzi bo botema ki o nsaoli e bokuna ndalole:

4 Ng'oketeme e iko o bonkanda bo i Yesaya e nte ambo, l'yo i bobeki o lookoko, Lolangaka mboka enki Yawe. Lohe-mbolaka beboko benkinde hembo.

Lk 3. 3-7 1936

Bolia is spoken between Lakes Tumba and Leopold II in western Congo-Kinshasa. It is a Bantu tongue, grouped with LoNtumba (q.v.), either in the Ngala or Mong language groups.

1936 Luke Scripture Gift Mission, London

Translated by H. D. Brown, American Baptist Foreign MS.

BOLIHIAO

163

- 2 Sin maikatlon awro main bansal sa Cana
- nan Galilea, ket itaw ya a ina ni Jesus.
- 2 Si Jesus anamaet tan siray awadalanna
- nasagyat sira sa bansal. 3 Ket sin napos
- anay arak, wanan ina ni Jesus kona, “Kasay
- nan arak ra.” 4 Ket wani Jesus kona, “Ba-
- bayi, say kapagawan mo umbo kon ikon. Kai
- et rimmate a udas ko.” 5 Ket wanan inana

Jn 2. 1-4 1963

Boliniao is spoken by about 50,000 people in western Pangasinan Province of western Luzon, Philippine Islands. It is a Philippine Malayo-Polynesian language.

1963 John Acts Philippine Bible House, Manila

Translated by Andres Carranza, José Q. Raguidin, Isias Cacho, Exequiel Sebrío and Damaceno Caracas, Methodists.

(KI)BONDEI

164

- 3 1 Siku zia akeza Yohana mbatizaji akakemea
- nyikai mwa Uyahudi, akaamba, 2 helani, kwa
- chausa uzumbe wa ulanga uhehi. 3 Uyo ndiye mwe-
- kugombekwa ni nabii Isaya akaamba, Chamu chakwe
- akemaye mwe nyika, Gosolani sia ya Zumbe, golosani
- maomboko yakwe.

4 Naye Yohana akawa na nguo za nyoya za ngamia na msipi wa mkoa mwe kigudi chakwe na nkande yakwe sige na woki wa mzituni.

Mt 3. 1-4 1890 (Recomposed)

Bondei is spoken in the Usambara Mountains of northeastern Tanzania, slightly inland from Tanga. It is a Bantu tongue, related to KiShambala, ChAsu, and KiTaveta.

1887 Matthew 1888 Luke Universities' Mission to

Central Africa Press, Zanzibar

1890 Matthew (revised) BFBS, London

1895 John UMCA Press

Translated by missionaries of the UMCA, including John P. Farler, Herbert W. Woodward, Henry C. Goodyear, and Godfrey Dale.

BOOMU

165

- 1 Yesu Krista Demenu Zo Tā Sinau hwa bwerobe.

2 Ao byo mu twa lo profete Esai vālo: De, n tu n turo, o wa, lo a wea o wā.

3 Lo a ho tānu ne bweri ho mwēbi: Mi wea lo Nyuso

wā, mi prepeni lo wē za.

4 Jā mana ho mwēbi a batise, a wuro ho tubinu bateme ma mu be'we desinu bēna.

Mk 1. 1-4 1954

Boomu is the Red Bobo dialect spoken south and east of San, in southern Mali. It is also spoken across the border in adjacent Upper Volta, as far as Nouna, where it shades into the Bwamu dialect. Boomu is the northwestern Red Bobo usage and Bwamu the southeastern. Red Bobo is a Gŕ language.

1937 James-Jude Christian and Missionary Alliance, Kankan

1938 Acts 1939 Luke Evangelical Mission, Kankan

1945 John Protestant Mission, Kankan

1946 Romans 1, 2 Corinthians CMA, Kankan

1946 Mark Protestant Mission, San

1950 Mark Luke (revised) Protestant Mission, Kankan

1954 New Testament BS, Paris

Translated by M. and L. Bonjour, CMA, with the help of African Christians.

BORA

166

1 Tùjkénúeju Ímíjyú Ihjy Piivyéébé Ajchi Jetsocrístodi. 2 Íllúhjáa caatúnúmeíné Itsaíá Piivyéébé Ihjyú uubálle múnáájí waajááúháámí pañe: "Eje, dñmúwari ó wálloohi táwallóóbeke diyjúúvá ímíháájchóñbye. 3 Áábé ihjy wánjijyá-méihijyá pevetsihére: Ávyéjódúbe júúvá méímíájchoc. Áaju métúkévéjtsoco."

4 Ánduréhjáa Jóáá Tsojto Múnáájí bóhówaavé pevetsihvúre. Aabéhjáa ihjyúnuhijyá Íllíjívýé tsojsojúvu dñcáábó íáábávemeiki.

Mk 1. 1-4 1962 (Recomposed)

Bora is spoken by about 2,000 Indians in northeastern Peru, between the Putumayo and Yaguas rivers. It is a Huitotoan language.

1962 Mark 1965 I John 1967 Acts 1968 John

SIL, Yarinacocha

Translated by Wesley Thiesen, WBT.

BORAN

167

1 ODUNI dansani ta Yesu Kristo Ilma Waqa akana jalaqabatti. 2 Aka kitabu raga Isaya kesa tafani:

Ilali, anini ergattu tiya fula kanke dura erga, ta kara kanke midasitu;

3 qonqoni ta nama alati iyitu: Kara Abo kurfesa, dandi isa qajelca.

4 Yohanani ka nama batisu dida kesa mullate nama barsise aka nami daba ira debie batiso argate, aka daba isani isani araramani. 5 Nami

Mk 1. 1-4 1965

The Boran, or Borana, are a Cushitic tribe (generally associated with the Galla) of the Sidamo-Borana Province of southern Ethiopia and adjacent Kenya. There are about 10,000 Boran living in Kenya.

1934 Luke 1945 John 1954 Acts BFBS, London

Translated by Eric J. and Ruby G. Webster, Bible Churchmen's MS, assisted by missionary colleagues including A. W. Haylett and Richard Hacking, and by Musa Galgalo and Daudi D. Dambe.

1965 Mark 1966 John-1 Corinthians James 1 John

BS in East Africa, Nairobi

Translated by Stephen Houghton.

BORO

168

1 1 Jishu Khristhoni gaham khóthanaini jejennai. 2 Jeshai nabiniao lirjaya món badi: Nai, añ aóni arphokhóu nóóni mókhañni ahigahao thónhoró, bió nóóni lamakhóu khalamkhagón. 3 Phótharao shashe gajiri-baigrani rao: Nónahoró Phórbuni lamakióu tham thim khalam, bini thabaigra lamaphórkhóu geben khalam. 4 Johona phóisashó, bió phótharao bapthish hónanó phapphóni nagaramaini thakhó góshó ahólainaini bapthish-makhóu khóthabsiashó. 5 Bionó Judaini hador' mani

Mk 1. 1-4 1938

BENGALI CHARACTER

১ ঈশ্বরনী বিশা রেত খ্রীষ্টানী বুল বকরুনী বাবেন্নাইয়া। যেই-
২ হাই নারীহরনী হুখিআউ লিখাবাই; নাইহত আং গাউইনী
হুতখো হুংনী বুখানী লিগাং ব্ৰহ্মপং; বির হুংনী লামাখো
৩ হুংনী লিগাং কপাপং। হাঙংআউ নাইহে লিংহুত্ৰানী নতপ;
৪ জুইনী লামাখো কপাং আর বিনী ডেগরফুখো ঠেংকং নাই।
৫ হোহাংসে হাঙংআউ বাগ্গিমা হুংনয়; আর কাপসাপনী
৬ লাই নং কিরাইনাইনী বাগ্গিমা খবাদংনয়। আর বইহে হাঙংনাই।

Mk 1. 1-4 1906

Boro, or Boroni, is spoken by about 600,000 people living in West Bengal and Assam, India, and in Nepal. It is one of the Boro group of languages (with Garo, Dimas, Rabha, and others) of the Tibeto-Burman family. The first efforts of translation in Boro were in Bodo, or Mechi, a local dialect of West Bengal.

Bengali Character

1906 Mark John BFBS, Calcutta

1913 Matthew Luke Baptist MP, Calcutta

1914 John (revised) BFBS, Calcutta

Translated by Conrad Bechold. Revised by A. C. Bowers.

Roman Character

1934 Matthew BFBS/Calcutta Auxiliary

1938 New Testament BFBS

1949 New Testament (revised) BS of India and Ceylon, Calcutta

Translated and revised by the Rev. A. Kristiansen.

1961 Psalms BSIC, Bangalore

Translated by the Rev. H. Halvorsrud and others.

① ويستويكودي گليل ناكاني اسي براس ولسيع ملاه
 ② هومري هلس اسير ولسيع ولونا انا كودو براى بنگ سور و نراى
 ③ يحيى يسوع ناله اوى پيك هلاز قيسه يسوع دينا لاي
 ④ پيكه كنى نى انت ادى اول كا كاهي واركان دى وانا ناگواراى
 ⑤ پيك او كه اي ديتو باي كدو هومري شش نى ناوك فتوك
 ⑥ اسوارات ياستى ترك جا كه مسر يسوع افنى باي دولاى

Jn 2. 1-4 1907

2 Wa mustamiko de Galil un Kánáti aso barámas as, wa
 2 Yisū na lomma hemoje hasir as. Wa Yisū wa ona shágirdák
 3 o barámas bating asor. Wa sharáv machi mas, Yisū na
 4 lommah ode paik:—"Sharav tikhpess. Yisū tena lommah
 paik:—kano wa ne unt are o lommah, kana ghari deiskán
 5 batav." Ona lommah naukaráte paik "O ki E noto páe,

Jn 2. 1-4 1906

Brahui is spoken by about 300,000 people in northern Sind and Eastern Baluchistan, West Pakistan. The most westerly of the Dravidic tongues, it is completely isolated from the languages of other Dravidian peoples of southern India.

Roman Character unless noted

1905 John (tentative) 1906 John BFBS, Ludhiana

1907 John (Arabic character) BFBS, Lahore

Translated by T. J. Lee Mayer, Church MS; previous Ms. versions were prepared by J. Sheldon and G. Shirt, CMS.

BRAJ BHASHA

DEVANAGARI CHARACTER

हे सयैने देवपारे हमारै भिवा मुवारो नाम पवित्र होई । मुवारो राम चारै ।
 जेवो मुवारो पांच सयैने ते जेवो धरमसिंह कहीं ज्ञान । हमारै पांचपहाय
 मोहन पाच हम्हूँ देव । जोर भैह हम चपने सयैपारेनहुँ बना करे ते तेहिहो
 हमारो चक हयै बना करो । जोर हम्हूँ सरोबाने ननि लेव परतु हम्हूँ मुदाई
 मुदावो । बाबाचं राम जोर पराक्रम जोर महाम बदा मुवारोहो जे । जामने ॥

Mt 6. 9-13 1816

Braj Bhasha, or Brui, is a Western Hindi (see Hindi) language spoken in the central Doab, the area between the Ganges and Yamuna rivers, around Delhi and the region immediately to the south.

Devanagari Character

1822 Gospels 1824 New Testament Serampore MP

Translated by J. Chamberlain, Baptist MS.

BRETON: LÉON

COMMANXSAMANT Aviel
 Jesus-Christ, Mab Doue.
 Hervez ar peñ a oa bet skrivet
 er brofeded: Setu, e kassan
 va e'channad dirag da fae,
 da b'pari an hent arag d'id:
 Mouez an hini a gri en de-

zert: Preparit hent an Aotrou; grit eñn he wenojen-nou.

Ian a vadeze en dezert, hag a brezezo badiziant ar gonversion, evit remission ar peñ-hejou. Ha bro ar Jude holl ha

Mk 1. 1-4 1920

Breton is the language of Brittany, the extreme northwestern part of France. Although part of the ancient region of Armorica, and incorporated by Julius Caesar into Lugdunensis after the Gallic Wars, the name Brittany derives from the Celtic Bretons who, beginning in the 5th century, migrated across the Channel from Britain under pressure from the Angles and Saxons.

Breton, known as Breiz, is a Celtic language, spoken in four main dialects, each with considerable local variation. (The dialect of the Cornouaille is not represented here.) Breton is still spoken by perhaps as many as 1 million people throughout Brittany, although bilingualism with French is common. Breton is not used in the schools. Breton literature has had a long history, with the King Arthur story one of its notable early contributions to European culture.

The Léon dialect of Breton is spoken in the Léon district, the extreme western coastal area of the Brittany peninsula.

1820? Lamentations Lédan, Montoulez

A metrical version by an unknown translator in the 'Bas Breton' dialect of St. Pol de Léon.

1827 New Testament BFBS, Angoulême

1847 New Testament (simplified) BFBS, Brest

Translated by Jean François M. M. A. Le Gonidec, a Breton, and simplified by J. Jenkins, Wesleyan MS, who revised it further in 1851. Revised again in 1885 by J. Jenkins, and still further by his son, A. L. Jenkins, 1890-1897.

1849 Genesis Kemperle

Translated by Fr. J. W. Herry. The liturgical Gospels and Epistles translated by J. M. Le Jean, were published in a prayer book, 1874, Rennes.

1858 Song of Solomon London

The Léon version prepared by C. Terrien for Louis-Lucien Bonaparte (see note to No. 23); a Celtic Hexapla with two Breton dialects, Manx, Irish, Gaelic, and Welsh.

1866 Bible L. Prud'homme, San Brick

Translated by Le Gonidec, who completed it as early as 1835 for the BFBS; it was finally published privately.

1873 Psalms 1897 Genesis BFBS, Paris

A new translation from the Hebrew by A. L. Jenkins, with the help of W. J. Jones and others.

BRETON: TREGUIER

AR' pen kenta ens Aviel Jous [a oa bet skrivet er brofeded: Setu,
 Krist, Mab' Doue. Hervez ar peñ a kassan va el dirag da fae, a' p'ehini a

fêho an hent dirasont: Monea' an
hini a gri el lea'h distro a laour;
Fiehet' hent an Aotrou; plemet he
wenojennon. Ian a vadeo el lea'h
gehridige, evit parious ar peche-
jou. Hag ar Jude hol ha tud Jeru-
salem ar az ea d'he groll, hag e oant

Mk 1. 1-4 1889

Treguier is the Breton dialect spoken in the Tregorrois (Treguier)
region of Brittany, a coastal area north of Léon.

1853 **New Testament** B. Jollivet, Goecamp

*Translated under the patronage of the Roman Catholic Bishop of
St. Brieuc.*

1883 **New Testament** 1889 **Bible** Trinitarian BS,

Tremel, London

Translated by G. Le Coat, a Protestant pastor at Tremel.

BRETON: VANNES

173

11 Deid er mæz, merhèd Sion, ha
sellet doh er roué Salomon guet er
gurunen guet pêhani é ram en dès ean
curunet, en dé ag é æred, hag en dé
ag er léhuiné é galon.

Song 3. 11 1858

Vannes Breton, the most variant of the Breton dialects, is spoken
by Bretons in the environs of Vannes, on the southern coast of
Brittany.

1857 **Matthew** 1858 **Song of Solomon** London

*Translated by C. H. Terrien and W. Saxton for Louis-Lucien
Bonaparte (see note to No. 23.) The 1858 Celtic Hexapla also
contained Léon Breton and Manx, Irish, Gaelic, and Welsh.*

1868 **Liturgical Selections** Trübner, London, Welshpool

*A polyglot by C. Terrien, which also contained the Selections in the
Cornouaille Breton, Manx, Gaelic, and Welsh versions.*

BRIBRI

174

1. Mañekki apé urábatsoke Cana de
Galilea éedo Jesus ami tsose.

2. Jesus kierak-irir farar ta urabatse
sañk.

3. Boróh enaua ta iami to ia itche: Ke
boró kun.

4. Jesus to icheia: ¿I tso ye -ua beta
arakur? kom ye kéuo do.

Jn 2. 1-4 1905

Bribri is spoken by about 1,500 Indians living along the Lare
River in southern Costa Rica. It is a Chibchan tongue, classed
within the Talamanca subgroup with such languages as Boruka,
Kepo, Kabekar, and Teshbi. Valiente is closely related to Bribri.

1905 **John** BFBS, London

*Translated by Guillermo, a native of Talamanca, under the super-
vision of F. de P. Castells, BFBS agent in Costa Rica.*

BRÜ

175

Lu-ca chieq choaiq thō yōn nenoaq Thē-ō-phi-ō.
Tē nhuan; cuq Lu-ca nāi hhoiq chieq cho muoi po rapha
yōn nāi dang sasoat sasoai nhog tūh ramūh tō Yō-su.
Cūq atōng cho nhog ōc Yō-su hhoiq táq cōp atōng
toāq tangai āi. chōn chu palōng. Tē ān tō yuah
chōn Ravici Yang Surai yōn ān patāp tōp rian tē
ān yōn alōi dang alōi táq nōq. Yō-su hhoiq ramōh
tūh coat sa-ūi lūq cōp tō ān. Vot ān euehit ān
tanoong loah cōp āi chu loah pō tōp alōi ca rian
tē ān. Ngāiq ān táq sa-ūi tēc yōn alōi hī dang
sasoat sasoai ān lūq tanoong loah. Ngāiq Yō-su ot
cōp alōi ca rian tē āi: pōn chit padāu, cōp ān atōng
alōi hī nhog ramōh tē Yang Surai cōt nhog tūh
cūai. Ngāiq tū Yō-su rēm muoi chū cōp alōi hī, ān
atōng alōi: "Anhia chōi loah tē vil Yō-su-sa-lon
sanoa. Anhia nōnāi vāai yōa toāq Ravici Yang
Surai mān apōaq cūq ūq yōn anhia mān cūq atōng
anhia tē nhuan; cho. Lūc sasoat nenoaq Yang hhoiq

Acts 1. 1-4 1968

Brü, or Brou, is spoken by about 50,000 people in South
Vietnam. It is one of the Mon-Khmer language family.

1968 **Acts Galatians** SIL, Saigon

Translated by John D. Miller, WBT.

(LI)BUA

176

1 KWA ea amboa a nsambo onza oa Yesu Kristu, Mi
ma Kunzi. 2 Gwe nebi Yesaya akologi na mokanda,
Ekwe, Me nantea poroto moname amboa na ngo a
misu, yi abungisaga pesi engo.

3 Enzombe oa motu magami a pa,
Banu bungisani pesi ea Kumu, za bapesi benge
benza.

4 Yoane batishi batu a pa, yi owanisi batu bu bapasi
emeleme amboa ndo antinda baibi bava batismo, gwobo
Kunzi abongi atusi kwa-cne engabu. 5 Batu bazu ba

Mk 1. 1-4 1938

LiBua is spoken in many greatly varying dialects over a large
area of northern Congo-Kinshasa, lying northeast of Buta, be-
tween the Uele and Rubi rivers. The AbaBua, or BoBwa, as the
speakers are known, may number as many as 100,000. The
Bantu Bua dialects are linguistically grouped with the Ngombe
dialects.

1938 **Mark** BFBS, London

Translated by H. H. Jenkinson, Unevangelized Fields Mission.

3 1 Ee billo ea puru e Jón ea subi, toolesi e huba
bwillla Judia 2 Ea seda, Sola ue, lea eriatta o
lobako e ah'o bih oh. 3 Ka ulo bwe a tu wesu e ebi
ka Eseyas, ohhi Eila ru obuli e papah e huba bwillla,
Bwe alli etelle a Lord, a pena etelai o sota. 4 Ulo Jon
adi ikuyaéi e esila a kamil, atshi la butatta u waedi u
botello; atshi o borohah ka ilokust, (émpata nodi)
atshi nam bûe

Mt 3. 1-4 1849 (Recomposed)

Courtesy of S.D.A.S. Library

Bube, Fernandian, or Ediya, is spoken in several dialects by most of the 60,000 inhabitants of Fernando Po, the large island province of Equatorial Guinea. It is a Bantu language, related to No'o, Benga, Combe, Yasa, Banoko, and Bapoko.

1849 Matthew Baptist MS, Clarence

Translated by John Clarke and Alfred Saker, BMS.

BUGIS

BUGIS CHARACTER

- 1.
- 2.
- 3.
- 4.

Mk 1. 1-4 (a) 1873

Bugis, or Wagi, is spoken in southwestern Sulawesi (Celebes). It is an Indonesian tongue of the Malayo-Polynesian family, so closely related to Macassar that many consider them to be dialects of the same language. The Bugis alphabet, probably the basic form from which Macassar developed, consists of 23 letters, of which five are compound consonants. Points are added to indicate vowels.

1863 Matthew 1866 Genesis Netherlands BS, Macassar

1873 Mark 1874 Luke John Acts

1888 New Testament 1891-1901 Old Testament (in parts)
NBS, Amsterdam

Translated by B. F. Matthes, who also prepared the Macassar version.

In 1890 a volume of Bible Stories was published by NBS.

1. Na turugugna na Roorono toke eigna Jesus Christ, Dathegna God; 2. Ke vagagna ke risoa gohi itadia na komi prophet, ke gagua, "Regia, Inau ku vetulaa atu nigua na mane vetula, gi keda nagovigo, me keda totobeia na havanamu. 3. Na hagogregna ahai ke veavela tagna na vido ke gou, ke gagua, Koti hatha tokea na havanagna Lord, koti vajinoa na bali taitavitigna gougovu."

4. A John ke turugui siusiuvitabu tagna na vido ke gou, me tuturia na siuvitabu i tuguhehe eigna na talutavogi a paluha. 5. Ma na mono gougovu i Judea,

Mk 1. 1-4 1908

Bugotu is the lingua franca of Santa Isabel, in the east-central Solomon Islands. Although one of the largest islands of the archipelago, Santa Isabel has a comparatively small population of about 6,000. Nonetheless, at least ten distinct dialects are spoken there, ranging from Bugotu in the south to Kia in the north. They vary considerably from one another and from the Melanesian tongues of the central regions of the Solomon Islands.

1885 John Melanesian MP, Norfolk Is.

Translated under the supervision of Alfred Penny, Melanesian Mission.

1887 John Society for the Promotion of Christian Knowledge, London

Translated by R. H. Codrington, Melanesian Mission.

1896 Mark 1901-1902 Gospels Acts Melanesian MP

1908 Gospels Acts (revised) BFBS, London

Translated by Henry P. Welchman, Melanesian Mission.

1911 Psalms 1912 Isaiah Haggai Zechariah

New South Wales Auxiliary BS

1912 Romans Philippians Timothy Titus

1914 New Testament BFBS, London

Translated by H. P. Welchman, with the assistance of a committee.

1918 Psalms SPCK, London

Revised by Edmond Bourne, Melanesian Mission, and printed in a Book of Common Prayer.

1923 Proverbs BFBS, London

Translated by E. Bourne and Hugo Hembala.

1934 New Testament BFBS, London

A slight revision of the 1914 N.T., prepared by Walter G. Ivens and Richard P. Fallows.

BULGARIAN

CYRILLIC CHARACTER

Начало на благовѣстието на Исуса Христа Божий Синъ; ² както е писано въ книгата на пророкъ Исаия: —

„Ето, азъ изпращамъ прѣдъ лицето ти вѣстителя си,
който ще устрои твоя пѣтъ;
1 Гласъ на единъ, който вика въ пустинята:
Пригответе пѣтъ за Господа,
Прави направете пѣтекиъ за него.“

4 Иакоъ дойде, който крѣщаваше въ пустинята, и
проповѣдавше крѣщение на покаяние за прощаване
грѣховетъ. 5 И излизаше при него цѣлота Юдейска

Mk 1. 1-4 1921

Bulgarian is spoken by about 7 million people in and around Bulgaria. This Balkan country has minority groups of Gagauz Turks (about 600,000), Macedonians, and gypsies. Known to the ancients as Thrace and Moesia, the country was dominated by Slavic tribes from the middle of the first millennium A.D. Bulgarian is the Slavic linguistic descendant of their tongue. It was adopted by the Altaic-speaking Western Bulgars, who migrated across the Danube in 879-880, conquered the region and settled there. Bulgaria was an early battle ground of the struggle between Rome and Constantinople. This struggle was resolved in the 9th century, when Boris I espoused the Eastern Church. Thus Bulgaria came under the influence of Byzantine culture and the Slavonic literary tradition developed by Saint Cyril and Saint Methodius.

The Bulgarian language still stands closest of all the Slavic tongues to Slavonic, and the beginnings of Bulgarian literature are part of the literary history of Ecclesiastical Slavonic. In fact, Bulgarian vernacular literature is said to begin with the work of Father Paisii in the mid-18th century, at which time there was not even a printing press in the whole of Bulgaria. The movement developed momentum only in the 19th century. It is, therefore, not surprising that the first Bulgarian New Testament was published as late as 1840.

Cyrillic Character

1823 **Matthew** (with Slavonic) Russian BS, St. Petersburg
Translated by the Archimandrite Theodosius with the sanction of Gregory, Patriarch of Constantinople, and at the request of R. Pinkerton of the BFBS. He prepared the whole N.T., but at the suppression of the RBS the project was dropped.

1828 **Gospels** Metropolitan Press, Bucharest
Translated by a schoolmaster named Sapounoff, who translated the entire N.T., of which only the Gospels were published.

1840 **New Testament** BFBS, Smyrna
Translated by a schoolmaster of Gabrova, Neophyt Rilski (Petros). A slight revision was prepared by S. Mayers and published by the BFBS, 1859.

1855 **Psalms** BFBS, Smyrna 1857 **Genesis Psalms—**
Ecclesiastes 1860 **Psalms** (revised) **Pentateuch**
1862 **Joshua—Job** 1864 **Psalms—Malachi** BFBS,
Constantinople

Translated by Constantine Photinoff and Christodul Costovich, whose Mss. were examined by Elias Riggs, American Board of Commissioners for Foreign Missions, before publication.

1866 **New Testament** BFBS, ABS, Constantinople

1871 **Bible** BFBS, Constantinople
Revised by Bulgarians named Slaviehoff and Michaloffski, and

revised by E. Riggs and A. L. Long, American Methodist Episcopal Mission. A further revised Bible appeared in 1874.

1909 **Gospels** Synod, Sofia
1920 **Gospels** (revised) Synod (printed Leipzig)

1925 **Bible** Synod, Sofia
Translated under the auspices of the Bulgarian Synod. It was begun in 1891 and five different committees had a hand in its preparation.

1921 **New Testament** 1922-1923 **Bible** BFBS, Sofia
A revision of the 1871 text by a group of Bulgarian scholars, under the chairmanship of Robert Thomson, ABCFM.

BULI

181

1 Yesu Krista Labaari Nalinsa ꞑa piilingka a dzam
2 soa se ka ba le ymarisi Nawen biisiteerꞑa Yesaia
gban ka po la:

"Nya, maa tɔm n sabilɔ wa fi niꝑ,
wa le dzaari fi siuku;

3 lueluk alaa kaari sagni po ain:
ne gɔmsi Nyono wa siuku,
ne tiɛnti wa vuuta ꝑa: "

4 Ka Yohane Soka-teerꞑa wa, wai ale bo sagni po a
mooli popola tagrika soka wabaata vɔnka nyin.

Mt 1. 1-4 1962

Buli, or Kanjaga, is spoken by about 62,000 Bulsa living south-west of Navrongo in northern Ghana. It is a Gūr language, related to Kasen and other languages (dialects) within the Grusi dialect cluster.

1962 **Mark** BFBS, London

Translated by Colin F. Paton, Church of Scotland Mission, and by George Azantinlow and Johnson Akobrika.

BULLOM

182

TRIM tre John toakno-
ball u hundy nu fohm
kē tofoeh ka Judah.

2 Nghaleh ko ko aniah
tre m pinkin; upok u Foy
tre ntrent ka ē.

3 No pokan tre woiky
prophet Isaiah ka foh yeo

ngnaleh, lum tre no bull u
trang ko tofoeh, ngnaleh m
puē kambah yeome tre, nu
n ngnah troloang nah ē woa
tre.

4 John wonoky u bē
nderick ntroyah ka ēdering
ninckumeb, nu panten tē-

Mt 3. 1-4(a) 1816

Bullom is spoken by more than 150,000 people in southern Sierra Leone, from Sherbro Island to Cape Sierra Leone. Local dialectal variations can be noted, but Sherbro, or Mampa, Bullom is used in Bible translation. Bullom is a West Atlantic language. The Bullom Matthew published in 1816 was the first Scripture printed in a modern language of Africa.

1816 **Matthew** (with English) BFBS, London
Translated by G. R. Milander, Church MS.

Bura is spoken in the Biu area of Bornu Province, Nigeria, and in adjacent Cameroun. The number of speakers is estimated at 90,000 (about one fifth in Cameroun). The Bura language is spoken as well by the Babur, or Pabir. It is a Chadic language, related to Margi.

1923 **Mark** 1927 **Acts** 1930 **John** 1932 **Luke**
1933 **Mark** (revised) 1934 **Matthew** 1937 **Romans—**
Revelation 1950 **New Testament** (corrected) BFBs,
London

Translated by missionaries of the Church of the Brethren Mission, including H. Stone Kulp, A. D. Helser, F. E. Mallot, and W. M. Beahm.

BURMESE

BURMESE CHARACTER

187

၁ “ဘုရားသခင် သားတော် ယေရှုခရစ်၏ ဝမ်းမြောက်
၂ ဘွယ်သိတင်းတော် အစကိုဆိုပေအံ့။- ‘ဟောရှာယပရေ
ဖက်ကုမ်းစာ၌ လာသည်ကား၊ ကြည့်လော့။ သင်သွား
ဇုလမ်းကို ပြင်အံ့သော ၊ ငါ၏တမန်ကို သင့်ရှေ့က ငါ
၃ ပေလွှတ်၏။- ‘တော၌ ဟစ်ကြော်သောသူ၏အသံမှာ၊
ထာဝရဘုရား ကြွတော်မူရာလမ်းကို ပြင်ကြလော့။ လမ်း
ခရီးတော်များကို ဖြောင့်စေ ကြလော့ဟု လာသည်နှင့်
၄ အညီ။- ယောဟန်သည် တော၌ နှစ်ခြင်းကိုပေးလျက်၊
အပြစ်လွှတ်ခြင်း အဘို့အလို၌၊ နောင်တနှင့် စပ်ဆိုင်
သော နှစ်ခြင်း တရားကို ‘ဟောလျက် ပေါ်ထွန်း၏။-
၅ ယေရှုလင် မြို့သားတို့မှစ၍၊ ယုဒပြည်သူ ပြည်သားအ

Mk 1. 1-4 1933

Burmese is spoken by more than 12 million people, living primarily in the lowlands of central and southern Burma. There are also about 100,000 Burmese-speaking Buddhists, the Maghi (q.v.), or Morma, in the Chittagong region of East Pakistan.

Burmese is the official language of the Union of Burma, a republic (since 1948), consisting of states representing the nationalities of Burma, including the Shan, Kachin, Karen, Kayan, and Chin peoples. Burmese is a Tibeto-Burman language, related to Arakanese and the Maru, Lashi, and Atsi languages of northern Burma. The Burmese script, derived primarily from Mon writing, has 42 letters.

The Bible in Burmese, associated from the beginning with the name of Adoniram Judson, had as adventurous a start as the missionaries who began it in 1817. No one has given a better picture than Judson of the difficulties that face the newcomer who aspires to master an Oriental language to the degree enabling him to translate the Word of God into it. Two years after he had begun translation he wrote: ‘When we take up a language spoken by a people on the other side of the earth, whose very thoughts run in channels diverse from ours, and

whose codes of expression are consequently all new; when we find the letters and words all totally destitute of the least resemblance to any language we have ever met with, and these words not fairly divided and distinguished, as in Western writing, by breaks, and points, and capitals, but run together in one continuous line, a sentence or paragraph seeming to the eye but one long word; when, instead of clear characters on paper, we find only obscure scratches on dried palm leaves strung together, and called a book; when we have no dictionary and no interpreter to explain a single word, and must get something of the language before we can avail ourselves of the assistance of a native teacher’ - *that means works*; so he concluded in an emphatic Latin phrase.

Yet Judson himself did not wait long to begin the great task of translating. Though he writes: ‘A young missionary, who expects to pick up the language in a year or two, will probably find that he has not counted the cost,’ nevertheless he adds: ‘Notwithstanding my great incompetency, I am beginning to translate the New Testament, being extremely anxious to get some parts of Scripture, at least, into an intelligible shape, if for no other purpose than to read, as occasion offers, to the Burmese with whom I meet.’

While he was translating the New Testament, Judson spent twenty-one months in prison, owing to Burmese hostility to Europeans. The New Testament portions that had already been printed were safe from destruction, but the manuscript sections, at first hidden by Mrs. Judson in their home, had to be removed lest they perish from mold during the rainy season. Where would they be safe? Ingenuity decided. The handwritten translation was sewn up in a pillow, so hard and so ugly and uncomfortable, that not even the most avaricious jailor or prisoner would be tempted to steal it. After the missionary had for months pillowed his head on the treasured but uncompromising cushion, a band of men rushed into the prison yard one day and seized everything on which they could lay their hands, Judson’s precious pillow not excepted. It turned out that the jailor fell heir to it, but he tossed it aside in disgust. When a search was anticipated, someone tore it open and threw away the contents, which looked like a roll of hard cotton. Such it appeared also to Moung Ing, one of Judson’s converts, but he preserved it and carried it to his home as a memento of the beloved missionary. Only after the lapse of more months was the manuscript that lay within the cotton roll discovered, intact despite its adventures. It was thus preserved to become a part of the Burmese Bible.

1815 **Matthew** Serampore MP

Translated by Felix Carey, Baptist missionary.

1817 **Matthew** 1821 **Ephesians** 1826 **Matthew John**
Acts Hebrews 1-3 John 1832 **New Testament**

1834 **Psalms** 1834-1835 **Old Testament** (in 3 parts)

1837 **New Testament** (revised) 1840 **Bible** (revised)

American Baptist Missionary Union, Maulmain

Translated by Adoniram Judson, American Baptist Missionary Union, 1788-1850.

1902 **Mark Luke** 1903 **Matthew John** BFBs, Rangoon

Translated by a committee under the supervision of J. M. Strachan.

The committee included W. Sherratt, BFBS agent, A. H. Bestall, Wesleyan MS, G. Whitehead, and C. E. Garrad, Society for the Propagation of the Gospel.

1903 **New Testament** Hanthawaddy Press, Rangoon
Translated by Tun Nyein, a Burmese Christian.

1909 **New Testament** 1926 **Bible** BFBS, Rangoon
The BFBS re-edited the N.T. of Tun Nyein and added the O.T. (published with a further revised N.T.).

1933 **Bible** American Baptist MP, Rangoon
A revision of the Judson text by John McGuire.

BURUM

188

1 **MESEN** Riha Yesu Kristi, Hwe Dagwi;
2 Sidi a te itakada Isaya, Ndi, Me tomo
mesenjahom iyelmo wo yon gwonmwo.
3 Riha hwak a mwad-yisi ihai, Ki yin yon
gwon Darue, te gwonmwo cik. 4 Yohanna
a te baptisma ihai, a yan en, mwad do yo
simi baptisma, ye simi Dagwi ye hala yo
aron, ye yan e gabok. 5 Bimad Yahudiya

Mk 1. 1-4 1916

Burum, or Birom, is spoken by numerous tribes southwest of Jos, in Plateau Province, Nigeria. The number of speakers is thought to approach 100,000. Linguistic affinities are noted between the Chawi dialects and Burum, both of which are Benue-Congo tongues.

1916 **Mark** BFBS, London

1918-1919 **John** (in 2 parts) Sudan United Mission, Ibi
Translated by Charles N. Barton and Edward Evans, SUM.

1923 **Mark** 1928 **John Acts** BFBS, London

1931 **I John SUM**, Panyam

1934 **Mark** (revised) 1936 **Matthew Luke** BFBS, London
Translated by Thomas L. and Elizabeth Suffill.

BWAIDOGA

189

1 **IESU** Keliso Eaubada Natuna iana ifufu
iwakana ana obasilakata.
2 Anafaiwe Falofitaivo i vetukilumina,
Wa ita, Iaku tomatawa ga imilina
matamia,
Vaita matamia iami wai gi na vunana.
3 Seana bonana walaia gi vedou,
Kauvea nai iana wai wa na vunana,
Iana edavo wa na kivetunutunugidi.
4 Ioni gi elai, walaia tauna gi bafitaiso, ke
bafitaiso nuavilana koiona iana etovovola
5 faina gi laumamalena. Ada melala matata-

Mk 1. 1-4 1934

Bwaidoga is spoken by about 11,000 people in the vicinity of the Moresby Straits (Ferguson and Goodenough Islands) in the Milne Bay District, Territory of Papua and New Guinea. It is a Melanesian language.

1934 **Mark** BFBS, London

Translated by J. C. Rundle, Methodist MS of Australasia, Isako Filifilo, Rita Ludeba, and Isafu Guninici. Reprinted 1946; a revised edition was reported published in 1951.

BWAMU

190

1. Yesu Krista Demenu Zo Tã Sïou hya bwero-be.
2. A'o byo mü twa lo profete Esai välo: De, n tu n turo o wa, lo a wea o wã.
3. Lo a ho tãnu ne hweri ho mwẽ bi: Mi wea lo Nyuso wã, mi prepeni lo wẽ za.
4. Jã mana ho mwẽ bi a batise, a wuro mü batiseni ma inũ be'we desinu bena.

Mk 1. 1-4 1960

Bwamu, also known as Red Bobo (or Bobo-Oulé, which means 'Red Bobo'), is spoken by almost 75,000 people in west-central Upper Volta, within the arc formed by the Black Volta River. The Bobos west of the upper Black Volta, living between the towns of Nouna and Solenso, also speak Bwamu. The Red Bobo usage of Mali is known as Boomu.

1957 **Mark** Christian and Missionary Alliance, Ouarkoye
1957 **1-3 John James Jude** Assemblies of God Press, Ouagadougou

1958 **1 Thessalonians-Philemon** Missionary Crusader, Lubbock, Texas

1960 **Mark** Mimeographed, CMA

1964 **Acts** SB en Afrique Occidentale, Abidjan

Translated by Mr. & Mrs. James Riccietelli, CMA. A tentative edition of Mark, translated under the supervision of Walter Pister, was mimeographed in 1946. A revised Mark and John, by CMA missionaries, is reported to have been published in 1949 at the CMA Press, Kankan.

BYELORUSSIAN

191

CYRILLIC CHARACTER

1. Пачатак Эвангелья Ісуса Хрыста, Сына Божлага.
2. Як напісана ў праракаў: вось я паслаю Ангела Майго перад абліччам Тваім, які пракладзе дарогу Тваю перад Табою (Малах. 3, 1).
3. Голас гукючага ў пустыні: гатуйце дарогу Госпаду, простымі рабамі сыдзеі Яго (Ісайя 40, 3).
4. З'явіўся Іван, хрысціцый у пустыні і абавішчаючы пакутнае хрысціянскае дзеяла адпущэння грахоў.
5. І выхадзілі да Яго ўсё ста-

Mk 1. 1-4 1931

Byelorussian, meaning White Russian, is spoken by more than 90 per cent of the 8 million inhabitants of the Byelorussian Republic of the Soviet Union. This area, settled by the Eastern

1962 Mark 1963 Acts 1964 John 1 John
1966 1 Corinthians James 1967 1 Thessalonians--
Philemon SIL, Yarinacocha
Translated by Willard Kindberg and Sylvester Dirks, WBT.

CANDOSHI

195

1 Áshirocha tsiyátsis vanáasirimash chtáranka-sha, yo Iso Koristoats, Apáncheats Vip tsiyát-koano. 2 Mi tamáp áshiro Isáyosh, Apáncheam kamáankoano, áanosh yantáma áshiritamta. Ini, Vátach tsiyátsis vayámpinari shiyá vasína zankán-chima. Nonkéatsish yárchinchpa. 3 Kukósh koróz-kiya yap tpoats ntónari aansho. Koráka vanónki yáranktsa. Itsintsaro vanónkea shínktsa.

4 Vanka, yo konkópa ichómaako, yap tpoats ntónari áanosh kósaranko. Tayápsataako tárankiya, tpoats kayákarineats mankosh nchitari chináako Apán-cheam nápamama, nosha konkópa ichómchima.

Mk 1. 1-4 1958 (Recomposed)

Candoshi is spoken by a small group of northern Peruvian Indians. A Zaparoan language, Candoshi is related to Iquito and Ando (spoken by about 1,100 people in Peru near the Ecuadorian border), and to Zaparo, an Ecuadorian language, now almost extinct.

1958 Mark [SIL] Lima
1964 1 John 1967 Titus SIL, Yarinacocha
Translated by Doris Cox and Lorrie Anderson, WBT.

CAPANAHUA

196

2 1 Jan Jascachipi cahohiqui quimisha netensca Galilea mai janinhah Caná Jema janinhah huestf Joni huanohi. Janorihbi Jesusen mama cahf.

2 Jahuen haxenicaboyabi Jesusrihbi quenacanquin, huanohi jisf canon. 3 Jatón vino queyóscaila: --Vino ta yamascaiqui, baquen --hihqui jahuen mama. 4 --¿Min jascaraiyabi jahueja hen jatihin, mamen? Hen hora ta nocórihyamahiqui --hahquin Jesusen. 5 --Jaen mato yohihi

Jn 2. 1-4 1968

Capanahua is spoken by about 400 people in East Central Peru, along the Brazilian border. It is a Central Panoan language.

1968 Mark John 1, 2 Thessalonians Titus James
SIL, Peru
Translated by Eugene and Betty Loos, WBT.

CARIB: GARÍFUNA

197

Lisanas ligía urdeibei Abilinia. 2 Anás luma Caifás, jagía jábutigu fádriagu lidan jatíne jurfu. Tidan dan tugóya, adúmurejati Búngiu luma Juan, le liráu Zacarías, lidan fulásu magétrawati. 3 Aban legédagunt Juan sun fulásu le yaráfabel lun duna le gíribel Jordán. Adúmurejati Joun sun gurígie luágu jabásteragúddúba lan lárígie jasgúrijan luágu jafígoun lun ferúdnawa lan jafígoun. 4 Búrdwati tidan liburu to áli lubéi lerérun Isaiás, le meja adúmurejabalin lerérun Búngiu:

Agánbúati aban umálali agúdaraga

lfdangíe fulásu le magétrawati.

Arítagati: Aránse juméi úma lubá Wabúreme.

Surúgúda juméi úma le.

5 Úraguagúdwawa me sun le irírabai.

Úraguagúdwawa me sun wúbú le ínbuel luma le únabubel.

Surúgúdwawa me sun úma le segébei.

Lk 3. 2-5 1962

The Garífuna, or Black Carib, number at least 30,000 in the coastal lowlands of Central America, from British Honduras to Nicaragua. They are descendants of remnants of the original Carib inhabitants of the island of St. Vincent, who by the end of the 18th century had become racially mixed with slaves imported from Africa. In 1895 a small group of these Carib were settled near Trujillo on the northern Honduras coast. They prospered and are now found over a considerable area of the western Caribbean littoral. The Carib language family embraces languages spoken throughout northern South America.

1847 Matthew Constable, Edinburgh
Translated by Alexander Henderson, Baptist MS.

1896 Mark BFBS, London
Translated by J. F. Loughton, Society for the Propagation of the Gospel.

1962 Luke (with Spanish) 1962 1-3 John (with Spanish)
1963 James 1-3 John 1966 Acts 1968 1, 2 Corinthians
BS in Central America, Guatemala
Translated by Ilah Fleming and Lillian Howland, WBT.

CASHIBO

198

1 Enx ca upí bana, Jesucristo áui auu banai quicé, a 'icén. Jesucristo, áx ca Diosan bñchicé 'icén. 2 An Diosan cacéxun uni áuixuncé uni, Isaiás cacé, án ca quiricanu Esaquin bana cuéññocéxa:

"¡Ca cuat! 'En cana 'én uni

xutin, mfx tsiañcuatsimainun ca áx

rëcuñcuatsinia, mfxmi anún cuanti

bai mñfoti ca rëcuñcuatsinia.

³Anu uni 'icëma menuax ca a uníx

bana ñui munuma quia: Nucñ 'Ibu,

áxa anún cuanti bai, a ca mñfoquin

raçanat!" Ésaquin cuññocëxa

Isaíasñ.

⁴Isaíasñ quiricanu 'acñsaribi oquin

caísa Juan án uni nashimicñ, áx ca anu uni

'icëma menu 'iacëxa. Anu uni bana ñuixuni

quiacëxa: Míx 'uchaquinbi camina a manugin

tanquin Diosmi chiquiracëñ 'iti 'ain, camina

Mk 1. 1-4(a) 1964

Cashibo is spoken by about 1,000 Indians living southwest of Pucallpa, Peru, between the Aguaytaya and Pachitea rivers. A group of Cashibos living on the San Alejandro River prefer to be called Cacataibo. Cashibo is one of the Panoan languages of Peru but is not mutually intelligible to speakers of any other Panoan tongues.

1964 Mark 1966 John SIL, Yarinacocha

Translated by Lila Wistrand and Olive Shell, WBT.

CATALÁN

199

PRINCIPI de l'evangeli de Jesucrist, Fill de Déu.

² Com és escrit en Isaías el profeta: «Vetaquí, envío davant teu el meu missatger, qui prepararà el teu camí»;

³ «Veu del qui clama en el desert: Aparelleu el camí del Senyor, feu drets els seus viarany»;

⁴ Aparegué Joan, el qui batejava en el desert, predicant un baptisme d'arrepentiment per remissió de pecats.

Mk 1. 1-4 1929

Catalán is spoken by about 5 million people in Catalonia and Valencia in north-eastern Spain, on the Balearic Islands, and in the tiny mountainous state of Andorra (where it is the official language). It is also spoken beyond the Pyrenees in Catalanian France by about 200,000 people. Deriving its name from the castles which are so common in this historic region, Catalonia was a powerful trading center during the Middle Ages. It remained vigorously but sporadically independent until its incorporation into the Spanish State. Catalan art and architecture flourished during the late Middle Ages and the Renaissance. A literary tradition, beginning with the troubador poets of the 12th century, has been maintained up to the present, although driven underground by a ban on Catalan literature in Spain.

A Romance language, Catalán is related to French, Provençal, and Spanish. Dialectal differences can be noted in spoken Catalan, and the dialect of Castile has been heavily influenced by Spanish.

Catalan translations of portions of the Bible were made during the 13th century, under the influence of the Waldensian movement; of these, some 14th century manuscripts survive. The Psalter was translated in the 14th century by Romeu Sabrugera, a Dominican.

1478 Bible A. Fernandez, Valencia

Translated into Valencian Catalán by Bonifaci Ferrer during the early 1400's and revised for publication by Jaime Borrell. Catalán thus became the fourth European language with a printed Bible. A reprint of the Psalms from this version appeared in 1480 (N. Spindeler, Barcelona).

1832 New Testament FBFS, London

Translated by J. M. Prat, a Catalan. It was printed with orthographic changes by E. Reeves Palmer and Pedro Sala in 1888.

1926 to date Old Testament 1930-1961 New Testament Monestir de Monserrat, Barcelona

Translated by the Benedictine Fathers of Monserrat in Barcelona. All published with Latin. The N.T. was completed in 1961. Of the O.T., the Pentateuch was published 1926-1928, Psalms 1932, Isaiah 1935-1936.

1928-1930 Genesis-Samuel Job Proverbs Ecclesiastes Fundación Bíblica Catalana, Barcelona

Translated by P. Miguel d'Espungues, Carlos Carló, Enric Bayon, Marc de Castellví, Carlos Ribá, and others.

1929-1931 Gospels Acts FBFS, Madrid

Translated by Emilio Mora, José Capo, and Armengol Felip.

19361 Gospels (2 vols.) Foment de Pictat Catalana

Translated by Roman Catholics.

CAYAPA

200

¹ Entsandi ajque' depala ura' cuinda. Entsa ura' cuinda Jesucristu Dyusa' nanuhua depala.

² Juntsangue piquimi Isafas, Dyus' mitya pamu: Queenaca, in cuindatanemu ñu' ajquesha mandanguiyu, Entsa ñu' miñunu ura' quenu ñu' ajquesha. ³ Chachi chutyu paatesha ma utya daran u'i'mi, tsandimi: "Ura' quedei Aa Patrun' miñunu, deechu' minguedeí ya' miñunu", timi.

⁴ Juan Munngaamu chachi chutyu paatesha munngaami, ule' pami bain, tsandimi: Yela' u'jcha peedun junu, pengsangyadei entsa firu' cusas quejtu mas tsanguityudei, munngaradei, timi. ⁵ Chachilla Juan' junga

Mk 1. 1-4 1965

Cayapa is spoken by about 3,000 Indians in the jungles of north-western Ecuador. The Cayapas live inland from Esmeraldas, along the Cayapas River. Their language is a Chibchan tongue related to Colorado.

1964 **1-3 John** (with Spanish) SSB en el Ecuador, Quito
Translated by John Lindskoog, WBT.

1965 **Mark** (with Spanish) SSB en el Ecuador, Quito
Translated by Charles Glenn, Church Missionary Association.

CEBUANO

201

1 Sinugdan sa Maayong Balita mahitungod kang Jesu-Cristo, ang Anak sa Dios.

2 Ingon sa nahisulat diha sa basahon ni Isaias nga profeta:

"Tan-awa, igapadala ko ang akong magkasangyaw nga mag-una kanimo, siya mao ang magaandam sa imong dalan;"

3 ang tingog sa magasinggit diha sa mga awaaw:

Andama ninyo ang dalan alang sa Ginoo, tul-ira ninyo ang iyang mga agi-anan —"

4 diha sa mga awaaw si Juan nga magbabautismo mitungha nga nagwali mahitungod sa bautismo sa paghinulol alang sa kapasayloan sa mga sala. **5** Ug

Mk 1. 1-4 1961

Cebuano, or Cebuano-Visayan, is spoken by at least 6-5 million people in Cebu and Bohol, eastern Negros, southern Masbate, and western Leyte, and in the intervening islands around the Visayan Sea, in the central Philippines. Like all the indigenous languages of the Philippine Republic, its linguistical place is in a subgroup of the Indonesian branch of the Malayo-Polynesian languages.

1902 **Matthew** ABS, Manila
Translated by John A. Randolph, a chaplain.

1904 **Luke** BFBS, Manila
1906 **Acts** 1908 **New Testament** 1912 **Pentateuch**
Psalms 1917 **Old Testament** 1919 **Bible** ABS, Manila
Translated by Carlos Everett Conant, Eric Lund, and James A. Graham, with the assistance of Mr. & Mrs. Hibbard, Mr. & Mrs. Yapsutko, and others.

1924 **New Testament** 1925 **Bible** ABS, Manila
A revision prepared by Lillie M. Graham, Mrs. Hibbard, C. E. Rath, J. W. Dunlop, George Patalinjug, and Proculo Rodriguez.

1931 **Gospels Acts** Zamboanga
A translation prepared by Jesuit missionaries. Another translation of the Gospels and Acts is reported to have been prepared in 1914 by Frs. Jansen, Willemssen, Croonen, and Van Hagen. A further translation of the Liturgical Gospels and Epistles by Fr. Antonio Hamak is also reported. Whether they were ever published is not known.

1936 **Matthew** 1939 **Bible** ABS, Manila
A further revision, prepared by J. W. Dunlop, Presbyterian missionary.

1949 **New Testament** Barba Press, Cebu

1959 **Bible** Star Press, Cebu
Translated by Fr. P. Manuel Yap.

1953 **Luke** Daughters of St. Paul
Translated by Fr. Jacinto Albarran.

1955 **Acts** 1956 **Luke John** 1959 **New Testament**
Philippine Bible House, Manila
A revision prepared by Lumen Roble, Santiago G. Iyoy, and Juan Pia.

1962 **New Testament** Catholic Trade School, Manila
Translated by Fr. Berchmans R. Copin.

CHACOBO

202

1 1. Jesucristó chani jia takenina rá. Dios baqué ca xo naa.

2. Neca tsi Isaias yamabo, naa Dios joi cahenish cató, quenénique:

"Nicapá. Mía bebo noho chani behal ca raa-quia. Mía quinía rohshuahi quihá.

3. Xabacá tsi quenahai ca xo naa. 'Taitá quinía rohahuatcacahué, 'hii quihá. 'Jahué bahi mextehuatcacahué, 'hii quihá."

4. Jatsiquihá hashimatí hibo Juan jonique. Joxó tsi xaba xó tsi joni bo já hashimanique. "Shina paxa bicahué, mato jocha Dios másano. Bijahua-caqué tsi mato hashimaquia, "hi ja nique.

Mk 1. 1-4 1965

Chacobo is spoken by about 145 Indians along the Yata, Benicito, and Ivon rivers of Beni Department, Bolivia. It is a Panoan language.

1965 **Mark** SSB en Bolivia, Cochabamba
Translated by Gilbert Prost, WBT.

(KI)CHAGA: KIRWA

203

1 ¹Nrumi shisha ya Iruva sheeli indenndwa ni Yesu Kristo Mwana Iwa Iruva, indibooka kuri ²sheeli yatisiwa mmwauya kisuku ulya Yesaya: "Manyini niñ nrumaa mumbelc wakwa akwiric mbelc, asongosie shia yalo". ³Lwifo ununga Iwa ndu akce iwaanga ññalofi: Songosieni shia ya Nndumi! Sreeseeni miko yamwi!"

⁴Nkuri Yohanc mbarisa andesha eebatisaa vandu kulya ññalofi. Kakwanisa ubatiso Iwa ilashika, amu vatig marco awo. ⁵Vakansha

Mk 1. 1-4 1964

The Chaga number at least 2,500,000 people on the slopes of Mts. Kilimanjaro and Meru, Tanzania. At least eight distinct Bantu Chaga dialects can be distinguished. The Kirwa usage is common to the Arusha area and the foothills of Mt. Meru.

1964 **New Testament** Leipzig Mission, Erlangen
Translated by E. Itamcier, who completed the text as early as 1937; it was thoroughly edited before publication in 1964.

(KI)CHAGA: MACHAME

204

1 Nrumi ya Iruva ya nsia ileendwa ni Yesu Kristo mmo ilevepooka indo, 2 shaasa kikee kireiye efo kita-bun kya nkisuku ulya Yesaya kyeamba: Akakau shii-fo nruma nsu wakwa nashisongoye yoo usangun lwakwa, mmbwe asheshisongosyaa shia lakwa. 3 Kwaiwa unyanga luvaaanga kulya kasa lushaambaa: Teesyen shia ya Nndumil Sumanisen ngyushenge takwe!

4 Ni indo Yohane alcfummya vandu ashevabatisaa kulya kasa. Kava inwikapa weele lwa ubatilo lwa yaalashika efo nrimin vakooye ifwaaywa ngyulamari tawo. 5 Kava

Mk 1. 1-4 1950

The Machame, or Mashami, Chaga dialect is spoken on the slopes of Mt. Kilimanjaro, Tanzania.

1932 Gospels BFBS, London

Translated by J. Raum, Leipzig Mission. An edition with revised orthography was published in 1950, BFBS.

(KI)CHAGA: MOCHI

205

1 Mawokyeñ ha ndumi ya sia ya Yesu Kristo.

2 Chando ki kirehye ko mwikimbi Yesaya:

"Ambuya na njekā njidume msu oko mosonguo oshanguñi lofo, nao nakueke sungusia njia

3 yafō: Ru lya molaha kundo ko nuka: keachikyeñi njia ya Mndumi mbedamira na njomongo

4 tsake." | Kulewoneka Yohane kechipatisa kundo ko nuka na longuo wupatiso wo dũmbuya, wa-

5 wone iwuto njonyamajo. Wakahenda kundo

Mk 1. 1-4 1939

The Mochi (Moshi) Chaga dialect is spoken in the Moshi area south of Mt. Kilimanjaro, northern Tanzania.

1892 Matthew BFBS, London

Translated by A. R. Steggall, Church MS.

1905 John Saxon BS, Leipzig

1908 Romans Evangelical Lutheran Mission Press, Moshi

1911 Mark Saxon BS, Leipzig

1939 New Testament Württemberg BS, Stuttgart

Translated by missionaries of the Leipzig Evangelical Lutheran Mission, including R. Fassmann and B. Gutmann.

CHAKMA

206

1. Jisu Kristor Sugh Sombador suru: Te Ishyoror Pua.
2. Jen Isiaa bhahobadir boiot legha age, "Co, mui nij peadare tor aghe dipadhang, te tor poth toyar goribo."
3. Eg jonor ro dhuat kaner, "Probhurodiye rasta toyar
4. goro, tar pothani uju goro." Ei koda pura goribadiye
5. burmaron procar gordo lagil. Ar beg Judia desh o

Mk 1. 1-4 1926

BENGALI CHARACTER

- ১ যীশু খ্রীষ্টর স্থখ-স্বাধার হুস: তে ঈশ্বরর পুরা।
- ২ যেন বিশাইয় তারবারীর বইয়ত লেখা আসে, "চ, মূই নিজ পেরাধারে তর আগে হি পাচা, তে তর পথ তয়ার গরিব।"
- ৩ যুহাত এক জনর হ, তে এ কথা কর, "প্রভুরায রাস্তা তয়ার গর, তার পথনি উল্ল গর।"
- ৪ এই কথা পুরা গরিবাচারি বোহন যুহাত এল; তে পাপ
- ৫ পুচিবাচারি, মন বদলনর বুক-হারন প্রচার গরু লাগিল। আর

Mk 1. 1-4 1955

Chakma is spoken by a large tribe in the Chittagong Hills of East Pakistan, with scattered groups in Tripura State, India. Closely related to Bengali, it is an Indo-Aryan tongue.

Roman Character unless noted

1924 Acts Romans 1, 2 Corinthians Bible Translation

and Literature Auxiliary, London

1925 Matthew Galatians-Revelation

1926 New Testament Baptist MS, London

Translated by George Hughes, Baptist missionary.

1955 Mark (revised, Bengali character) Bengal Baptist Union, Calcutta

Revised by C. Manson, Baptist Missionary.

CHAMBIALI

207

TANKRI CHARACTER

- ১ ওঁই চিত্তিওঁ গুঁং যুয়ীজি ওঁ ধসঁ গুঁং
- যুগঁং ধুগিগাং মৌজিওঁ জে জে
- ওঁ পুয়া জেজি লগা। গা জিওঁ গৈজি
- জি জি গুয়াওঁ গুঁং জি জি ওঁ। গৈজি জি
- জি জিওঁ ওঁ জিগি ধুগি যগাঁং
- ওঁধিযজিওঁ জি ধুয়া গলগাঁং জি জি
- ধসঁ গুঁং জিগি ওঁ গুয়া ওঁ জি ওঁ পুয়া
- পুজি জি পুজি ওঁ পুঁজি ধসঁ জি গৈজি পুয়া
- গিগাঁং জি। যুগঁং ওঁই ওঁ ধলি ওঁ জুয়ি
- লগাঁং জি মগাঁং ওঁ পুজি জেজি লগাঁং ধুয়া
- জিগাঁং জি গৈজি ওঁই ওঁ জি জি ওঁ
- য গুয়া জিগাঁং জি যুগলগাঁং জি গু

Mt 3. 1-4 1883

Chambiali is the language of Chamba District, Himachal Pradesh, India. It is sometimes termed the southern Chamba dialect – the northern form being the Pangwali usage. Chambiali, classified in the Chamba group of the Pahari languages, is related to Kulu and a multitude of regionally varying Western Pahari dialects. A form of the Tankri (Takri) character, related to the Dogri Panjabi alphabet, is used.

Chambiali Character

1883 **Matthew** 1884 **John** 1891 **Mark** Panjab Auxiliary BS, Ludhiana

Translated by *Sohan Lal*, a Chamba pastor, and *J. Hutchinson*, Church of Scotland Mission.

1910 **Gospels** Panjab Auxiliary BS

Revised and translated by *Sohan Lal* and *J. Hutchinson*.

CHAMORRO

208

TUTUJON y ibangelion Jesucristo, Lajin Yuus.

2 Jaftaemano esta matugue gui profeta Isaias : Estagüe, guajo tumago y tenta-gojo gui menan matamo, para ufamauleg y chalanmo gui menamo.

3 Ynagang ni umaagang gui desierto : Fanmauleg y chalan y Señor ; natunas y cayejonña.

4 Si Juan managpange gui desierto, ya jasetmon y tinagpangen minañotsot para inasiin isao sija.

Mk 1. 1-4 1951

Chamorro is spoken on Guam, the largest and most southerly island of the Marianas, or Ladrone Islands, which have a population of 74,000. A Malayo-Polynesian language of the western or Indonesian rather than Melanesian group, Chamorro has been modified by a considerable admixture of Spanish and Tagalog.

1908 **Gospels** Acts Psalms ABS, New York

Translated by *Francis M. Price*, American Board of Commissioners for Foreign Missions.

(CHI)CHANGA

209

- 1 Ku tungamira kwo Evangeli ra Jesus Cristo,
- 2 Mwana wa Marure.—Kudari za ka tarwa musaisa muprofeta, a ka ti : Ringisanyi, ndi no tuma mutumwa wa ngu pambedji pa ko, a no zo nasira ndjira ya ko.—Izwi ra a no daniidjira mumana : Nasiranyi gwandja ra Mambo ; mu
- 4 yite ndjira dja ke dji rungame.—Wa ka guma João, a tchi bapatzia mu-mananga, a tchi tokotisa rubapatzio rwo ku tendewuka ukwo ku no endesa
- 5 mu-ku regererwa kwo zichatisi.—Nyika yese yo

Mk 1. 1-4 1949

The Changa (sometimes Shanga) language is spoken in south-central Mozambique, inland from Lourenço Marques. It is related to ChiNdau, within the Shona group of southern Bantu tongues.

Diglot with Portuguese unless noted

1935 **John** 1-3 **John** 1936 **1 Corinthians** 1937 **Mark** 1949 **New Testament** (ChiChanga only) Trinitarian BS, London

Translated by *Pierre Loze*, Swiss Romande Mission.

CHATINO: YAITPEC

210

1 ¹Ndee ndiisngg cha' tsu'we 'i Jesucristo, sñe' Dios.

²Ngwo' Isafas quityii cha' 'i Dios s'ni sa'a. Ycw'i' Dios lo'o Cristo:

—Culyu tñg 'i sca scq cha' tsa culo nducwa cha' caa tsu'we caa tiee ne' ni ngwa tig nu'wi.

³Scq ndee quitsa' cha' 'i ntgg nii' sca sg'g jandi'u ne': 'Cu'nii chu'we tucwii 'i X'ng. Cu'nii ñi tucwii 'i.' 'Mdo'o tucwaa nii' sca sg'g jandi'u ne' sca nu qui'yu ng Juan, ne' nu nducwa tya 'i ntgg. Msu'wa Juan cwgg 'i ne'

Mk 1. 1-4 (a) 1966

Chatino is spoken, with dialectal variations, by 20,000 to 25,000 Indians in southern Oaxaca, Mexico. It is a Zapotecan tongue, related to the numerous Zapoteco dialects, which are spoken north and east of the Chatino-speaking area. The Yaitpec dialect of Chatino is spoken in and around Yaitpec by 1,000 or more Indians.

1966 **Mark** (with Spanish) SB en México

Translated by *William (Jay) Upson*, WBT.

CHAWI

211

1 Tumi titi bin na Jesu Kristi, Tsen Bauwe.

2 Kashenge she a wor in yie litafi annabi Ishaya, Nes, in gi hāzak tsen-hā kunyan de; Noshe a gi romi napzin de;

3 Chu ye-wuzi in yie chie, Gi romi napzin Ubangiji, Gi sozrak anapzina;

4 Yohanna a yie, gie noshe a zis baptisma in yie chie, kuma a zis tene baptisma yiezi gafara avie zhizi. 5 Susuk yin Ayahudi, kuma ni su-

Mk 1. 1-4 1932

Chawi, or Chawai, is spoken by about 10,000 people in south-eastern Zaria Province, Nigeria. A closely related dialect is spoken by the Kurama. The Chawi dialects are grouped with numerous other languages of central and eastern Nigeria in the Benue-Congo group.

1923 John 1932 John (revised) Mark BFBS, London
Translated by George and Elizabeth Sanderson and colleagues of the Sudan Interior Mission.

CHAYAHUITA

212

Ougüe coin quene ne erörö Jesucristo Ngöbö Ngöbö badä. ²No erere tä tigani täkä badä Isafä, ni ougüe toagä Ngöböügüe: Toen, ti güe ti ougüe ngüiangä juen ma oimengri, ne oä güe na j1 Igadhide. ³Ngägä jumen oä calbe de: j1 Dhanguigüe fguede mun güe; j1 diguede medre nän grä ie mun güe. ⁴Juan nämene ngäbe bautisare oä calbe de, arando nämene dhirire fedre: Mun güe ja tö ouidäi ne ämame, Ngöbö güe mun nguide dhengä mun badä ägäre, ne ämame ti güe mun bautisadhi, Juan güe niobare fedre. ⁵Ei nfinanga oä de Judea de da jandani

Mk I. 1-4 1965

Chayahuita is spoken by about 4,000 Indians living in the Marañon River area, south of Barranca, Peru. It is a Cahuanu language, which is mutually intelligible to speakers of Jebero.

1965 Mark SIL, Yarinacocha
Translated by Mr. & Mrs. George Hart, WBT.

CHEREMISS: HIGH

213

CYRILLIC CHARACTER

ТѢМНАДНАШЕ ЕВАНГЕЛІЯНЪ ІІСУСЪ ХРИСТЪ-
САНЪ ЮНАМЪ ѡРГАНЪ: КУПЕ-ВАРА СІРМА УЛА
ПРОРѢКАВАНІА: ШІБЕ, МІНЪ КОПТѢМЪ МІМІНЪ
АНГЕЛЪА ШІМІНІНЪ ШІРГЭТІА АНІАЛІА, КУДА
ЛІДАДІ ШІМІНІНЪ КОРПАВЪ ТІМІАЛІАЛІАТЪ. ЮНАМЪ
СІПРІАШІНЪ ПУСТІА ВІРІАШІА: АНДАЛІА ОСПО-
ДАВЪ КОРПАВЪ, ТІОРЪ ШІШТІАДА ТІДАВЪ ІЗІ
КОРПАВАНІА. ЛІНЪ ІОАННЪ ХРІСТІАШІА ПУСТІА
ВІРІАШІА КЕЛЕСІАШІА ПОКАІВАНІАМІНЪ КРЕ-
ЩЕНІАМЪ СІУКУЪ КОДІАШІАУКШЪ. ІІ ЛІАХТІА

Mk I. 1-4 1821

SEDÄ porašta tolen Ioan krestäše tumden Iudejaštäl-
še pusta vürštä i popen:

2 Suluk ištšä prachemada, pül-vilnše kugizaneš vet
lišnū.

3 Isia prorok tidüū anžekten popen: juk sigräšen
pusta vürštä: jamdalmuda juman kornam, tōr ištēmüdä
tidün izi kornavlām!

4 S'linže Ioanlan müžär olen tüe üpgits i šüšten ištä
tidün kidälštä, katšen že kogo širtsik ton täktä mīm.

Mt 3. 1-4 1866

Cheremiss, or Mari, is spoken by about 500,000 people in the Mari Autonomous SSR (Capital, Yoshkar-Ola) of the Soviet Union. This region of farms and forests was under Khazar control as early as the 8th century, and was subsequently dominated by the Bolgars, then the Mongols, and finally by the Russians in 1552. Two dialects of Cheremiss are distinguished, the Upper or Hill usage, spoken in the high area south of the Volga River, and the Lower or Forest Cheremiss, spoken north of the Volga. Cheremiss is a Uralian language, grouped with Mordvin in the East Finnic branch.

(See No. 23 for note on Louis-Lucien Bonaparte.)

Cyrillic Character unless noted

1821 Gospels 1824 New Testament Russian BS,
St. Petersburg

Translated by missionaries of the Kazan BS.

1866 Matthew (Roman character) Printed privately, London
Translated by F. J. Wiedemann for Louis-Lucien Bonaparte.

1895: Matthew Kazan BS, Kazan
Translated by members of the Kazan Orthodox MS.

CHEREMISS: LOW

214

SADE porašte Ioan krestleše tolon tunukten Iudan
olak värešte, olen:

2 Sulukum kasareza, tüntäsa kuguža-onžu vet liäne.

3 Isia prorok tudom onsokten kalasen: jük tüzüzün
olak värešte: jamdaleza jumun kornom, tōrleaze tudun
jol-kornomämetsem!

4 S'kenžen Ioanlan müžär ilo tüe pungits i šüšten
tūš tudun kedalešte, kotakon že kugu širtsik tene ir
mīm.

Mt 3. 1-4 1870

The 'Forest', or Low, Cheremiss dialect is spoken on the lower northern banks of the Upper Volga, in the Mari Autonomous SSR of the Soviet Union.

1870 Matthew Printed privately, London
Translated by F. J. Wiedemann into the Cheremiss usage of Vyatka,
for Louis-Lucien Bonaparte. (See note to No. 23.)

CHEROKEE

215

CHEROKEE CHARACTER

1 DICHÄE ääp öziŋ, İv šäp ÖLAW-Ä ÖŞİK ÖTİÖ.	ROFO-TÄŞE ŞÖFO ÖŞÄÄLİŞ, ŞÖÖ-ŞİHŞÄÄL.
2 ŞAYÄ AD İLEÖ-İAWŞ D- ÖVŞAYÄ; EŞÖF, İÖF İO- ŞÄİ ÖF TEŞİF, ÖAY İÖF- ÖTÄŞİF ÖŞÄÄLİŞ TEŞİF.	4 Şİ İLEÖF TÖT, DE DE- İVŞÖF ÖZİŞ İLEÖL İR İLÖŞİLİŞ İLEÖF İLEÖF ÖAY İLÖŞİLİŞ İLEÖF.
3 ÖŞİŞ ÜŞ TÖT, AD İLEÖF;	5 DE ÖŞİŞİŞ İLEÖF İLEÖF

Mk I. 1-4 1860

The Cherokees, next to the Navahos the largest Indian group in the United States, now number about 40,000, of whom 25,000 live in Oklahoma and 15,000 in North Carolina. As early as

1540, De Soto recorded meeting the Cherokees. The tribe was on friendly terms with the early American colonists. Around 1750, when nearly half the Cherokee population was wiped out by a smallpox epidemic, the tribe was settled in the mountainous area from North Carolina to Georgia.

A constitution adopted in 1827 established them as the Cherokee Nation. Shortly thereafter most of the Cherokees were forcibly removed to Indian Territory (Oklahoma). There they set up a capital at Tahlequah, where they had local self-government. Early in the 20th century they disbanded as a tribe and became American citizens.

The Cherokees are the only American Indians with a syllabary devised by one of their own people. Its inventor was a Tennessee Cherokee named Sequoyia. He was a lame, uneducated half-caste, yet it was in honor of him and his deeds that the great redwoods came to be called Sequoias. Impressed with the power and value of the written word, Sequoyia felt 'if he could make things fast on paper it would be like catching a wild animal and taming it'. With the aid of an old English spelling book, which he could not read, he began the task of committing his language to writing. At first he tried to devise a sign for each word. After three years he abandoned this seemingly endless project and attempted instead to assign a symbol to each sound in the language. He found that 86 'letters' would represent every sound in the Cherokee language. Despite ridicule and persecution (once his house was burned down), he labored through 12 years of trial and error until, in 1825, his syllabary was complete. Then followed a long struggle to persuade his people to use the writing. Once the initial opposition was overcome, the syllabary proved easy to learn and use. Scientifically sound, the syllabary was used and remains in use for all Cherokee literature. Cherokee is an Iroquoian language. It is related to Mohawk and Seneca.

1829 **Matthew** 1833 **Acts** New Echota, Georgia

1838 **John** Park Hill, Indian Territory, USA

Translated by Samuel A. Worcester and Elias Boudinot.

1840 **1-3 John** 1844 **1, 2 Timothy** 1847 **James** Park Hill

Translated by S. A. Worcester and Stephen Foreman.

1847 **Mark** 1, 2 **Thessalonians** **Titus** **Jude** **Philemon**

Cherokee Baptist Mission, Indian Territory

Translated by Evan Jones and John B. Jones.

1848 **1, 2 Peter** Park Hill

Translated by S. A. Worcester and S. Foreman.

1848 **Galatians-Colossians** 1, 2 **Peter** 1849 **Romans**

1, 2 **Corinthians** **Hebrews** **Revelation** CBM, Cherokee

Translated by Evan Jones and John B. Jones.

1850 **Luke** 1853 **Exodus** 1856 **Genesis** 1857 **Mark**

1858 **Romans-Ephesians** Park Hill

Translated by S. A. Worcester and S. Foreman.

1859 **Philippians-2 Thessalonians** **Titus-Hebrews** **Jude**

Revelation Park Hill

Translated by S. A. Worcester, S. Foreman, and Charles C. Torrey.

1860 **New Testament** **ABS**

A revision of the Worcester text by Charles C. Torrey.

1888 **Jonah** Tahlequah, Indian Territory, USA

Translated by Amory N. Chamberlain.

1948 **John** 1951 **New Testament** Westville, Oklahoma

A revision by the Cherokee Scripture Committee.

1953 **Jonah** **ABS**

A corrected version, prepared by M. A. Pearson.

CHEYENNE

216

1 Zeas-heznettoz' hepavhostó Jesus Maheoné-
estaansz, Zehéyahetósz Maheonó.

2 Zestóše-amšesw' hešsistoz Maheo-vosta-
nevstomansz, nista Maheonéšszebetan.

3 Ota nta-ase-menosz nahtostónehama maeto zeheta-
camánevoss ešešetóvanista-meonansz;

4 Nasz zehóevaz tohov-hoeva ezhevó, nista-peve-
meonava Zemaheone-nitász, xanoveoztomeva hexama-
meonoz;

5 John zeóštaovaz tohov-hoeva exhoe-maheone-
éshéshó zistogorzi éštahestó vovhetanenistová
zenvhesse-astóvohez' havs. 6 Na enxhoeozetóe-

Mk 1. 1-4 1934

Cheyenne, meaning 'foreign speaker' in Dakota, is one of the Algonquian family of American Indian languages. Originally from Minnesota, the Cheyenne were pushed westward alternately by the Ojibwa and the Sioux. They settled in western South Dakota until about 1830, when the tribe split into southern and northern branches. The volatile Southern Cheyenne were constantly at war with the neighboring tribes, although they were friendly with white settlers until the Black Hills Gold Rush. The Northern Cheyenne, a nomadic group who joined the Sioux at the Battle of Little Big Horn, were confined to a reservation in Oklahoma with the Southern Cheyenne until a separate area was set aside for them in Montana. It is estimated there are about 3,000 Cheyenne living in Oklahoma and 2,000 in Montana.

1902 **Luke** **John** 1912 **Luke** **John** (revised)

Mennonite Mission, Cantonment, Oklahoma

1928 **Gospels** Printed privately, Lame Deer, Montana

1930 **Acts** 1934 **New Testament** **ABS**

Translated by Rodolphe Petter, Mennonite missionary, assisted by Anna Wolfname, Susie Woundedeys, Chief Standing Elk, and other Indian informants.

CHHATTISGARHI

217

DEVANAGARI CHARACTER

१ पनेसर के पुत्र यीशु मसीह के सुवर संदेस के
मुद्रय। २ जईसे यज्ञायाह अग्रमजानी के किताब मां लिखे
हवै, कि "देख मैं हा अपन दूत ला तोर अगाड़ी पदेवत
हौं, जे हा तोर मारग ला सुचारही। ३ जंगल मां एक भन
हांक परचईया के आरो होवत हवै, कि परचू के रसदा ला
नियार करी, ओकर सड़क मन ला सोफ करी।" ४ यूहन्ना

हा आर्यस, जे हा जंगल भीतर बपतिसमा देवत रहिस, अऊ पाप गन के डिमा के खातिर मन बलदाब के बपतिसमा बर सन्देस देवत रहिस । ५ अऊ यहूदिया देस

Mk 1. 1-4 1952

Chhattisgarhi is an Eastern Hindi language (see Hindi and Bihar), spoken in the Bilaspur and Raipur regions of south-eastern Madhya Pradesh, India.

Devanagari Character

1904 Mark 1906 Luke North India Auxiliary BS, Allahabad
Translated by Julius Lohr, US German Evangelical Mission, and E. M. Gordon, Foreign Christian MS.

1913 Mark John North India Auxiliary BS, Allahabad
1952 Gospels BS of India, Pakistan and Ceylon, Allahabad
Translated by M. C. Lehman, G. W. Miller, K. W. Nottrott, and others.

CHICHIMECA

218

- 1 konjɨ ndoʔuɸɨ ndóppup re vajáo rinjɨ
vinkjɨ, Jesukristo ngoduf Diús napù
2 ne vaʔájo. nkjálɨk se maʔɨ maʔets?
ngukʊfx por ndá se ngonjɨʊ? Isafas,
se vumnáŋ por mə Diús, vaʔɨjɨ?
gyùʔt, káok ma-nonnóɨ? nambáɨ namə
3 óóajaʔ, laððéogŋ jé níŋʔɨjɨ. njɨ ne
ngomán ndá se máʔa pɛok se tiján
nlʔús, vaʔɨjɨ? məkʔŋ kóppaɨŋ níŋʔɨjɨ?
jɨʔ se vuppáɨŋ, vikuástŋ jɨʔ rinʔɨjɨ?
4 Juan nichjáʔodn pɛok se tiján nlʔús,
váŋgeʔest? re lɛt, vumnáŋ vasépt
se jɨʔ ma-nangɨʔest? nɛʔok kónjʊʔp se

Mk 1. 1-4 (a) 1953

The Pame-Chichimeca number about 2,000 in the area of Santa María Acapulco, in southern San Luis Potosí, México. Pame-Chichimeca is an Otomian tongue, related to the Otomí dialects and Mazahua. (The Pame-Chichimeca are not to be confused with the Chichimeca-Jonas, an Otomian-stock people who live in Guanajuato.)

Diglot with Spanish

1953 Mark Tipografía Indígena, Cuernavaca
Translated by Ann Blackman (Mrs. Donald) Olson, WBT.

1964 Acts SB en México

1966 1-3 John SB de México

Translated by Norma Smith and Lorna Gibson, WBT.

CHIMANE

219

1. Yacchutis jām'si' peyacye' Jen'si'. Mo'
jām'si' peyacye' peyetsi' Jesocristo, Jen'tyi'
Ava' Mu'. (ɨTɨ dash Ava' Mu' Jen'tyi'?)

2. Yojdyem' sanacye' mu' voro'tacsity Jen'tyi',
Isaías tij mu':

Jesha' yu, Jen', jutete peyacye' cai'tyi' yu.
Mu' ra' tashi mi ji'jām'nitye'tyi' ra' majmi
midyes. (ɨFuan buty peyacye' cai'tyi' Jen'ty'
tashi ava' Mu', Jesocristo?)

3. Yirity muntyi' jājdyi cājya':

Jām'nityevac majmi ayo'dyes. Rui yu'tyevac
majmi mu', yi ca. (ɨJun' bu ra' yu'tyeja' maj-
mi Jen'si'?)

4. Mo'dyes ca jijcai Fuan Chojtacsity cājya'.
Voro'yi ca paj tarive in juchadyes mu'in, judyeya'
ji'chojtive in, Jen' qui nibe'jeyacsebe jucha
mu'in. (ɨJun' bu ra' tsun Jen' qui nibe'jibusin' ju-
cha tsun?)

Mk 1. 1-4 1963

Chimane is spoken along the upper Rapulo River in north-central Bolivia. It is related to the Moseten tongues spoken to the south along the Secure and other rivers.

1963 Mark NTM, Cochabamba

Translated by Eugene Callaway, New Tribes Mission.

CHIN: ASHÖ

220

- 1 A-PÄ 'Li Bōi: Zō, Mō Bōi: Yē-sheü
'Ka-lit un-nlau-dun: 'sa-daung ni-'kã:—
2. "Sō-wē; na sit-dun: lawŋ: pyang-ngai.
Kyē: hm̄yā, nauŋ: 'mawn:gawn-nā ka
'lawt-tai. 3. Pōng-ngā hi:-hōng-geü a-'san-
nā;—A-pā 'Lī Bōi: lō:-dun lawŋ: pyang-
hōi-zeuk; a-lawŋ: hm̄pyun-hōi-zeuk," dīt
Hē-shā-ya kyan-'kyak pō di a-lōök;
4. 'sa-dī bun-nō-nō a-plet lawt-ōng, tau a-
lat-tā: 'klaung-lū-yā: bat-ti-zan ming-ga-lā
ta-lā, Yaw:-han-nō rā'pau:-'myau:-ōöt.

Mk 1. 1-4 1921

BURMESE CHARACTER

၀ ထုံးတမ်းတူတူလူလူချင်းချင်းဆီတူတူအကျိုး-
၂ ပရိယတ္တိယကျမ်းတူတူအကျိုးတူတူ, ခါးခွာ, ချိန်
စာချုပ်အကျိုးတူတူလူလူချင်းချင်းတူတူတူ

- ၃ ကား၊- ရှိတော့ ဟိုခံချီ ပဏီဆူဆူ မိတ္တူလီလူဆူ
 လီလူဆူဆူဆူဆူဆူ ဆူဆူဆူဆူဆူဆူဆူဆူဆူဆူ
 ၄ လား၊- ယိုဟန်နီးရီးယားတီးတီးယားဆူဆူဆူဆူဆူ
 ၅ ပါးတီး၊-ယိုဟန်နီးရီးယားတီးတီးယားဆူဆူဆူဆူဆူ

Mk 1. 1-4 1951

The Chin people, numbering more than 1 million, live in the mountainous Chin Hills area of northwestern Burma, and in Manipur, India. The name Chin, which generally refers to the 300,000 Chins of Burma, is believed to derive from the Burmese word for 'friend'. Indian Chins, a group that includes the Manipuri and others, are called by the general term 'Kuki'. The Chins speak languages of the Tibeto-Burman family, related, within the Kuki-Chin language group, to numerous tongues of northeast India, notably Lushai.

The Ashó, or Southern, Chins, live in the plains of the Irrawaddy lowlands of Burma, considerably separated from the other Chin groups. Their name reflects a form of the root 'zo', which according to some means 'hillsmen', and is found in many Chin designations, i.e. Mizo and Laizo. The Ashó language is closely related to the Saingbaung Chin tongue.

Roman Character

1921 **Mark** BFBS

Translated by G. Whitehead, Society for the Propagation of the Gospel.

Burmese Character

1951 **Matthew Mark** 1953 **Luke Acts**

1954 **New Testament** BFBS, Rangoon

Translated by Samo Hla U, a Chin teacher.

CHIN: FALAM

221

- 1 Pathien Fapa, Jesuh Krih Thuthang Tha a thawh
- 2 tir nak cu profet Isaiah sungih ngan bangtukin:
 "Ngai hnuk, na hmai ah ka tirhfung ka thlah ih,
 A nih cun hmailam na feh nak a lo rem sak pei;
- 3 Ramthang lak ih mi pakhat ih aw-au in:
 'Bawipa ih lamzin sial aw la,
 A fei nak lam kha ding ter uh" a ti.
- 4 Sual ngaithiamnak dingah sir-awh nakin baptisma
 laak uh ti thu ramthang lakih tlang-au tu cu
- 5 baptisma peek tu Johan asi. Cu le Judia ram

Mk 1. 1-4 1964

The Laizo Chin language has been designated the lingua franca of the Falam Political Subdivision of Burma. Now known as Falam, it is coming into general use in the central part of the Chin Hills area, where other Chin languages, including Siyin, Zanniat, and Ngawn are also spoken. Laizo speakers of India are known as Shunkla or Tashon.

1933 **Gospels Acts** 1 **Corinthians** American Baptist MP, Rangoon

1951 **New Testament** BFBS, Rangoon

Translated by J. Herbert Cope, assisted by Saya Aung Dew and Chin pastors.

1964 **Mark** BFBS, Rangoon

Translated by Edward Kyon Bill and a consulting committee representing various Chin dialects.

CHIN: HAKA

222

- 1 Pathien Fapa Zisu Kri thawng tha bia hram-
- 2 thawknak. Profet Isaiah nih an tiel mi cauk chung
 ah hi bangan a tiel tak,
 Zohman, nangma hmai ah ka mīthi kha ka
 thla lai,
 Khi mīthi nih na kalnak lam kha na hmai ah
 a rem lai. (Malachi 3:1)
- 3 Ram lak ah a au mi a thawng cu
 Pathien a ratnak lam kha rem ko u,
 Khuel tawnnak lam kha din ter ko u,
 tia a aunak thawng a si. (Isaiah 40:3)
- 4 Zan nih ramlak ah tipinak kha a pek hna i suel
 thlanak hmu awk ah suel ngaichinak le tipinak kong
- 5 kha a chim fawn hna. Khi tik ah Zarusalem khua

Mk 1. 1-4 1940

The Lai, or Baungshe, Chin tongue, now called Haka, serves as the lingua franca of the Haka Political Subdivision in the southern area of the Chin Hills, Burma. Matu and Zotung Chins of this area are to be encouraged to learn Haka. In India, speakers of Haka are known as Tlantlang.

1920 **Gospels Acts** 1940 **New Testament** American Baptist MP, Rangoon

Translated by Mrs. Arthur E. Carson and Chester Strait, American Baptist Foreign MS, assisted by Saya Sang Ling, a Chin.

1959 **Genesis Exodus** BFBS

Translated by David Van Bik and R. G. Johnson, ABFMS, assisted by Saya Kaw, Van Lo, and Lal Hnin.

CHIN: KHUMI

223

- 1 Tameuh i Chapo Isu Krista i Satang Kahawi angchei i
 nai ly.
- 2 Amo Isaia i cha-ly u tajiui nai kamta,
 "Khen cham, kai i amtaw thau nai ai ly nang i mo y
 kang pato i,
 Mymy ly nang i lam sa rym ai;
 Daichi ka-vym y aeu nai raawi ly,
 'Areng i lamlen so u rym ly,
 Mymy i lam cheaungkhaw pataw u,' napi,"
- 4 na nai ne. Johan, daichi ka-vym y baptis sa nai keung ly,
 kamngo pahen naira nga ai nai uikhei nai baptisma leu thui
- 5 nai theu bo. Naibaly Judai pri i khumi bawi bawi hawi,

Mk 1. 1-4 1959

The Khumi Chins, numbering more than 30,000, are found in the Akyab area of the Arakan Range, at the southern edge of the Chin region, Burma.

1935 **Mark** (tentative) Vinayagar Press, Rangoon
 1941 **Mark** (revised) 1948 **James** 1949 **Luke** 1950 **Acts**
 1959 **New Testament** BFBS, Rangoon
Translated by Edwin Rowlands, North East India General Mission, and E. W. Francis, assisted by Heng Ngau, Pra Meaung, and Len Vai.

CHIN: KHUMI AWA

224

La niva amthumna mini gaw, Galili
 prei Kana vuang benaw kathala sa
 nyng pyi awng deh, tebe naw Isu nue
 2 ma awng deh. Isu he a tabeihji gaw
 3 ma pyi cha thawng ka bu deh. La
 uain lo bu y deh, Isu nue la amagaw,
 4 "Uain lo bu y de ha," na bu deh. La
 Isu la, ama gaw, "Nupiyidi naw tene
 sheng dyng? Kema akhing tho y maw
 5 deh" na bu deh. A nue la, buh ang

Jn 2. 1-4 1939

Awa is the dialectal usage of the coastal Khumis of Burma. It differs from that of inland groups. ('Awa' means 'river mouth', indicating the home territory of these people.)

1939 **John** BFBS, Rangoon
Translated by two Lushai evangelists under the supervision of a missionary of the Bible Churchmen's MS.

CHIN: NGAWN

225

1 Lungdam nak Pathian Capa Zisu Khrih
 ii thu a patnak.
 2 Pathian kamsangpa Izaiah ii a ngat mi
 laibu songah tih bang hin ngan hi: Zo un!
 Na ma taanah na hawh nak lam sial tukin,
 ka tho than to pa hawh ham tiik ing hi.
 3 Hampalak a au pai awn cu, Pathian
 hunnak tuk lampi na bawl ham un. A hawh
 nak tuk lampi na cam tiik un, ti hi.
 4 Hampalak pan Baptizam pe to Zawhan
 tuilin, aman sual zah nak tukin, sual sihnak
 le baptizam nak thu hih hi.

Mk 1. 1-4 1951

The Ngawn Chins, numbering about 5,000, live in the Falam Subdivision of the central Chin Hills, Burma.

1951 **Mark** BFBS, Rangoon
Translated by Lun Cung Nung, a Chin preacher.

CHIN: TIDDIM

226

1 Pasian Tapa Zeisu Khazih lung damna thu
 kipatna hi.
 2 "En in, na painah ding lam sial ding,
 Na maiha ka sawltak pa ka paisak ding hi.
 3 Gampa lakah a kiko pa a aw in:
 "Topa paina lam na sial un,
 Ama lampi na tangsak un," a ci hi,"
 ci-in Hesiazah Lai Siangtho sungah a kigelh mah
 4 bangin, Zawhang hong kilang a, gampa lakah tui
 phum a, mawh kimaissaknah dinginah, mawhna kisik
 5 kinka thu le tui phumna thu a hih hi. Zezusalen

Mk 1. 1-4 1932

Formerly known as Kamhau, this Chin language has been chosen as the lingua franca of the Tiddim Political Subdivision, the northern area of the Chin Hills, Burma. Other Chin tongues of the area include Saizang, Siyin, Teizang, and Zo. There is also a group of Tiddims in Manipur, India.

1915 **Matthew** BFBS, Rangoon
 1932 **New Testament** American Baptist Mission Press, Rangoon
Translated by J. Herbert Cope, American Baptist Foreign MS, assisted by Viel Nang.

1964 **Psalm** BS of Burma, Rangoon
Translated by Kam Khaw Thang, with the aid of a committee of the Tiddim Baptist Association.

CHIN: ZOTUNG

227

1 Khacchh lya khe, thua za, Zon baptiama
 pyapaw kha, Zudia rang, rangkaw khe, phung
 aho va.
 2 Tee, hynte, aho: "Ngassi kuhoo; Pawcee
 cize, vawlang peenaw kha, kuli kya nynh,
 a-ung va," acii.
 3 Pawccemah cize, profet Asi nynh:
 "Lukheih roy nynh, rahza rangkaw khe,"
 Boypaw langpi kha, pahccyn pya tua-oo;
 Amaw langpi kha law babing lang ra-oh,"
 acipaw abyah kha phe kyh va.
 4 Ee paw Zon tuh, aboy kha, kala-oh
 mingza, Sphua kha, acce, kya anaw ku; khung-
 ang-roh, te, rangkaw ee, khoylutui kha, shaw-
 lang ah ae.

Mt 3. 1-4 1951

The Zotung Chins, numbering 7,000 or more, live in the Haka Subdivision of the southern Chin Hills region, Burma. Schools in this area now use Haka as the tutorial tongue. Zotung is considered by some to be a Burmese dialect of Lakher.

1951 **Matthew** BFBS, Rangoon
Translated by Khua Mying, a Chin teacher, under the supervision of R. G. Johnson, American Baptist Mission.

- 1 La²³la³ cu³l³o³ ca²³la²³la²³áa²³ júu²³ dxú²³
 quie¹² Jesucristo. Joo³¹ Dios 'i³ 'í³.
 2 Dsa²³ 'i³ ca²³la²³ júu²³ quie¹² Dios Isafas.
 La²³la³ cu³l³o³ t²³o²³ jí³ 'e³ ca²³la²³ 'ñéé²
 Isafas:

"Ri²si²ñi²na¹ dsa²³ xiin²³ quieen²³na²³.
 Jen²³ ci² ri²³ñi²³ la²³ 'nu³. 'I³
 'í³ hua² ri²³ñi²³ dxú²³ júi³ je²
 ri²ñi²³nu³. 3 T²³o²³ jen³¹ dsa²³ je²

Mk 1. 1-3(a) 1965

Chinanteco is a language spoken by almost 30,000 Indians in the highlands of the Oaxaca-Veracruz border in Mexico. Numerous dialects are distinguished. The six or more major Chinanteco dialectal forms are usually placed in a Chinanteco linguistic group. Besides those dialects represented in this book, the Yolox dialect is differentiated.

The Lalana Dialect is spoken by almost 10,000 Indians in the Choapan District, in the southeastern part of the Chinanteco-speaking area.

Diglot with Spanish

1962 Mark 1966 Acts SB en México

1968 Ephesians 1 Thessalonians-Titus 1-3 John

SB de México

Translated by Calvin and Carolyn Rensch, WBT.

- 1 Lah¹la² báñ³ ca¹l¹o¹l¹á¹g¹ jóg² dsio¹ quiah¹²
 Jesucristo, jon¹² Diú¹².
 2 Lah¹la² ca¹juúh² Diú¹² ju¹lah ló¹² si²
 ca¹mo¹ hla¹ Isafas, dsa² m¹h²óg² jóg² quiah¹²
 Diú¹²:

Jai¹lah. Tse²jni tsih²h²h² quian¹ni ní¹já¹
 cónh² hning²,

Dsa² dsa²jmo¹g¹ juu¹² ja³ gñ²hning,

3 Dsa² h²l²oh² tíf² j²h²h²pa³, juúh²dsa:

"Jmo³ ju²jla¹² juu¹² ja³ gñ² juu¹²
 jiang²!

jmo³ cu²dsog¹² juu¹² ja³ gñ²dsa¹!"

4 M¹j²ong² ca¹dsé¹g¹ Juan j²h²h²pa³, dsa²
 ca¹tse¹ Diú¹², dsa² ca¹chog¹ dsa² jmo¹. Ca¹-
 téng²dsa jóg² jé¹inh¹ dsó¹² dsa² jmo¹gu¹í.
 Jóng² tsoh²dsa jmo¹. M¹j²ong² dsíán¹ dsóg²dsa.

Mk 1. 1-4 1965

The Palantla dialect of Chinanteco is spoken by about 10,000 Indians in the Palantla area of Oaxaca, Mexico.

Diglot with Spanish

1965 Mark SB en México

1966 Acts SB de México

Translated by William Merrifield, WBT.

- 1 Lah¹la² m²ca²l²é² lah⁴ m¹j²á² j¹ch¹l⁴,
 e²quih¹ Jesucristo, yin²jon² jué²h²á².
 2 Lah¹la² ca²g²é² Isafas, tsa² ma²guo²3, ju¹l²
 quih¹ jué²g²é²ri¹, "j²á² hui² j²á² hin² ein²
 tsa² quian², tsa² né²quian² ju¹, té²h²á² h²ni².
 Tsa² hin² j²á²rá² jué² quiah¹ h²ni², té² jué²
 té²h²á² h²ni². 23 Tsa² hin² hin² tsa² h²á²h²
 j²á²g²é² té²che² no². jué²h²á² j²á²rá² h²pa²
 jué² quih¹ tsa²j²o²h²ic²; j²á²h²l² h²pa² la² je²
 jué² m²h² quih¹á². 4 E² m²g²as² Juan jué²
 té²che² no² j²á²á². 2 mal²h²h²á² ju¹ quih¹ e²
 san²3a² jué² j²ing² 2 j²á²g²é² 2 t²g² 3a² j²á²an²
 j²á²chan² jué²h²á²ri¹ tso²la² 5 E² ma²h²uen²3

Mk 1. 1-4 1955 (Recomposed)

The Ojitlán dialect of Chinanteco is spoken by several thousand Indians in the Ojitlán area of Oaxaca, Mexico. Yolox Chinanteco in a neighboring area is generally not intelligible to speakers of this dialect and vice versa.

Diglot with Spanish

1955 Mark 1960 Acts ABS, México

1965 John SB en México

1968 New Testament SB de México

Translated by Paul Smith, WBT.

- 1 La¹ ló² ga²l²ah² 'wih²¹² júh³ tyá² tyá¹
 Jesucristo, Jonh¹² Dios 'í².
 2 La¹ lí² 'e² ga²jín¹² Isaiás; 'ih²¹² jainh²¹
 tsá² 'in² ca²fah²¹ júh³ tyá¹ Dios ca² líh²¹21
 líh²¹í²:

Dios sinh²¹ jainh²¹ tsá² 'in² tyan¹

júh³ tyá¹h¹. 'Ih²¹² tsá²jéh¹³xu² 'nú².

'Ih²¹² tsá²jmah¹ júh³ xiah²¹ la¹ tyá²

tsá² tyú² tyá¹h¹ mi² ní²¹h²¹. 3 Tah²¹

ní³ 'oh²o¹ 'in² tsá²núh¹ no¹² conh²¹

lí³ jo¹ 'in² tsá² tainh¹². Jin²¹h²¹.

-Núh²¹duh²¹ ní²jo²¹ Cristo. 'Náh³²

tyah²¹ tyú² tyih²¹lí¹. Tsáh²mo² 'oh¹21

'e² tyúh² moh²¹ -jin²¹h²¹.

4 La¹ jonh² mo² ga²jo²¹ Wó³ saih² tsá² jmih²¹

lí³ jo¹ 'in² tsá² tainh²¹² ga²jín¹²h²¹:

-Náh³² un²sá²h²nah²¹ 'e² 'í¹ 'oh²lo¹ jonh²g²í²

'náh³² sah²¹ nah²¹ jmih²¹. Jonh² 'inh³²mo² Dios

Mk 1. 1-4(a) 1968

The Quiotepec dialect of Chinanteco is spoken by about 8,000 people in the Sierra de Juarez region of Oaxaca, Mexico.

1968 Mark (with Spanish) SB de México

Translated by Mr. & Mrs. L. Gardner, WBT.

- 1 La⁴la³ ma³ra⁴lie⁵ jau³ tsei²³ nei² quieh¹
 Jesucristo, a'Jon³ Dioss Jmai³.
 2 Jan³ chie³ a'hleh⁴ jau³ quieh¹ Jon⁴dai¹,
 ma³sain³ Isafas, ma²a⁴sag⁴³i³. La⁴la³ ra⁴lie⁵
 Jnia⁴ Jon⁴dai¹ sain⁴ jnia⁴ jan³ chie³ a'quian³
 jau³ quien⁴ ta'mah² hnei³. Sain⁴ jnia⁴ a'hain⁴
 júanh⁴i³ jui³ i²conh² hnei³.
 3 Ta²tia⁴ hleh² jan³ chie³ i² sa⁴ seih⁴³
 a'hnei⁴³: Júanh⁴ hnei³ jui³ i²conh² Jon⁴dai¹
 tionh⁴. Co²chie³ júanh⁴ hnei³ tionh²³ i²con²³i³,
 ra³juah⁴.
 4 La⁴ne³ ne³, la⁴la³ ja⁴ a²Juan³ Tei³².
 Ma²si³sion⁴i³ chie³ jm³ tionh² i² sa⁴ seih⁴³
 a'hnei⁴³. Ma²si³hlenh⁴³i³ chie³ tionh²: Hniah³

Mk 1. 1-4 1964

The Usila dialect of Chinanteco is spoken by about 4,000 Indians in and around San Felipe de Usila, Oaxaca, Mexico.

Diglot with Spanish

1964 Mark SB en México

1968 Acts SB de México

Translated by Leo Skinner, WBT.

CHINESE: WENLI, HIGH

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Although the estimated 760 million inhabitants of mainland China are said to speak 'Chinese', China is not a unified linguistic community. Such dialects as Mandarin, Wu, Min, Hakka, and Cantonese are derived from a common origin, but are so different as to be mutually unintelligible. These, however, are spoken tongues. Wenli, or Wenyen, like literary Arabic, literary Mongolian, and Latin, is a written, rather than a vernacular or spoken language. Rather it was, for it has been almost completely superseded by the national language, Kuoyü. Further, Wenli was a written language which could be used throughout China – its word symbols, indicating no particular pronunciation, were read aloud as the local word for a thing or idea. For example '9' is universally understood, but read as 'nine' by English speakers, 'neun' by Germans, 'dyevyat' in Russian and 'tesha' on the streets of Tel Aviv. This rich but inflexible literary usage, which originally represented a now forgotten spoken tongue of north-central China, was the High Wenli of Chinese literature. A much simplified form of the literary language, which came to be known as Easy Wenli, was used in government documents and by people of limited classical education.

The origin of the ideographic or logographic (each sign denoting a word rather than a letter or syllable) Chinese system of writing is not known. Historical tradition dates its formation as 4600 B.C., but the first primitive Chinese writing, possibly pictographic, probably did not appear before the third millennium. The earliest extant inscriptions (records engraved on bone found in northern Honan) date from the 14th century B.C., and suggest a considerable period of evolution. Chinese literature begins late in

CHINESE CHARACTER

MORRISON & MILNE VERSION

聖馬耳可傳福音書卷二
 第一章
 耶穌基利士督神子福音之始也。如錄載先知書云：夫
 今遣我使往爾前，以先備爾路也。一人之聲呼于野曰：爾備
 主之道，值其路也。若翰在野施洗，而宣悔罪之洗，致得罪
 之赦。且如氏亞諸方連屬耶路撒冷，若出就之，而諸由之
 得洗于若耳。但之河，自謝認伊罪，若翰穿之衣，乃駝之毛，
 又有皮帶圍腰，其所食乃蝗蚱與野蜜，其宣曰：我之後有
 聖馬耳可傳福音書 第一章

Mk 1. 1-7(a) 1823

the first millennium B.C. The rich and productive early period of literary effort, which produced, among its many treasures, the holy writ of Confucianism and Taoism, also saw great development in the form and systemization of Chinese writing. Written top-to-bottom and right-to-left, the Chinese script has been adapted to the Japanese language as well and influenced the development of Mongolian and Korean writing.

The history of the Bible in China must include the numerous early versions attested by historical evidence, although unfortunately no translation survives from before the 18th century. As early as 640 A.D. a group of Nestorian missionaries, led by Alopen, prepared a Chinese version of the Gospels for the Emperor Tai-Tsung. Other translations of the Bible into Chinese are mentioned by Fr. Giovanni de Piano Carpini, Fr. Giovanni da Montecorvino, and Fr. William of Rubruck, all missionary travelers of the 13th century. However, although a form of printing was current in China as early as 952, it seems that none of these early Scriptures were published. During the 16th century Jesuit missionaries were again admitted to China, and in 1615 they sought and received permission from Rome to undertake a translation of the Bible into Classical Chinese. Although no

馬可福音

第一章 神子耶穌基督福音之始。如先知以賽亞所載云：我遣我使在爾前，以修爾路。有呼於野者，其聲云：備主路直，徑出就之。在野行浸，宜改悔之。浸禮俾得赦罪。猶太地及耶路撒冷人，皆出就之。在約但河受其浸，而承己罪。約翰身衣駝毛，腰束革帶，食則蝗蟲野蜜。宣言曰：有後我來者，尤勝於我。即屈身解其履帶，我亦弗堪。我浸爾以水，彼將浸爾以聖靈焉。○時耶穌來自加利利之拿撒勒，在約但受浸於約翰。由水上見天裂，聖靈如鴿臨之。自天有聲云：爾乃我之愛子，我所欣悅者。○聖靈即促耶穌適野，在彼四旬，見試於撒但。與野獸處，天使事之。○約翰下獄後，耶穌至加利利，宣神福音。曰：期已屆矣。神國適矣。宜改悔，信福音。○耶穌經行加利利海濱，見西門與其弟安得烈，施網於海，蓋漁者也。耶穌謂之曰：從我，我將使爾為漁人。父及諸人，皆從之。少進，見西庇太之子雅各與其弟約翰，在舟補網，招之，遂別父及諸人，父及諸人，皆從之。而從焉。○進迦百農，適安息日，耶穌入會堂，訓誨衆奇，其訓以其訓人，如操權者，不類士子也。會堂中有惡邪鬼者，呼曰：拿撒勒人，耶穌，我儕與爾何涉？爾來滅

Mk 1. 1-24(a) 1925

新約聖書馬可福音傳

新約聖書馬可福音傳
耶穌基督福音之始也。先知載曰：我遣我使，在爾前，備爾道。野有聲呼云：備主路直，徑出就之。在約但河受洗，得罪赦罪。猶太地、耶路撒冷人，出就之。各言已罪，悉在約但河受洗於約翰。約翰衣駝毛，腰束革帶，食則蝗蟲野蜜。其言曰：後我來者，更勝於我，即屈身解其履帶，我亦不堪。我浸爾以水，彼將浸爾以聖靈。施洗爾也。○時耶穌自加利利拿撒勒至約但，受洗於約翰。由水上見天開，有聖靈如鴿臨之。自天有聲云：爾乃我愛子，我所欣悅者。○聖靈即促耶穌適野，在彼四旬，見試於撒但。與野獸處，天使事之。○約翰下獄後，耶穌至加利利，宣神福音。曰：期已屆矣。神國適矣。宜改悔，信福音。○耶穌經行加利利海濱，見西門與其弟安得烈，施網於海，蓋漁者也。耶穌謂之曰：從我，我將使爾為漁人。父及諸人，皆從之。少進，見西庇太之子雅各與其弟約翰，在舟補網，招之，遂別父及諸人，父及諸人，皆從之。而從焉。○進迦百農，適安息日，耶穌入會堂，訓誨衆奇，其訓以其訓人，如操權者，不類士子也。會堂中有惡邪鬼者，呼曰：拿撒勒人，耶穌，我儕與爾何涉？爾來滅

Mk 1. 1-24(a) 1922

translation of the Scriptures appeared immediately, the Roman Catholic missionaries in 16th-century China became actively involved in the translation and publication of Chinese Christian literature.

In the 19th century, the arrival of Protestant missionaries added both numbers and energy to the Christian effort. Such zeal characterized the pioneering missionaries in the Orient that two translations of the whole Bible into Chinese appeared almost simultaneously: that of Joshua Marshman in 1822 and the Morrison version a year later. The hardships encountered by the first missionaries in a xenophobic China were enormous. To discourage translation of the Scriptures, the Peking government forbade, under pain of death, the teaching of Chinese to a foreigner. Morrison's instructor always carried poison and was ready to commit suicide if he should be detected. Further, when the wood blocks for printing the first Chinese Bible were being prepared, the workmen were, in the words of Morrison 'hunted

from place to place and sometimes seized'. The first publication in 1810 had to be camouflaged with a false cover page. As printed Scriptures became more and more abundant throughout China, the government decreed the death penalty for any European preparing or disseminating Christian literature and exile to northern Manchuria for any Chinese deluded by them.

Nonetheless, despite determined opposition, Morrison's Wenli Bible became known and used in China, and later it served as the basis for other and better Wenli versions. However, this High Wenli Bible reached only the scholars and well educated Chinese. For this reason the latter half of the 19th century saw the preparation of numerous translations in the vernacular languages of China, and in the simplified Low, or Easy, Wenli.

In the following entries exact chronological arrangement has been abandoned to allow all publications in each version to be listed together.

1700: **Matthew-Philemon** Probably not published
Translated by Jean Bassett, *Missions Évangéliques de Paris* (1662-1707); later revised by J. E. de Marillet (Matthew reported published). A copy of the Ms. reached England, where it may have been seen and copied by Morrison. The N.T. and most of the O.T. were translated by Louis de Poirot (1735-1814); the Ms. exists in the Library of Pei-t'ang, Peking. Another Ms. version of the N.T. was made by J. A. Gonzalez (1781-1841). None are known to have been published.

Liturgical Selections were printed as early as 1640 in Peking (translated by Joseph de Mailla); another version appeared in 1759. Numerous Roman Catholic publications of Biblical commentaries, Bible Stories, and catechisms were also published in China during the 17th and 18th centuries.

1810 **Matthew Mark** 1813 **John Epistles**
1816 **Matthew Mark John Romans-Revelation**
1817-1822 **Old Testament** (in 4 parts) 1822 **New Testament**
Serampore MP

Translated by Joannes Lassar and Joshua Marshman. A tentative Matthew was printed as early as 1808 from tamarind wood blocks.

1810 **Acts** London MS, Canton
1811 **Luke LMS**, BFBS, Canton
1813 **Galatians James-2 Peter** 1814 **New Testament** (in 8 parts) 1815 **Genesis** BFBS, Canton
1823 **Bible** BFBS, Malacca

Translated by Robert Morrison (Luke, Acts, and Pauline Epistles were revised from a British Museum Ms.). W. Milne helped with the O.T.

1836 **New Testament** Singapore
1837 **New Testament** LMS, Batavia
1838 **Old Testament** Singapore
1838 **Bible** LMS, BFBS, ABS, Singapore
Translated by W. H. Medhurst, Karl F. A. Gutzlaff, and Elijah Bridgman. The work was often revised by Gutzlaff, who also prepared his own version (see below).

1847 **John** American and Foreign BS, Bangkok
1850 **Genesis** 1851 **Matthew** 1852 **Gospels Acts**
1853 **New Testament** AFBS, Ningpo
1872 **New Testament** (revised) AFBS, American
Presbyterian MP, Shanghai
Translated by Josiah Goddard, American Baptist Missionary Union, and revised by Edward C. Lord, ABMU, who had already published several N.T. Books with commentary (1855-1860).

1848-1849 **Matthew Acts** 1851 **Genesis**
1866-1868 **Bible** (in 3 parts) AFBS, Hong Kong
Translated by William Dean, ABMU.

1850 **Gospels** 1852 **New Testament** LMS, Shanghai
1854 **Old Testament** 1855 **Bible** (revised) BFBS, Shanghai
The 'Delegates' Version', prepared by W. H. Medhurst, LMS, W. J. Boone, American Episcopal Mission, W. M. Lowrie, APM, John Stronach, LMS, and E. C. Bridgman, American Board of Commissioners for Foreign Missions.

1850-1866 **New Testament** AFBS, Ningpo
Translated by Thomas H. Hudson, English Baptist MS.

1855 **Old Testament** Chinese Evangelical Society?
Translated by Karl Gutzlaff, who had often revised the Medhurst translation.

1855 **New Testament** (in 2 parts) 1859 **New Testament**
1863 **Bible** ABS, Ningpo
Translated by E. C. Bridgman and M. S. Culbertson, ABCFM, who had broken away from the Delegates' Committee in 1853.

1860 **Luke Acts** American Baptist Mission, Canton
Translated with commentary by Issacher J. Roberts and Charles W. Gaillard, ABM.

1862 **Mark** 1868 **Acts** 1874 **John** 1875 **Hebrews**
APM, Shanghai
Translated with commentary by John L. Nevius, Benjamin Hobson, William Muirhead, and Samuel Dodd, APM.

1864 **New Testament** Russian Mission, Peking
Translated by members of the Russian Ecclesiastical Mission, Peking.

1870 1-3 **John** LMS, Hong Kong
Translated with commentary by F. Storrs Turner, LMS.

1887 **Acts** Tousaw [Shanghai]
1897 **New Testament** Shanghai
Translated by Fr. Laurence Wen-yü Li, S.J., who had also published a Gospel Narrative, 1889. An edition of Acts in Easy Wenli (1914) is also attributed to Fr. Li.

1892 **Matthew** 1893 **Gospels** Roman Catholic Mission in South China?
Translated by J. J. F. Dejean, Roman Catholic, with commentary in Mandarin.

1892 **New Testament** Hong Kong
Translated by Tah-ru-shih, a native priest of the Roman Catholic 'Mission Étrangère'.

1897 **New Testament** Hong Kong
Translated by John Chalmers and Martin Schaub, members of the Union Bible Committee, appointed in 1890. This tentative N.T., representing the previous independent work of Chalmers and Schaub, was published at their own expense.

1901 **Matthew** ABS, BFBS, National BS of Scotland, Shanghai
1906 **Matthew Romans** 1907 **New Testament**
Cooperating BSS, Shanghai
1919 **Bible** ABS, Shanghai
Translated by the Union Bible Committee, including Joseph Edkins, John Wherry, D. Z. Sheffield, T. W. Pearce, and L. Lloyd. (Chalmers and Schaub died before the revisers first met.) In 1907 it was discovered that the results of the Easy Wenli Union Bible Committee were so close to those of the High Wenli Union Committee, that the Committees decided to prepare a single Wenli Union Version of the O.T. This version was left in the hands of the High Wenli company of revisers.

1946 **Psalms** Commercial Press, Shanghai
1949 **Gospels** Catholic Truth Society, Hong Kong
1949 **New Testament** Hong Kong
Translated by J. Ching-hsiung Wu, Roman Catholic, and published at the expense of Chiang Kai-Shek.

1949 **Gospels** Commercial Press, Shanghai
Translated by Hsing-po Ma, Roman Catholic, as early as 1937.

漢見西門與其弟安得烈施網於海。蓋漁者也。耶穌謂之曰：從我，我將
 與野獸同處。天使奉事之。○約翰被囚後，耶穌至迦利利，傳天主國之
 乃我之愛子，我所喜悅者。聖神遂使之通野。在野四十日，見試於撒但。
 受洗於約翰，由水而上，俟見天開，聖神如鴿降臨其上。自天有聲云：爾
 爾彼將以聖神施洗於爾。○時，耶穌自迦利利之拿撒勒來，在約但河
 有勝於我者，後我而來，即鞠躬而解其履帶。我亦不堪。我以水施洗於
 謬已罪，在約但河受其洗。約翰衣駝毛，腰束皮帶，貪則蝗蟲野蜜，宜曰
 洗。傳悔改之洗禮，俾罪得赦。舉猶太地與耶路撒冷，人皆出就約翰。各
 遣我使在爾前，以備爾道。野有聲呼曰：備主道，直其徑。約翰在曠野施
 天主子，耶穌基督福音之始。○載於先知書。有先知以賽亞書云：我

馬可福音

Mk 1. 1-17(a) 1898

Easy, or Low, Wenli (Wenyan) is a simplified form of Classical Chinese writing in which the literary balance and richly embroidered figures of speech are abandoned in favor of the more direct communication of ideas. Understood by Chinese of limited classical education, it was customarily employed in government documents and in certain novels and popular writing. Like High Wenli, it has been superseded by Kuoyü.

Chinese Character

1883 Mark John 1884 Gospels 1885 New Testament

1886 Psalms Proverbs 1889 Genesis Exodus

1903 Leviticus-Deuteronomy National BS of Scotland,

Hankow

Translated by Griffith John, London MS.

1886 Matthew Romans 1 Corinthians

1889 New Testament ABS, Peking

Translated by John Shaw Burdon, Church MS, and Henry Blodget, American Board of Commissioners for Foreign Missions.

1897 Matthew Mark ABS, BFBS, NBSS, Shanghai

Prepared by the Easy Wenli Union Committee, a company appointed

in 1890, which included in the course of its work, J. Burdon, H. Blodget, R. H. Graves, American Southern Baptist Mission, J. C. Gibson, English Presbyterian Mission, I. Genähr, Rhenish MS, A. P. Parker, and J. W. Davis.

1898 New Testament (tentative)

1899 Pentateuch (tentative) Published privately, Tokyo

Translated by S. I. J. Schereschewsky, APEM.

1899 Luke John Acts 1 Corinthians Hebrews-

Revelation 1900 2 Corinthians-Philemon

Cooperating BSS, Shanghai

Translated by the Easy Wenli Union Committee.

1902 Bible ABS, Shanghai

Translated by S. I. J. Schereschewsky.

1903 New Testament (tentative) 1904 New Testament

(revised) Cooperating BSS, Shanghai

The Union Bible Committee N.T., in tentative and revised form.

In 1907 it was discovered that the version produced by the Easy

Wenli Union Committee so nearly approached that of the High Wenli

Company of Revisers that two different versions were unnecessary.

Therefore the Easy Wenli Committee was disbanded and a single

Union Wenli Bible was published in 1919. (See High Wenli.)

1914 Acts Shanghai

Translated by Jesuit missionaries (possibly Fr. Laurence Li, S.J.).

The distinction between Easy and High Wenli is sometimes clouded.

The Roman Catholic missionaries in China published numerous Bible

stories, Liturgical Selections, commentaries, and catechisms in a simpli-

fied Wenli.

CHINESE: KUOYÜ

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Kuoyü, a language officially sponsored as a force for national unity, is already spoken by almost 300 million Chinese and will certainly become even more common. It is based on the Peking Mandarin usage (which for political reasons has long predominated among the numerous languages of China), but borrowings from other Chinese languages have been incorporated, giving Kuoyü a somewhat artificial or composite nature.

The literary language of China until the 20th century was the formal Classical Wenli, or Wenyan, but Kuoyü (meaning 'national language') has come into almost exclusive use as the Chinese written language. It was not until 1917 that Hu Shih started a movement which advocated the acceptability of writing in the vernacular, or *pai hua* ('plain talk'). Reforms in writing were advocated from the beginning, and numerous systems were proposed as alternatives to the cumbersome Chinese ideographic characters used for Wenli. Nonetheless, these Wenli characters have been retained (in some instances simplified) for written Kuoyü, but each has been assigned a phonetic value - the Kuoyü pronunciation of the word. The *Chu Yin* system (literally 'sounds injected', a phonetic alphabet of 21 initial and 16 final symbols) was introduced in 1919 and has proved the most successful. It is now used in schools to teach non-Mandarin-

第一 馬可福音
 說，第一章 上帝的兒子，耶穌基督福音的起頭。正如先知以賽亞書上記着，
 聲喊着說，豫備主的道，修直他的路。照這話，約翰來了，在曠野施洗，傳悔改
 的罪，在約但河裏受他的洗。約翰穿駝毛的衣服，腰束皮帶，像蝗蟲野
 蜜，他傳道說，有一位在我以後來的，能力比我更大，我就是彎腰給他解鞋帶。
 也是不配的，我是用水給你們施洗，他卻要用聖靈給你們施洗。那時耶穌
 從加利利的拿撒勒來，在約但河裏受了約翰的洗，他從水裏一上來，就看見
 天裂開了，聖靈彷彿鴿子降在他身上，又有聲音從天上來說：「你是我的愛子，
 我喜悅你。」○聖靈就把耶穌催到曠野裏去。他在曠野四十天受撒但的試探，
 並與野獸同在一處，且有天使來伺候他。○約翰下監以後，耶穌來到加利利，
 宣傳上帝的福音，說日期滿了，上帝的國近了，你們當悔改，信福音。○耶穌順
 着加利利的海邊走，看見西門和西门的兄弟安得烈在海裏撒網，他們本是

上帝的兒子，耶穌基督福音的起頭。

正如先知以賽亞書上記着說（有古卷無以賽亞三字）：

「看哪！我要差遣我的使者在你前面，

豫備道路；

在曠野有人聲喊着說，

「豫備主的道，

修直他的路。」

照這話，約翰來了，在曠野施洗，傳悔改的洗禮，使罪得赦。

Mk 1. 1-4 1965

MIXED CHINESE & PHONETIC

新約全書
 馬可福音
 第一章 上帝的兒子，耶穌基督福音的起頭。正如先知以賽亞書上記着說，
 「看哪！我要差遣我的使者在你前面，
 豫備道路。在曠野有人聲喊着說，
 豫備主的道，修直他的路。照這話，約
 翰來了，在曠野施洗，傳悔改的洗禮，
 使罪得赦。猶太全地和耶路撒冷的人，
 都出去到約翰那裏，承認他們的罪，
 在約但河裏受他的洗。約翰穿駝毛的

衣服，腰束皮帶，像蝗蟲野蜜。他傳道說，有一位在我以後來的，能力比我更大，我就是彎腰給他解鞋帶，也是不配的。我是用水給你們施洗，他卻要用聖靈給你們施洗。○那時，耶穌從加利利的拿撒勒來，在約但河裏受了約翰的洗。他從水裏一上來，就看見天裂開了，聖靈彷彿鴿子降在他身上。又有聲音從天上來說：「你是我的愛子，我喜悅你。」○聖靈就把耶穌催到曠野裏去。他在曠野四十天受撒但的試探，並與野獸同在一處，且有天使來伺候他。○約翰下監以後，耶穌來到加利利，宣傳上帝的福音，說日期滿了，上帝的國近了，你們當悔改，信福音。○耶穌順着加利利的海邊走，看見西門和西门的兄弟安得烈在海裏撒網，他們本是

Mk 1. 1-13(a) 1924

speaking students how to pronounce the characters in Kuoyü. There have been numerous attempts to establish roman (Lomatze) phonetic systems, notably the Wade system, 1859, and the official romanized alphabets of 1925 and 1931-1937.

Mainland China, the second largest country in the world, has a total population of more than 760 million. However, vast distances and limited intercommunication have left China with a mixed linguistic composition. Although some 94 per cent of its population may be said to speak 'Chinches', there are, in fact, great regional and local dialectal differences. The Mandarin dialects (or languages) are spoken throughout northern, central, and west-central China by about 550 million. Mostly mutually intelligible, all forms of Mandarin, including Kuoyü, are known as *Kuang hua* (meaning 'common language'). Other Mandarin languages represented here are Chihli, Kiatung, Shantung, and Nanking.

In the southeast, geographically isolated groups of Chinese dialects have developed: Wu (spoken by about 40 million in the

1870 **Romans-Revelation** ABS, Shanghai; BFBS, Peking
1872 **New Testament** BFBS, Peking
Translated by the Peking Committee; a revision of the portions earlier published.

1874 **Old Testament** ABS, Peking
Translated by S. I. J. Schereschewsky.

1878 **Bible** ABS, BFBS
The Schereschewsky O.T. and Peking Committee N.T. became the standard Mandarin Bible until the publication of the Union Version.

1887 **New Testament** (Roman character) BFBS, London
A revision of the Mandarin N.T. by William Cooper, CIM, transliterated by Mrs. Reuben Lowrie.

1887 **Gospels Acts** 1889 **New Testament Genesis Exodus** National BS of Scotland, Hankow
Translated by Griffith John, CIM.

1895 **John** (Roman character) ABS, Shanghai
Transliterated by Mrs. R. Lowrie into the Wade romanized system.

1897 **Genesis Job** (revised) 1899 **Bible** (including revised O.T.) ABS, Shanghai
A revision of the Schereschewsky O.T., prepared by the translator.

1899 **Acts** 1900 **Mark John** 1901 **Luke Matthew**
1903-1905 **Romans-Revelation** (in 3 parts)
1904-1908 **Gospels Romans** (Roman character)
1906 **Gospels** (revised) 1907 **New Testament** 1910 **Psalms**
ABS, BFBS, NBSS, Shanghai
1911 **Job** 1914 **Pentateuch** 1919 **Bible** ABS, BFBS, Shanghai
The Mandarin 'Union version', prepared by C. W. Mateer, APM; John L. Nevius, APM; H. Blodgett, ABCFM; George Owen, LMS; John R. Hykes, American Methodist Episcopal Mission; and T. Bramfitt, Wesleyan MS. A product of the same spirit that fostered the 'Union' High and Easy Wenli translations, this version, after the Kuoyü movement began, was used in government schools and popularly, as exemplifying the standardized national language. It is still in use among Protestants.

1913 **Gospels** Presbyterian MP, Shanghai
Translated by A. Sydenstricker, Presbyterian, with the help of Pao-Huei Chu.

1915 **Pauline Epistles** Canton?
Translated by Fr. Marie L. F. Aubazac.

1918-1922 **New Testament** Roman Catholic Press
Translated by Fr. Joseph Hsiao Ching-shan, Jesuit missionary. In 1932 a Gospel Harmony based on this version was edited by Fr. P. Hules Bataille, S.J.

1919-1920 **New Testament** (Chu Yin Phonetics) BFBS, Shanghai
The Union version transliterated.

1921-1922 **New Testament** (Wang Chao Phonetics) BFBS, London
The Union version transliterated. The Wang Chao Phonetic system is named after its inventor, a Chinese scholar and reformer; this script employs 50 initial and 20 final symbols.

1924 **Romans-Revelation** Hong Kong
Translated by Fr. Pierre Bousquet.

1929 **New Testament** Nanking Theological Seminary
Translated by A. Sydenstricker, Presbyterian.

1933 **New Testament** Printed privately, Taingtao
Translated by Yuan-Teh Wang, Presbyterian.

1933 **Romans** Peking
Translated by S. L. Cheng. The N.T. and Psalms in this version may have been published in 1940, Peking.
In 1933 an edition of the Apocrypha was published in Peking by the Society for the Promotion of Christian Knowledge, translated by H. F. Levi.

1934 **Luke Acts** Association Press of China
Translated by Gordon Poter, Baptist.

1934 **New Testament** (character and phonetic) ABS, BFBS, Shanghai

1941 **Bible** (character and phonetic) China Bible House, Shanghai
The Union version in Chinese character, with the Yin phonetics to indicate Kuoyü pronunciation.

1939-1940 **Gospels** 1949 **New Testament** Jesuit Mission, Sienhsien
Translated by Jesuit missionaries under the direction of Fr. George Litvanyi.

1949 **Psalms** ?
A metrical version of the Psalms prepared by J. Ching-hsiung Wu, Roman Catholic.

1946 **New Testament** Yenching University, Peking
1964 **Old Testament** (tentative) Privately mimeographed
Translated by Chen-Chung Lu.

1946-1952 **Old Testament** 1957-1959 **New Testament**
Studium Biblicum Franciscorum, Hong Kong
Translated by a group of Franciscans, under the direction of Fr. Allegra. In 1956 a N.T., translated by Fr. Chien-shan Chia, was published in Taiwan to fill the need until the publication of the Franciscan version.

1953 1-3 **John** Printed privately, California
Translated by M. A. Hopkins, formerly a Protestant missionary in China.

1954 **Gospels** Catholic Truth Society, Hong Kong
Translated by Roman Catholics of the Theological Seminary of Hsu-Shia-Wei.

CHINESE: CANTONESE

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Cantonese is spoken by an estimated 45 million Chinese in and around Canton. Many of the Chinese immigrants in Asia, Africa, and America are Cantonese speakers.

1 Sheung-Tai tsz Ye-So Kei-Tuk fuk-yam-
 kè hef-shau. * Chiù sin-chi I-ts'oi-à shue
 shòh tsoi wá, Ngòh tá-faat, ngòh-kè sè-chè,
 tsoi nêi mìn-ts'in, uè-pei nêi-kè lô. * Hai
 kw'ong-yè yau yán sheng foo-kiu wá, Uè-pei
 Chuè-kè taai lô, ching-chik k'ui-kè siu lô.
 * Yeuk, hōn hai kw'ong-yè shi sai, sucn-
 ch'uen fooi-koí-kè sai-lai chi tsui tak shè.

Mk I. 1-4 1910

CHINESE CHARACTER

得	你	約	曠	上	施	位	但	得	直	我	
烈	應	翰	野	但	洗	後	洗	救	要	第	
撒	該	監	在	河	過	我	禮	猶	章	一	
網	悔	從	曠	有	來	約	約	太	馬	可	
落	改	耶	野	聲	我	翰	着	全	福	音	
海	信	四	天	音	聖	能	駝	依	上		
因	福	十	但	從	靈	力	耶	呢	帝		
爲	音	日	來	水	共	我	撒	者	子		
但	○	出	受	處	你	更	冷	在	耶		
地	耶	話	撒	翻	地	大	○	面	穌		
係	加	但	利	上	洗	我	○	前	基		
攞	利	你	試	就	○	屈	洗	預	督		
魚	宣	係	惡	見	個	身	帶	備	福		
嘅	傳	我	○	個	時	共	所	起	音		
	利	愛	子	時	耶	解	食	首	嘅		
	帝	子	野	解	穌	鞋	嘅	在	路		
對	海	獸	同	開	從	帶	係	曠	野		
地	濱	音	一	聖	加	堪	蝗	處	先		
話	隔	話	處	好	利	暗	蟲	洗	知		
跟	西	日	○	似	嘅	當	野	宣	以		
從	門	滿	聖	白	拿	我	蜜	傳	賽		
我	共	咯	靈	鳥	撒	用	但	悔	亞		
將	西	帝	即	時	勒	水	宣	改	書		
令	門	國	時	催	來	到	傳	預	所		
你	兄	服	耶	蘇	在	約	話	備	記		
得	弟	事	去	身	約	一	罪	話	、		
	安	蘇									

Mk I. 1-17(a) 1939

Chinese Character unless noted

1862 Matthew John ABS, Canton

Translated by Charles F. Preston, American Presbyterian Mission.

1867 Luke (Roman character) BFBS, Hong Kong

Translated by Wilhelm Louis, Rhenish MS.

1871-1873 Gospels Acts Colossians BFBS, Hong Kong

A Union version, prepared by George Piercy, Wesleyan MS, C. F. Preston, APM, and Adam Krolczyk, Rhenish MS.

1872-1873 Genesis Galatians-Philemon Printed

privately, Canton

Translated by George Piercy.

1875-1876 James 1, 2 Peter ABS, Shanghai

Translated by Henry V. Moyes, APM.

1876 Psalms BFBS, Hong Kong

Translated by A. B. Hutchinson, Church MS.

1877 Romans-Revelation Printed privately, Canton

Translated by George Piercy, completing the N.T.

1882 Matthew Mark ABS, Shanghai

1883-1884 Luke John Acts BFBS, Canton

A revision of the Union version by H. V. Moyes, George Piercy, and F. J. Masters, Wesleyan MS.

1884 Psalms ABS, Shanghai

Translated by R. H. Graves.

1886 Romans-Revelation ABS, Shanghai

A revision of the Piercy text by H. V. Moyes, A. P. Happer, and B. C. Henry.

1887-1889 Pentateuch 1892-1894 Joshua-Malachi (in parts)

1894 Bible (revised) ABS, Shanghai

Translated by a committee of the Presbyterian Mission, including H. V. Moyes and B. C. Henry, completing the Bible in Cantonese.

1927 New Testament ABS, BFBS, Shanghai

A revision of the 1894 Committee Version. An O.T. revision was also begun but never completed.

Roman Character

1892 Mark BFBS, Shanghai

Translated by a committee under the supervision of R. H. Graves. A revised edition appeared in 1894.

1896 Mark Luke BFBS, Shanghai

Prepared in new orthography by the Rev. & Mrs. W. Birdie.

1898-1899 Gospels Acts 1900-1903 Genesis-2 Chronicles

1905-1907 Bible CMS, Pakhoi

Translated by missionaries of the CMS, including E. B. Beauchamp and Mrs. Horder.

NOTE:

An edition of Mark (see English, n.d.), prepared by literally translating from the Cantonese version of the Gospel into English, is a curiosity among English versions. This unique effort, entitled 'Mark Publish Happy-Sound Book', was printed by Walter Paterson, Anglo-Cantonese Book-room, Dunedin, New Zealand.

CHINESE: CHIHLI

WANG CHAO PHONETIC CHARACTER

二 三 四 五 六 七

[illegible]

Lk 3. 1-7(a) 1925

Chihli Colloquial is the North Mandarin dialect spoken in Hopeh Province (formerly known as Chihli), south of Peking.

Wang Chao Phonetic System
1925 **Luke** BFBS, Shanghai
Translator unknown.

CHINESE: FOOCHOW

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Foochow Colloquial is the Min dialect spoken in and around Foochow, capital of Fukien Province. The Min dialects (a name derived from the Min River which flows through Foochow) are common to Fukien Province.

1 Siông-Dạ Cậ là-Sủ Gi-Dók hók-Ing gí ki-tàu :

! Siêng-di gì cũ ở gế gống, Nguãi chặ-kiêng Nguãi sêu-cũ
 ợh Nũ sòng-dầu, ệu-bé Nũ gồ điô ;

3 Diôh kuông-iã ô nêng gì siăng-ting gáe gông, Hẹ-bê Cio
gì diô, siu-li Cio gì diô-géng bàng-đik.

4 lók-háng lì, lōh kuōng-iā siē sâ-lā, diòng huó-côi gāi-guó
gì sâ-lā, sâi côi áik siá.

Mk 1. 1-4 1903

CHINESE CHARACTER

馬可傳福音書

洗前上弟子耶穌基督福音書其起頭先知其書務記講我差遣我使者落
於前立預備汝其路者曠野務使其聲音呼講預備主其路修理主其路徑
平直約翰來佈曠野施洗禮悔罪改過其洗禮賦罪能得赦免通猶太地
方連耶路撒冷其人都出去伊禱認自家其罪落約但河受約翰施洗禮約
福駱駝毛做其衣裳腰綁皮帶像蝗蟲共野蜜伊就傳道講務喇伐後我來
伊權能故贏過我我跪禮替伊解鞋帶也怀中我用水替汝施洗禮惟獨伊
割用聖神替汝施洗禮當時耶穌自加利利其拿撒勒來落約但河受約
翰施洗伊由水禮上來就看見天開聖神像白鴿降落伊禮自天禮務聲音
講汝是我愛子我所歡喜其聖神就催耶穌去曠野伊着曠野四十日乞魔
鬼試共野獸一堆天使來服事伊約翰約翰後那耶穌自加利利傳上帝國
其福音講日期到了上帝國近鄰汝各人着悔罪改過信福音耶穌趁加利
利海邊經過見西門共伊兄弟安得烈拋網落海因伊是討魚其伙耶穌
共伊講來跟我我割使汝討共討魚一樣伊就棄網跟耶穌耶穌再進

Mk I, 1-19(a) 1910

一	二	三	四	五	六	七	八	九	十	十一	十二	十三	十四	十五	十六	十七	十八	十九	二十	二十一	二十二	二十三	二十四	二十五	二十六	二十七	二十八	二十九	三十	三十一	三十二	三十三	三十四	三十五	三十六	三十七	三十八	三十九	四十	四十一	四十二	四十三	四十四	四十五	四十六	四十七	四十八	四十九	五十	五十一	五十二	五十三	五十四	五十五	五十六	五十七	五十八	五十九	六十	六十一	六十二	六十三	六十四	六十五	六十六	六十七	六十八	六十九	七十	七十一	七十二	七十三	七十四	七十五	七十六	七十七	七十八	七十九	八十	八十一	八十二	八十三	八十四	八十五	八十六	八十七	八十八	八十九	九十	九十一	九十二	九十三	九十四	九十五	九十六	九十七	九十八	九十九	一百
一	二	三	四	五	六	七	八	九	十	十一	十二	十三	十四	十五	十六	十七	十八	十九	二十	二十一	二十二	二十三	二十四	二十五	二十六	二十七	二十八	二十九	三十	三十一	三十二	三十三	三十四	三十五	三十六	三十七	三十八	三十九	四十	四十一	四十二	四十三	四十四	四十五	四十六	四十七	四十八	四十九	五十	五十一	五十二	五十三	五十四	五十五	五十六	五十七	五十八	五十九	六十	六十一	六十二	六十三	六十四	六十五	六十六	六十七	六十八	六十九	七十	七十一	七十二	七十三	七十四	七十五	七十六	七十七	七十八	七十九	八十	八十一	八十二	八十三	八十四	八十五	八十六	八十七	八十八	八十九	九十	九十一	九十二	九十三	九十四	九十五	九十六	九十七	九十八	九十九	一百

Mk 1. 1-8(a) 1921

Chinese Character

1852 **Matthew** ABS, Foochow

Translated by Moses C. White, American Methodist Episcopal Mission.

1852 **Mark** ABS, Foochow

Translated by William Welton, Church MS.

1853-1854 **Matthew Mark Acts-Revelation Genesis**

ABS, Foochow

Translated by L. B. Peet, American Board of Commissioners for Foreign Missions.

1854 **John** ABS, Foochow

Translated by Justus Doolittle, ABCFM.

1854-1855 **John 1 Peter-3 John** ABS, Foochow

Translated by R. S. Maclay, AMEM.

1854 **Matthew 1855 Acts Romans** ABS, Foochow
Translated by William Welton, CMS.1856 **New Testament** ABS, Foochow

Translated by William Welton and L. B. Peet.

1863 **New Testament** ABS, Foochow

Translated by L. B. Peet, R. S. Maclay, and others.

1863 **Matthew** ABS, Foochow

Translated by Charles Hartwell, ABCFM.

1863 **Mark 1 Corinthians-Galatians** ABS, Foochow

Translated by Otis Gibson, Methodist Episcopal MS.

1866 **New Testament** ABS, Foochow

Composed of portions translated by R. S. Maclay, Otis Gibson, C. C. Baldwin, and C. Hartwell. Revised editions were published by the ABS in 1878 and 1895.

1866-1888 **Old Testament** ABS, Foochow

Translated by S. L. and C. C. Baldwin, S. F. Woodin, ABCFM; J. R. Wolfe, CMS; Lluwellyn Lloyd, CMS; J. E. Walker, ABCFM; W. Banister, CMS; and N. J. Plumb, AMEM. Published in portions by the ABS. Many portions also appeared in revised form.

1891 **Bible** ABS, BFBS, Foochow

A revision of the O.T. previously published, with a revised N.T.

Roman Character

1881 **John** BFBS, Foochow

Transliterated by Lluwellyn Lloyd.

1886 **John** BFBS, London

Transliterated by R. W. Stewart, CMS.

1890 **New Testament** BFBS, London1902-1905 **Old Testament** BFBS, Foochow

Transliterated by Lluwellyn Lloyd, J. S. Collins, G. H. Hubbard, and R. W. Stewart.

Chu Yin Phonetic System

1921-1925 **Gospels Acts** ABS, BFBS, Shanghai, Foochow

Transliterated by A. M. Hind, CMS.

CHINESE: HAINAN

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1 SIANG-DÌ kái Zi-kia, Zê-su Ki-dok kái
fok-im kái khi-hau. "Tsia sin tai-tai Zi-
sai-â tu tao ki-dô kóng.
"Ô â, Vá sê-khin vá-kai tái-tse dū lú mìn
tâi, i iâu zi-bi lú-kai dâu-lou; "dâ khoáng-
fa ti nâng tia hám-dô kóng, Zi-bi Tú kái doa
dâu, tiu-dít i-kai tõe lou."
"Tsiâu tseh oe, Iok-hàng lăi liáu, dâ
không-fa ti-tõe, sông hui-kõe kái tõe-lõe,
tái tui dít tia. "Ziu-hai sông di, kang Zê-là-

Mk 1. 1-4 1914

The Hainan Colloquial dialect is spoken by most of the inhabitants of Hainan Island, numbering about 3 million. Admini-

stratively attached to Kwantung Province, Hainan is inhabited in its mountainous southern areas by an estimated 300,000 Tai (or Kadai) speakers, mainly Li and Miao.

Roman Character

1891 **Matthew** BFBS, Shanghai

1893 **John** 1894 **Luke** 1895 **Mark** BFBS, Hainan

1899 **Genesis Haggai Acts Galatians-Jude** BFBS, London

1902 **Mark** (revised) BFBS, Hainan

Translated by C. C. Jeremiasen, American Presbyterian Mission, with the aid of F. P. Gilman.

1914-1916 **Mark Luke Acts** BFBS, Shanghai

Transliterated from the Mandarin version for the Hainanese.

CHINESE: HAKKA

CHINESE CHARACTER

第 一 章 馬 可 福 音 傳
 在山野有啲儕嘅聲話，愛接便主嘅路道，整直喺路道，
 里寫嘅話，厓打發嘅嘅差，在噉面前，但噉整便噉嘅路道，
 恰倒約翰在山野里施洗，傳悔改嘅洗禮，使罪得赦，通猶
 太地，摘所有耶路撒冷人，都出來喺里，認出罪，在約但河
 里，來奔佢施洗。約翰著駱駝毛，腰下搭皮帶，食草蜢，摘野
 蜜糖。佢傳道話，有強過厓儕，枯囉尾來，厓都唔堪當哺低
 背，來同佢解鞋帶，厓用水同畧兜施洗，佢就噉用聖神來

Mk 1. 1-8(a) 1883

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- 1 Heu'-loi, ši'-heu' tau', ši'-se'-li-sz, Yök'-hon'
 tshoi, Yu'-thai' san,-ya, tshui, ko' thau'-li, kau,-yon'
- 2 wa': Then,-kok k' yen, khyun' lo', ši'-ten, nyin,
- 3 yin'-koi, fui'-tshui' koi'-ko'. Nya'-tsak Yök'-hon'
 he' sen,-ti,-sz, Yi,-sui'-n, tsi' ki' ko' kai', kau,-yon'
 wa': tshai' san,-ya, yu, ši', ham', tshin' tshen'-tsin'
 tshu' kai' thai' lu', tshin' tshit, kya, kai' syan' kan'
- 4 Yök'-hon' tsok tho' man, sam, kai, phi' tai'. šit,
- 5 ma' lau, ya, mit,-tho'. Kai'-ši' Ya'-in'-sa'-la',
 Mt 3. 1-4 1866

The Hakka Colloquial dialect (Hakka meaning 'stranger' or 'alien'), is spoken in Kwantung Province, south China. It is thought that the Hakkas migrated into this area from the north during the 13th to 15th centuries.

Roman character

1860 **Matthew** Basel MS, Berlin

1865 **Luke** BFBS, Hong Kong

1866 **Matthew Luke** (revised) 1874-1883 **New Testament** (in parts) 1892 **Gospels Acts** (revised) BFBS, Basel

Translated by missionaries of the Basel MS, including Rudolph Lechler, Philip Winnes, Charles P. Piton, and Kong Fatlin, an ordained Chinese.

Chinese Character

1881 **Luke** 1883 **New Testament** 1886 **Genesis Exodus**

1890 **Psalms** 1897 **Isaiah** 1905 **Proverbs** BFBS, Canton

Translated by missionaries of the Basel MS, including Charles P. Piton, G. Morgenroth, and H. Ziegler.

1903-1905 **Gospels Acts** China Baptist Publishing Society, Canton

Translated by E. Z. Simmon.

1906 **New Testament** (revised) 1913 **New Testament**

(further revised) 1916 **Bible** BFBS, Shanghai

Translated and revised by A. Nagle, G. A. Guzman, and W. Ebert.

CHINESE: HAKKA OF WUKINGFU

241

- 1 Shòng-tì kài Tsü, Yá'-sien -ti' Yi'-sòi-a (shu
 sü Ki-tuk, fuk-yim chung) só k'i-tsai;
 kái khí-théu. *Chéu tshái Khòn-hál - Ngái tá-fat

The Hinghua Min Chinese dialect is spoken in the Putien (formerly Hinghua) area of eastern Fukien Province, China.

- | | | | |
|---------------------|----------------------------|---------------------|------|
| 1892 John | 1893 Mark | 1894 Matthew | Acts |
| 1895 Luke | ABS, Ffoochow | | |
| 1896 Exodus | 1897 Genesis | | |
| 1898 Romans | 1, 2 Corinthians | 1899 Galatians—Jude | |
| 1900 Daniel—Malachi | Revelation | | |
| 1902 Joshua—Esther | Psalms | New Testament | |
| 1903 Isaiah | Jeremiah | Lamentations | |
| 1904 Proverbs | Ecclesiastes | Song of Solomon | |
| 1905 Job | 1906 Leviticus—Deuteronomy | | |
| 1911 Gospels | Genesis | Exodus (revised) | |
| 1912 Bible | ABS, Hinghua | | |

Translated by W. N. Brewster, American Methodist Episcopal Mission.

1934 New Testament Psalms ABS

A romanization of the Union Kuoyü Bible, with certain changes in dialect to accommodate speakers of the Hinghua area. Prepared by F. Stanley Carson, W. B. Cole, and others.

CHINESE: KIAOTUNG

WANG CHAO PHONETIC CHARACTER

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[illegible]

Mk I. 1-8 1018

CHU YIN PHONETIC CHARACTER

一、二、三、四、五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

Mk 3, 1-9 1920

Kiaotung is the North Mandarin dialect spoken in eastern Shantung Province, southeast of Peking.

Wang Chao Phonetic System

1918 **Mark** North China Baptist Mission

Translated by missionaries of the North China Baptist Mission.

Chu Yin Phonetic System

1920 **Matthew** BFBS, Shanghai

Translated by American Presbyterian Mission and Baptist missionaries.

CHINESE: KIENNING

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- 1 Ciong-Di gá Gǎng, Iá-Sú Gí-Dù háu sǎng-á gá kǐ-tē.
2 Sǎng-dí I-ǎo-ǎg áu-dí gí-diú ǎ, Giǎ-gǎng uoi háng
uoi áu-chǎ gá nǎng dǎu nǐ tē-chóng, kǎy nǐ gá dǐ;
3 Dǎu chǎng-ǎ iú nǎng gá siǎng-ǎng háng kǐ lá ǎ, Nǐ
niǎng kǎy Cǎ gá dǐ, ǎi-dǎ gǐ gá dǐ;
4 Cǎu-dú ǎng dǐ I-ǎ-hǎng lá, dǎu kǎng-ǎ tǎi nǎng ǎi
ǎi-lǐ, gǎng ǎi ǎi ǎng-ǎng gá ǎi-lǐ, ǎi niǎng ǎi ǎi-ǎi-ǎi.

Mk I. I-4 1896

Kienning Colloquial is the Min dialect spoken in the Kienning area of western Fukien Province, China.

Roman Character

1896 **Matthew** Printed privately, China

1896 **New Testament** 1900 **Genesis Exodus**

1905 **Psalms Daniel** 1912 **Isaiah**

1912 **New Testament** (revised) BFBS, London

Translated and revised by L. J. Bryer, Church of England Zenana MS, with the assistance of missionary colleagues.

CHINESE: KIENYANG

247

1. Yō shī-hūng shī-sai gé lō-hūng shī lū-huoi gé chāu-yiā dōi gāng-láu.

2. Gō uā, hiēng-gūi hāu-lē dāu, nōi-huōi nōiōng hūi-zui-gāi-guō.

3. Yī nōiōng ciū shī shiēng-dōi Yī-sāi-á só cī-diū uā, gō uā, chāu-yiā dōi iū nōiōng gé chiāng-līng ēu kī-lē uā, yā-vōi Cū gé līh, shiū-deh Cū gé līh.

4. lō-hūng cēng lō-lē māu gé lī-cīōng gyāi diū pūi iō-dūoi, yieh hūng-hōng gō suōiōng-dōi gé pōng-hōng.

Mt 3. 1-4 1900

Kienyang Colloquial is the Min dialect spoken in the Kienyang region of north-central Fukien Province, China.

Roman Character

1898 **Mark** Printed privately, Foochow

1900 **Matthew** BFBS, Foochow

Translated by Mr. & Mrs. H. S. Phillips, Church MS.

CHINESE: KINHWA COLLOQUIAL 248

5 Geo-geh nyiang 'ōng geh-seh na-toh-go kōng, Geo 'ōng ng kōng-go, tu iao i-geh.

6 Zāw-neh-lu yiu loh-tshā jīh-shū-kōng, Yiu-tā-nyin tsōr siw tsih-ding tong-siū-go: mā-tshā kyi-teh liang-sōr dong.

7 Yā-su 'ōng geo-da kōng, Yūōng shū kyi-mun geh-seh jīh-shū-kōng. Seo kyi-mun-mun.

8 Yī 'ōng geo-da kōng, Koh-lōh, iao-c'ih-līh k'ao-leh djū-kwōr. Seo na-k'ao.

Jn 3. 5-8 1866

Kinhwa Colloquial is the Wu dialect common to the Kinhwa area of central Chekiang Province, China.

Roman Character

1866 **John** ABS, Shanghai

Translated by Horace Jenkins, American Baptist Missionary Union.

CHINESE: NANKING

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CHINESE CHARACTER

馬可傳福音書
這本福音書是講明上帝的兒子，耶穌基督福音起頭的事。在先知書上，有上帝的話，我打發我的僕人，在你面前預備你的道路。在曠野有聲音喊道：預備主的道，修直他的路。約翰在荒野行洗禮，傳悔罪的道理，替人家施洗，可以免罪。猶太全地耶路撒冷城的人，出來見他，各人認自己的罪，就在約翰受洗。約翰受洗後，我後面來的一個人，比我更大，就是跪下，替他解鞋帶，我還不配呢。我是用水行洗禮的，他是用聖靈替你們行洗禮。那時耶穌從加利利拿撒勒來，到約但河受約翰的洗禮。從水裏上來，看見天開，有聖靈好像鴿子飛下來，降在耶穌頭上。從天上有聲音說道：你是我疼愛的兒子，我看見天開了，聖靈呼耶穌到荒野去。在那裡四十天，饑餓但魔鬼所試，同野獸住著。有一天，天使服事他。約翰下監以後，耶穌到加利利，傳上帝國的福音，說道：時候已經到了，上帝的國近了，你們應該悔改，聽福音。耶穌在加利利的海邊，渡來渡去，看見西門和他兄弟安得烈，在海裏拋網，原來他們本是個打魚的人。耶穌說道：跟我來罷，將使你得人，如同得魚一樣。他們就丟了網，跟著耶穌走了不多路。看見西門比太的兒子雅各和他兄弟約翰，在船上補網。耶穌叫他們來，那兩個人登時離了他的老子，西門比太和船上的夥計們，就跟著耶穌去了。進了迦百列，剛

Mk 1. 1-21(a) 1857

Nanking Colloquial is the South Mandarin dialect spoken in and around Nanking, Kiangsu Province, China.

Chinese Character

1854 **Matthew** 1857 **New Testament** BFBS, Shanghai

Translated from the 'Delegates' Wenli Version' by a Chinese, under the supervision of W. H. Medhurst and J. Stronach.

Roman Character

1869 **Luke** 1870 **John** China Inland Mission, Chinkiang

Transliterated by Mrs. J. Hudson Taylor and Louise Desgraz. Other Gospels may have been published.

JING-MING-GO Ng-ts,
Yiæ-su Kyi-toh foh-
ing-go ky'i-deo; * ziang sin-
etü shü-li, yiu sia-tih, wò,
"Ngò tang-fah Ngò-go s-
ta'a læ Ng-go min-zin, ky'i
be-ben Ng zin-deo-go lu."
* Kw'òng-iæ yiu nyiing-go

sing-ing eo-ky'i-læ wò, 'Ky'i
be-ben Cu-go lu, p'u-dzih
Gyi-go ka-dao."

* Iah'en læ kw'òng-iæ
'ang si-li, djün we-sing-
clün-i-go si-li, s-teh ze hao
sò-diao. * Pin' Yiu-t'a di,
teng Yiæ-lu - sah - leng - go

Mk 1. 1-4 1898

Ningpo is the Wu dialect spoken in and around Ningpo, northeastern Chekiang Province, China.

Roman Character unless noted

1852 **Luke** 1853 **Matthew John** 1854 **Mark** 1855 **Acts**
1860 **Genesis-Exodus** 20 1861 **Acts-Jude** ABS, Ningpo
Translated by missionaries in Ningpo, including William A. Russell,
Church MS, Divie B. McCarter, William A. P. Martin, and Henry
V. V. Rankin, American Presbyterian Mission. A revision of Genesis
and Exodus was published in 1871, ABS, Shanghai.

1865 **Gospels Acts** 1868 **New Testament** BFBS,
London

Revised and translated by James Hudson Taylor, China Inland
Mission, and F. F. Gough and G. E. Moule, CMS. A revised
edition was published in 1874, American Bible Union, Shanghai.

1870 **Job Isaiah** 1871-1887 **Esther-Song of Solomon**
ABU, Shanghai

Translated by E. C. Lord, American Baptist Missionary Union.

1885 **Deuteronomy** Printed privately, Shanghai
Translated by M. Laurence, CMS.

1887 **Gospels** 1889 **New Testament** (dated 1887) BFBS,
Shanghai

Revised by a committee, including J. C. Hoare and J. Bates, CMS,
and F. Galpin, United Methodist Free Church.

1894-1899 **Esther John Romans Hebrews** (Chinese
Character) Shanghai

Translated by Horace Jenkins, ABMU.

1895-1896 **Numbers Joshua-1 Samuel** BFBS, Shanghai
Translated by M. Laurence.

1898 **New Testament** (revised) 1901 **Bible** BFBS,
Shanghai

Translated and revised by J. R. Goddard, ABMU, W. S. Moule,
APM, and J. N. B. Smith, CMS.

1902-1903 **Epistles** 1, 2 **Timothy** (Chinese character)
Hangchow

Translated by H. Jenkins.

馬可傳福音書三江語
神吶仔, 耶穌基督福音吶起首。照先知以賽亞
書所記吶話, 唯打發唯吶使者, 在你面前預備你吶路。
在曠野有人聲喊話, 預備主吶大路, 整直但吶小路。
以及耶路撒冷吶人, 都出去到約翰處, 認自己吶罪惡。
在約但河受但吶洗。約翰穿駱駝毛吶衣裳, 腰綁皮帶,
食吶係蝗蟲野蜜。但傳道話, 有一個後過嚟來吶, 但吶
能力大過唯, 唯就係屈身全但解鞋帶, 唯係唔配吶。唯
用水來施洗你, 唯獨係但將用聖靈來同你, 唯施洗你。

Mk 1. 1-8 1905

Sankiang Colloquial is the dialect spoken in northwestern
Kwangtung Province, China. Formerly known as Sam Kiong,
the usage was that of Lienchow Prefecture.

Chinese Character

1904 **Matthew** 1905 **Mark Luke John** ABS, Sankiang
Translated by Eleanor Chestnut, a medical missionary in Lienchow,
who was killed in the massacre of 1905.

Zung-kuk 'U-t's Ya-soo Kie-tók, fók-iung-kuk 'c'e-
du;

2 'Ziang yá-se' wò niung, sù long 'sia la-kuk, wò'
lau, 'Ngoo 'tang-fah 'ngoo-kuk te'a-niung, la' noong'
me'-ze', yá-bæ' hau noong-kuk loo'.

3 Hwong-ka-'ya-'le, 'yu niung-kuk sang-c'e' la' ha',
wò' lau, Ba' 'han 'Tsü-kuk ka-dau', tsok-dzuk Ye-kuk
loo'.

Mk 1. 1-3 1870-1871

馬可傳福音書上海土白

第二十三章 神个兒子耶穌基督福音个起頭。○照之先知以賽亞書上所寫拉个話，我拉轎面前，打發我个使者，伊要預備個路。拉荒野裏有一個人个聲氣喊咗話，預備主个街道。築直伊个路。當時約翰來，拉荒野裏行洗禮咗，講悔改个洗禮，以致罪孽得著饒赦。猶太地咗耶路撒冷个人，全出來到伊壩頭認伊拉个罪。咗拉約但河裏受之伊个洗禮。約翰著个是駱駝毛，腰裏束个帶是皮个，吃个是蝗蟲咗野蜜。伊講咗話，有一個人拉我以後來个伊个能力比我大，我偏下去解伊个鞋帶，也勿配个。我是用水對伊行洗禮，伊要用聖靈對伊行洗禮。○當時耶穌從加利利个拿撒勒來，拉約但河裏受之約翰个洗禮。伊就從水裏上來，看見天開哉，聖靈像鴿子能降到伊身上。又從天上有聲氣話，儂是我愛拉个兒子。我歡喜儂个。○聖靈就催耶穌到荒野裏去。伊拉荒野裏四十日攞撒但試法。同野獸一泊咗有六使來服事伊。○約翰收監之後，耶穌到加利利去講。神个福音話咗，日期滿哉。神國近哉，伊應該悔改相信福音。○耶穌拉加利利海。

Shanghai is the Wu dialect spoken in Shanghai and adjacent areas of southeastern Kiangsu Province.

Chinese Character unless noted

1847 **John** Printed privately, Shanghai
Translated by W. H. Medhurst, London MS.

1848 **Matthew** Printed privately
Translated by W. C. Milne, LMS.

1848 Luke Church MS, Ningpo

1850 Mark John CMS, Shanghai
Translated by Thomas McClatchie, CMS

1850 Matthew ABS, Ningpo

1854 **Genesis** ABS, Shanghai
Translated by W. J. Boone, assisted by Edward W. Syle, Phineas D. Spalding, and Cleveland Keith, American Protestant Episcopal Mission.

1854 **Genesis** ABS, Shanghai
Translated by Robert Nelson, APEM.

1856 **Matthew** ABS, Shanghai

A revision prepared by Chao Yin Sung, a Protestant. Also issued in Roman character, 1861.

1856 **Acts** 1859 **Luke** (Crawford Phonetics) ABS, Shanghai
Translated by C. Keith. In 1860 *Luke and Acts* were published in
Roman character, ABS, Shanghai.

1859 **Romans** ABS, Shanghai
Translated by H. Blodget, American Board of Commissioners for
Foreign Missions.

1861 **Matthew John** 1862 **Mark** (Roman character)
ABS, Shanghai
Translated by W. J. Boone. John also appeared in Roman character,
1861.

1861 **Exodus** (Roman character) ABS, Shanghai
Translated by C. Keith.

1864 **Romans—2 Corinthians** ABS, Shanghai
Translated by Elliot H. Thomson, Samuel R. Gayley, and J. S. Roberts, APEM. Also issued in Roman character, 1864.

1870 **Galatians-Revelation** ABS, Shanghai
Translated by J. M. W. Farnham, American Presbyterian Mission.
Also issued in Roman character, 1870.

1870-1871 **New Testament** (Roman character) ABS,
Shanghai
Revised by J. M. W. Farnham.

1871 Gospels ABS, Shanghai
A revision prepared by J. W. Boone from his own version.

1871 **Matthew** ABS, Shanghai
A revision of the Milne text published in 1848.

1876-1888 **Matthew-Jude** American Bible Union, Shanghai
Translated by Matthew T. Yates, American Southern Baptist Mission.

1880-1881 **New Testament** ABS, Shanghai
A revision of the ABS text, prepared by a committee, including E. H. Thomson, J. S. Roberts, J. M. W. Farnham, and J. W. Lambuth, American Methodist Episcopal Mission.

1881 **New Testament** Religious Tract Society, Shanghai
 1882 **Psalms** BFBS, Shanghai
Translated, with a commentary in Easy Wenli, by William Muirhead, LMS.

1885 **Genesis Exodus Deuteronomy** 1886 **Psalms**
 1888 **Isaiah Daniel** ABS, Shanghai
Translated by the ABS-appointed committee who prepared the
1880-1881 N.T.

1886 **Mark** (Roman character) ABS, Shanghai
Transliterated by Laura Haygood in a system of romanization devised by her.

1893-1897 **New Testament** (revised) ABS, Shanghai
A revision prepared by the Shanghai Bible Committee, which at this time also included W. B. Burke, Ernest Box, G. E. Patch, and E. F. Tatum.

1895 **Matthew** (Roman character) ABS, Shanghai
Translated by J. A. Silsby. *The Gospels in his version appeared in 1905, ABS, Shanghai (also in Roman character).*

1897 **Gospel Acts** Roman Catholic Mission, Zikawei
Translated by Fr. Garnier, S.J.

1901 **Pentateuch** 1903-1908 **New Testament** (further revised) 1904 **Joshua-Esther** 1908 **Job-Malachi**
1913 **Bible** (first in one volume) ABS, Shanghai
The Shanghai Bible Committee version.

CHINESE: SOOCHOW

CHINESE CHARACTER

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馬可傳福音書

耶穌神個兒子耶穌基督，福音個起頭像先知以賽亞所寫个說道，我打發我个差人，拉條个面前，預備條个路。荒野裏有人个聲音喊咭說，預備主个街道，築直俚个路。約翰拉荒野裏行洗禮，講悔改个洗禮，以致罪孽得着饒赦。猶太全省，搭之耶路撒冷个，全出來，到俚場化，認之罪咭。拉約但河裏受俚个洗禮。約翰著駱駝毛衣裳，用皮帶束腰，喫蝗蟲吃野蜜，講咭說，有一人拉我以後來个，比我更有能力，就是俚个鞋帶，我也勿配個下去解開。我未用水對咭行洗禮，獨是俚要用聖靈對咭行洗禮。○當時耶穌從加利利个拿撒勒來，拉約但河裏受約翰个洗禮，就從水裏上來，俚看見天裂開來，聖靈像鴿子降到俚身上，又從天上有聲音說，係是我个愛子，我歡喜條。聖靈就趕耶穌到荒野裏，俚四十日拉荒野裏，撥撒但試法，同野獸一淘，又有天使來服事俚。○約翰收監个以後，耶穌到加利利去，講神个福音，說道，日期滿哉，神國近哉，咭應該悔改，咭相信福音。耶穌拉加利利海灘上走，看見西門搭之俚个弟兄，安得烈，攬網拉海裏，因為俚

CHINESE: SHANTUNG

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- NA sh-heo hsing-si-li-ti Io-han lai
tao, tsai lu-t'ai shan-ie ti-fang
2 Kiang-tao, shueh, Ni-men iao hue-kai,
3 in-ue t'ien-kueh kin-liao. Ceh-ko in
tsiu-sh Sien-ci I-sai-ia so c-co shueh-ti,
t'a shueh, Tsai shan-ie ti-fang iu
in-ti shing-in han-kiao shueh, ü-pe
4 Cü-ti tao, siu-ci Cü-ti lu [¹ ₂]. Ceh
Io-han c'uan-ti i-shang sh lo-t'o-mao-
ti; iao ki p'i-tai; c'i-ti sh huang-c'ong
5 feng-mi. Na sh-heo le-lu-sa-leng, lu-

Mk 3. 1-4 1894

Shantung Colloquial is the North Mandarin dialect of Shantung Province, China.

Roman Character

1892 **Luke John** 1894 **Matthew** ABS, Shanghai
Translated by C. H. Judd and E. Tomalin, China Inland Mission.

CHINESE: SHAOWU

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- (1) Shiang-ti' k'o' t'ing' la'-u' Ki'-tu' k'ei' k'ei'-kin'
Ng'e'-ko' hiong' ong'-tai' an'-t'ing' t'o' k'o'-eh' shi'-
ni' chi'-ai' k'ei' uin', t'iang'-on'. (2) Fiang'-ti'-ni',
hi'-u' tai' u'-kin' k'o'-iong' ch'i'-an' k'ei' a', ku' in'-ko'
t'ong'-t'o' k'ui'-ai'. (3) In'-ue' hi'-u' tai' hiau'-tie',
sin'-an' shi' ch'i'-ien' shi' a' hien'-tai' iu' nin'-u'.
(4) T'au' hi'-u' tai' k'e' nin'-nai' niung' shi'-kung', a'
hi'-u' tai' ion'-iong' k'ei' t'e'-hen' ku' uon'-t'ien' u'-k'ie'.

Jan 1. 1-4 1891

Shaowu Colloquial is the Min dialect spoken in and around Shaowu, a city of northwestern Fukien Province, China.

Roman Character

1891 **James ABCFM**, Foochow
Translated by J. E. Walker, American Board of Commissioners for Foreign Missions.

Ku-ts kyi nyih, Ya-su tsæ tsin Ka-
pah-nong, nyen t'ien-kyien li lah-toh oh-li;
'dzio iu to-hwo nyen dzi-long-lä, i-chü men-
dzien ia m-peh k'ong-di. Ya-su meh kong
dao-li peh li-toh t'in. 'Iu nyen ta ih-keh
t'an-ts lä, z s-keli nyen k'ong-keh; 'in-wæ
nyen tu lao gah-feh-tsin, dzio lah Ya-su-keh
zong-deu hyao-k'æ-ts oh-mien; ts'ah-k'æ-ts
meh, nö t'an-ts so kw'en-keh djong döng'-o-
lä. 'Ya-su k'ön-kyien li-toh-keh siang-sin

Jan 2. 1-4 1891

Soochow Colloquial is the Wu dialect spoken in and around Soochow, west of Shanghai in Kiangsu Province, China.

Chinese Character

1879 **Gospels Acts** Shanghai American-Chinese Book Co.
Translated by John W. Davis.

1880 Gospels Acts 1881 New Testament ABS,

Shanghai

Adapted from the Shanghai Version by G. F. Fitch, American Presbyterian Mission, and A. P. Parker, American Southern Methodist Episcopal Mission.

1892 New Testament ABS, Shanghai

Revised by A. P. Parker, D. M. Lyon, APM, and J. W. Davis, American Southern Presbyterian Mission.

1901-1908 Old Testament (in 4 vols.) 1908 Bible ABS, Shanghai

Adapted and freshly translated by J. W. Davis, D. M. Lyon, J. H. Hayes, APM, and T. C. Britton, American Southern Baptist Mission.

CHINESE: SWATOW

CHINESE CHARACTER

又有使役服事伊。○聖靈遂即激促伊去曠野塊。伊四十日在曠野塊被撒但試誘，共野獸同在。○子，我喜悅汝也。○起來，伊看見天開，及聖靈親像粉鳥，降臨在伊上。又從天有聲音，但河，遂即從水中。○許當時，耶穌從加利利，拿撒勒來，就由約翰受浸在約但河。○不，我浸。耶穌說：『我後有一位強過我的欲來，伊個鞋帶，我伏下共伊解還是。』○蜜，伊就宣傳，在我後有一位強過我的欲來，伊個鞋帶，我伏下共伊解還是。○約翰受浸在約但河。○通猶太地方，以及耶路撒冷，個人，攜總出來就近伊，認伊自己個罪，就由約翰。○直，伊個路徑，約翰來，就是許在曠野行，浸個人，傳悔改，改個浸禮，致到罪得赦。○使我個使者在汝面前，伊欲修汝個路，在曠野有人聲呼喊，預備主個路。○馬可福音

256

- 1 Siang-ti kái Kiá, Iá-sou Ki-tok, I hok-im kái khf-tsho
2 Chié soi-tí tsai í-n-sái-só ki-tsái,
Uá sái uá-kái sái-chiá-tó lú mìn-tsóí,
Lái í-pí lú-kái-lóu;
3 Khuáng-iá-kò u náng-sia¹ u-hám tía,
Tiéh siu Tsú kái tau-lóu,
Phah-tít I kái lóu-kè;
4 Iak-hán lái, tò khuáng-iá si-sóí iú thuán hòe-sim kái
sói-lóí, sái tsuè tit-siá. Iú-thái tshuán-tí, kua Iá-lú-sat-

Mk 1. 1-4 1892

Swatow Colloquial is the Min dialect spoken in and around Swatow, eastern Kwangtung Province, China.

Chinese Character unless noted

1875 Ruth 1877 Genesis American Baptist Missionary Union, Swatow

Translated by S. B. Partridge, ABMU.

1877 Luke (Roman Character) BFBS, Glasgow

Translated by W. Duffus, English Presbyterian Mission.

1879 Genesis 1879-1896 New Testament (in parts) ABMU, Foochow

1898 New Testament ABMU, Shanghai

Translated by missionaries of the ABMU, including S. B. Partridge, W. Ashmore, and A. M. Fields.

Roman Character

1888 Genesis Jonah James 1889-1904 New Testament

(in parts; except Hebrews) 1895 Haggai-Malachi

1898 2 Samuel 1904 Ruth 1905 New Testament

BFBS, Swatow

Translated by missionaries of the EPM at Swatow, including W. Duffus, George Smith, J. C. Gibson, and H. L. Mackenzie.

CHINESE: TAICHOW

257

ZÖNG-TI-KEH * N-ts, nying-keh sing-ing ao-hyang
Yia-su Kyi-toh foh-ing- kóng, 'Bi-buen Cü-keh lu,
keh ky'i-deo. 2 Ziang sin-ts p'u-dzih Ge-keh ka-dao.'"
Yi-se-ò shü-li sia-léh, "Ngó 'ang si-li djän hwe-ke-keh
tang-fäh 3 Ngó-keh ts'a-s ze Ng mìn-zin, bi-buen Ng-keh si-li, pèh ze hao sò-min.
lu." 3 4 Ze hóng-yia 5 T'ong * Yiu-t'a, teh Yia-

Mk 1. 1-4 1909

Taichow Colloquial is the Wu Chinese dialect spoken in the Linhai (formerly Taichow) area of eastern Chekiang Province, China.

Roman Character

1880 Gospels 1881 New Testament 1891 Jonah

1893 Daniel China Inland Mission

1893 Psalms 1897 New Testament (revised)

1905-1914 Old Testament BFBS, Taichow

1914 Bible BFBS, London

Translated by W. D. Rudland, CIM, assisted by missionary colleagues: C. Thomson, C. H. Jose, J. G. Kauderer, and others.

Mk 1. 1-12 1898

CHINESE: TINGCHOW

258

3 Kaih shŷr, hâng seh-lih ké Yô-hôn lâi
tshái Yêu-thái khóng-yah chhôn thào-
2lih, và, *Ni yéng-tong feh-koeh, yeng-vi
*thin-kôe khaeng-lê. *Nih-ké nêng tshêu hê
sin-chŷr Yih-sái-á suh chŷr ké, và.
Khóng-yah yen shang háng và, Phi-phâng
*Trurh ké lù, hoc chhŷr ke-ké siaoh lù. *Yô-
hôn chô lô-thô mao ké sang, yao che phi-
tái, suh shŷr ké tshêu hê fông-chhâng tû
*khóng-yah ké mi-thông *Kaih-shŷr Yah-

Mt 3, 1-4 1919

The Tingchow dialect is spoken in Tingchow Prefecture, south-west-central Fukien Province, China. It is reported to have much in common with the Hakka dialects.

Roman Character

1919 Matthew BFBS, London

Translated by C. R. Hughes and E. R. Rainey, London MS.

CHINESE: WENCHOW

259

1 Zie-ti-ge N-tsz Yi-
sô Chi-tuh, fuh-iang-
ge ch i-diu. 2 Tsing-
ji sie-tsz Yi-se-o-ge shi-zie
chi-djah koa, "Ng ts'a
Ng-ge ts'a-sz ze Nyi mie-
zie, Gi whai bi-la Nyi-
ge lû; 3 ze k'oa-i yao
nang-ge sing-iang chia-
ch i koa, Ū-bi Chi-ge du
lû, siu dzih Gi ih-ts'ieh-
ge shiae lû;" 4 yao
Iah-yue li, ze k'oa-i sz
si, djue hwai-ke-ge si-li,
sz zai hoe si-teh-goa.
5 Yao-t'a jue-di, ping

Mk 1, 1-4 1902

Wenchow Colloquial is the Wu dialect spoken in the Wenchow area of southeastern Chekiang Province, China.

Roman Character

1892 Matthew BFBS, Shanghai

1894 Gospels Acts BFBS, London

1902 New Testament BFBS, Wenchow

Translated and revised by W. E. Soothill, United Methodist Free Church.

CHINOOK (PIDGIN)

260

Okook kloosh yiem kopa Jesus Christ; 1
Sah-a-lee Tyee tenass.

Kakwa okook ankutee prophets ma- 2
mook tzum, "alki nike mash ikt man
elip kopa mika, sposé mamook kloosh
mika wayhut."

Kakwa sposé hyas wawa midlite kopa 3
wilderness, "kloosh mesika mamook
wayhut kopa Sahalee Tyee, mamook
delate yaka wayhut."

John yaka baptize tillicum kopa wil- 4
derness, pe yaka yiem sposé killipi tum-
tum, pe mash klaska mesatchie ma-
mook.

Mk 1, 1-4 1912

The Chinook Indians, who lived in the lower Columbia River Valley, practised head-flattening and the ostentatious custom of potlatch, a ceremonial giving away or destroying of property to enhance status. Linguistically related neighboring tribes included the Clatsop, Clackama, Wasco, and Wishram Indians. The Chinook Pidgin, as it is called, is not to be confused with Penutian-stock Chinook language now extinct.

In use in British Columbia and Alaska, the Chinook Pidgin developed in the late 18th century through the need of early French and English fur traders to communicate with the Indians. The first contact English traders had with Indians in this region was with the Nootka of the Oregon Coast. As the traders progressed inland along the Columbia River, they encountered the Chinook, and a trade language made up of borrowings from Nootka, Chinook, and English developed, to which French loan words were soon added.

A sermon in Chinook Pidgin, on being analysed, proved to contain only 95 words - 23 English, 7 French, 46 Chinook, 17 Nootka, and 2 Salish. The simplicity of the limited vocabulary thus provides an example of the need, in expressing the more involved concepts, to reduce ideas to their least complex formula, to omit points not absolutely necessary for the communication of the idea, and to employ considerable circumlocution.

The rather fanciful vocabulary of this makeshift tongue includes terms of somewhat whimsical origin: 'Kinchotsh' (King George), an Englishman, and 'Liple' (le prêtre), a missionary. The lone Chinook preposition 'kopa', will be noted in the sample in the sense of *in*, *before*, *to*, *of*, *with*, *after*, etc.; the two conjunctions 'sposé' and 'pe' are also heavily exercised, as is 'mamook', the factotum verb for 'do' or 'make'.

1912 Mark BFBS, London

Translated by C. M. Tate, a Methodist missionary among the Indians of northwest North America.

1 ¹Tuž tii liwiyñi takuqui kalltissa Jesucristuž
puntuquistan. Yooz Majtča niñi.

²Tajii tuquita ñoñi Selatča, Yooz taku
mazñi. Isafas cjitatča, Nii ñoñiqui cijirchitča
tii takunaca:

—Nonña. Yoozqui Jesucristuž tuqui tajii
ñoñi cuchañcaquičha, tjappacha tjacsna.

³Jasiñi nli ñoñi joraqu alu tawktan
paljayaquičha ana ñeñis yokuis, tuž cjian:

"Zuma kamañ jics tjacsna. Tajii jiliriñi
tjonaquičha. Nii jics suma listu cjeskata." Nuž
cijirchitča nii Isafas cjita ñoñiqui.

⁴Jalla nittapan Juan Bautistaqui ana ñeñis
yokuis jecñequičha, ñoñinaca bautisjapa.
Paljaychitča, tuž cjian:

—Kuzqui campiya, yunaca pertunta cjisjapa.
Nekstan bautistaž cjequičha.

Mk 1. 1-4 1967

Chipaya is spoken by about 750 Indians living southwest of
Oruro in the Oruro Department of Bolivia. It is a Macro-Mayan
language.

1967 Mark (with Spanish) SSB en Bolivia
Translated by Ronald and Frances Olson, WBT.

CHIPEWYAN

EVANS SYLLABIC CHARACTER

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Mk 1. 1-5 1881

The Chipewyan Indians occupy an extensive area stretching
eastward from Great Slave Lake, in the Northwest Territories of
Canada. Linguistically the Chipewyans are related within the
Athabaskan family to the Slave Indians. According to their
traditions, the Yellowknife tribes, who live north and northeast
of Great Slave Lake, gave up their own tongue more than a
century ago to adopt the Chipewyan language.

Evans Syllabic Character

1878 Gospels 1881 New Testament BFBS, London
Translated by W. W. Kirkby, Church MS.

(YI)CHIRA

2 ¹Tsufu yireru na guvioga, vongu mugetu gu
2 Kana mu bulongu buGalle. Nguyi Yesu aba
vana. 2 Yesu guandi anengu vana dionga dienyi
na milongi miandi. 3 Dive disuka. Nguyi Yesu
amuambila re, "Basaagandi na dive". 4 Yesu amua-
gula re, "Mugetu, a diambu gie dimenagu? Gigumbi
giami gisaabetsi ruga"

Jn 2. 1-4 1954 (Recomposed)

YiChira, or IShira, is spoken by more than 15,000 EChira, as the
people call themselves, living southwest of Fougamou, Gabon.
It is a Bantu tongue, related to YiSangou, YiPounou, and
ILumbu.

1954 John Evangelical Mission, Bongolo

Translated by Mrs. Glen Harvey, Christian and Missionary Alliance.

CHIRRIPO: TURRIALBA

Jesucristo jerä Sibö dzaba. Jicäl je pacale
säcñärä.

²Isafas jerä Sibö bataxé; micle jewa Sibö cñä
dzole ädzequ. Je ädzete ixerä jicäl; Sibote ixarä:

Dze dzis bataxé, je patquequemi ba wätsak ba,
ba ñalöt dzuölä iwa.

³Ñacäl je ädzete ixerä:

Dzile arstaequä cä julecsä eclabäsa. Je cñä
ixerä:

"Säquëquewa ñala bäiwö juami, jera ñala
parucosä."

⁴Jecäl Juan dëmñu. Juan jerä Sibö bataxé. Jete
ditsä wäquewa cä julecsä eclabäsa. Jete ditsä pactä
jicäl:

--Sä qulanä wäcänak. Nacäl sä qulanä jérlique
manewakosä. Jera Sibowä sä jüeläwa bñaba.

Je cetwa ipactä Juante. ⁵Jera ditsä dar Judea

Mk 1. 1-4 1968

The Turrialba dialect of Chirripo is spoken by about 1,500 people in
the Turrialba region of Costa Rica

1968 Mark (with Spanish) SB en Costa Rica

Translated by Mr. & Mrs. A. W. Jones, Central American Mission.

CHOCTAW

1. CHISUS Klaist Chihowa Ushi im vbanumpa ai iahtia
vmmona kut,

2. Yakeh! vm anumpeshi ya chi tikba chvffichi li boka
mibi yosh chi hina ya tikbanli apoksiacha hi oke.

3. Achefa hosh yakni haika ya a pahaya kut, Chitokaka ataya hi g apoksiachit i hina puta ka oh apissivichi, ahanchi, achit hopali vheha i holiso ha a holiso tok ak q ai itilali tok.

4. Chan et yakni haika ya a baptisomohonehi mvhi tok: mihmet ai ashevchika puta ka isht a kashofa chi ka, ile kosinichit baptisma hi g isht anumpohoni tok.

Mk 1. 1-4 1948

The Choctaw Indians originally lived in what is now southern Mississippi and in adjacent areas of Alabama. They allied themselves with the French settlers of Louisiana in wars against the Creek and Chickasaw - tribes with whom they, the Cherokee, and the Seminoles were known as the Five Civilized Tribes. Later they lived in prosperity and independence in Indian Territory (now Oklahoma). They number about 16,000 in Oklahoma and 2,500 on a reservation in Mississippi.

Their language is a Muskogean tongue, very closely related to the languages of the Chickasaw, Pensacola, and Mobile Indians. In their early contact with French traders, a pidgin based upon Choctaw, and known as Mobilian, came into extensive use for communication with all the Muskogean-stock Indians.

1831 Luke John Utica, Indian Territory

1836 Jonah 1839 Acts American Board of Commissioners for Foreign Missions, Boston

1841 1-3 John Mission Press, Park Hill

1842 Matthew ABCFM, Boston

1843 James MP, Park Hill

1845 Gospels ABCFM, Boston

1848 New Testament 1852-1867 Genesis-2 Kings

1886 Psalms ABS, New York

Translated by Alfred Wright and Cyrus Byington, ABCFM, and after the death of Wright in 1853, by John Edwards. They were substantially assisted by Joseph Dukes and W. H. McKinney, educated Choctaws.

CHOKWE

266

1 UPUTUKILO wa Sango Lipema lia Yesu Kristu, mwe Mwana Zambi.

2 Chizechene ngwe chinanowena mu mukanda wa profweta Issaya ngwo,

Mungutuma kanganda kami kulutwe lia meso je, Iye kumakulika jila ye kulutwe lie;

3 Liji lia yowe wakuloloka mu puya, Ngwo, Lulikenu jila ya Mwene, Lulamiseno yitoka yenyi;

4 Yonno wejile, yowe wapapachishile mu puya, wambujolele upapachiso wa kulikonyeka chize chancha ukonkeno wa milonga.

Mk 1. 1-4 1958

Chokwe - the Bantu prefix 'Chi' is probably elided in the name, i.e. Chi-Okwe - is spoken by an estimated 500,000 people living over a large area of northeastern Angola, and in adjacent Congo-Kinshasa and Zambia. The language is growing, owing to its use in schools and its assimilation by smaller Bantu tribes of the area.

Chokwe is a Bantu language, related to the Lunda tongues of the Congo. The traditional Chokwe homeland is the Kasai Valley in the Congo.

Diglot with Portuguese after 1920

1916 John Scripture Gift Mission, London

1920 1, 2 Thessalonians 1, 2 Timothy 1-3 John BFBS, London

1920 Mark English Mission, Boma

1927 New Testament Psalms BFBS, London

1936 Genesis Exodus BFBS, Depósito de Escrituras Sagradas

1941 Proverbs BFBS, Lisbon

Translated by missionaries of Christian Missions in Many Lands, including Thomas Louttit, Frederick E. S. Offord, H. Leonard Gammon, Malcolm B. MacJannet, Herbert W. Griffiths, R. L. MacLaren, and William Cameron Maitland.

1955 Mark 1958 New Testament Psalms

1960-1964 Genesis-Ruth BFBS, Lisbon

Translated by David B. Long, R. Crawford Allison, and Donald McLeod, CMMML.

CHOL: TILA

267

1 Jiñ'ach i tyejchibal jini wem ba t'an mu' ti' i ya'c' ti c'ajñel Jesucristo i Yalobil ba Dios.

2 Cha'ach bajche' ti' ts'ijbu jini ta' ba i xiq'ue' yale' Dios wa' ti mulawil Isaías ba i c'aba'. Ti' ts'ijbu:

Dios mi yal: Ubinla mic ñaxan xiq'ue' majlel jini c winiqui cha'an i chajpabñet a bijlel, che'en.

3 Mi yal je'el, jiñ'ach i t'an c'am ba mu' ti' t'an ya' ba' jochol ba lum. Mi yal: Chajpabena i bijlel lac Yum. Tyoj'isanla majlel i mucu bijlel bayi, cha'ach ti yala Dios, cha'ach ts'ijbubil i cha'an Isaías.

4 Oniyix ti yala Isaías, che' jini cha'ach ti queji ti troñel ya' ba' jochol ba lum jini Juan mu' ba i yaq'ue' ch'amja'. Ya' ti queji i subeñob i ch'ame' ja'i che' yom i c'ayob i mul cha'an che' jini mi' ñusabentyelob i mul.

Mk 1. 1-4 1966

The Tila dialect of the Chol language is spoken by about 10,000 Chol Indians in the region of Tila, Chiapas, Mexico. Tila is located near the Tabasco border, northwest of Tumbula.

Diglot with Spanish

1966 Mark SB en México

1968 1 Thessalonians-Philemon James 1-3 John

SB de México

Translated by Mrs. Arabelle Whittaker, Viola Warkentin, and Ruby Scott, WBT.

- 1 Jifach i cajibal jini wen t'an mu' ba i yac' ti cajfel Jesucristo i Yalobil Dios.
- 2 Come ts'ijbubil ti' jun jini x'alt'an Isafas:
Awilan, mic haxan choc majfel c winic ti' tojel a wut
Cha'an mi' chajpan a bijele.
- 3 Jifach i t'an juntiquil mu' ba i cha'len c'am ba t'an ti jochol ba lum:
Chajpanla i bijel lac Yum,
Patala majfel mucu bij i cha'an, che'en.
Che' ts'ijbubil ti' jun Isafas.
- 4 Juan ts' yac'a ch'amja' ti jochol ba lum. Ts' subu t'an cha'an mi' ch'amob ja' winicob x'ixicob che' mi' cayob i mul. Che' jini mi' fusabentelob i mul.

Mk 1. 1-4 1960

The Tumbalá Chol language is spoken by about 30,000 Indians in the mountains of northern Chiapas, Mexico. It belongs to the Mayan language family.

1947 Mark (with Spanish) 1951 Matthew Acts 1-3 John James 1953 Galatians Hebrews 1, 2 Peter Titus Jude 1954 Romans 1955 Ruth Jonah 1956 1 Corinthians 1957 2 Corinthians 1958 John (with Spanish) 1960 New Testament (with Spanish) ABS, Mexico 1962 Genesis (with Spanish) SB en México 1963 Psalms Proverbs Scripture Gift Mission
Translated by Mr. & Mrs. Wilbur Aulic, WBT, Mr. & Mrs. John Beckman, WBT, and others.

CHONTAL: OAXACA

269

- 1 Tonj'le 'eepa jiti'fepa tahuua lipijutyl tyaygui? jaa'le Jesucristo Li'hua Landios.
- 2 Tonj'le hñiñya'tipa lije'e Isafas linmujya ataygui? jaague pepa Landios: Hul'lya?, pe'netoya? hñyil lacue? jaague 'e'cne'fityago? lopene.
- 3 Tyitigue poy'quilye mayjmuuñya? 'E'cne'e?, patse'e? lipene Al'agui?. Lin'quife'e? liña'huaanee-day?.
- 4 'E'ehuaupola? bautizar Juan mayjmuuñya?, 'ay-tya ñay?quilya?: Paygole? lot'aafima para ya? 'ee'molua? bautizar 'aytya para cal'fife'molua? Landios lopejuñya?.

Mk 1. 1-4 1955

The Oaxaca Chontal language is spoken with dialectal variations by 10,000 or more Indians in southeastern Oaxaca, Mexico. Oaxaca Chontal is a Hokan language, related to Seri, and is not to be confused with the Chontal of Tabasco, a Mayan tongue, or the Sumu tongues of Nicaragua, occasionally referred to as Nicaragua Chontal. The dialect represented in this translation is the coastal usage, differing from the inland Sierra dialect. It is common to several thousand Chontals. Chontal Oaxaca is sometimes known as Tequistlateco.

1955 Mark (with Spanish) ABS, Mexico

Translated by May Morrison and Viola Waterhouse, WBT.

CHONTAL: OAXACA, SIERRA

270

- 1 Lipapopa alchulo litayqui Jesucristo, Migua Cahalli.
- 2 Tipaa calprofeta Isafas. Jiquilla uyaapa te locuapa Cahalli. Mipa litayqui Cahalli cuando Cahalli impa Migua, tmi:
Xinlah, cummay laymozo tihuajmeehmoh.
Tilapq'ueehmoh lopene.
- 3 Jiquilla laymozo tuyaapa te aylopea quilyah. Laymozo timitolah lanxanuc':
"Cuando ticuayuo acueca xans tuktaf'uyi lane, tuklaq'ueyi achulo. Pues, ticuayuo laelpojna, jiquilla copaa Landios. Por eso tolhele achulo loipiquajmah."
- 4 Por eso locuayta calxans quipuitane Juan. locuayta te aylopea quilyah. Tepohilah lanxanuc'.

Mk 1. 1-4(a) 1963

The Sierra dialect of Oaxaca Chontal is spoken by almost 5,000 Chontals in mountainous areas of southeastern Oaxaca, Mexico. The Highland Chontals of Oaxaca live in 20 or more scattered villages, ranging in size from 30 inhabitants (San Pedro Sosoltepec) to more than 700 (Santa María Ecatepec).

1963 Mark (with Spanish) SB en México

Translated by Mr. & Mrs. Paul Turner, WBT.

CHONTAL: TABASCO

271

- 1 U ts'quiba uts t'an tuba aj Jesucristo, u Yajilo Dios.
- 2 Ca' chich ts'ibi ue'a aj Isafas, aj't'an ta Dios:
Ubioto, no'on cá tsáscun caje'áncan xic najtácá,
jini u tuse' a biji pánte' bajca a ze ts' nune.
- 3 U t'an macha u chen muc' t'an bajca mach cuxi niuntu:
Tusbenia u biji Añoja, to'esbenia u bijijob.
- 4 U chi c'ablesia aj Juan bajca mach cuxi niuntu u yáibijob u q'ueexi u c'ajalinob tuba pa'sábintic u taníjob de ya' c'ablicob.

Mk 1. 1-4 1952

The Tabasco Chontals, numbering about 18,000, live in the State of Tabasco, Mexico. They speak a Mayan tongue, related to Chol, Maya, and the Tzeltal and Tzotzil dialects of Chiapas. Tabasco Chontal has been linguistically divided by some into two main dialects, Chontal Proper and Yokotan, but in both numerous local variations can be noted.

Diglot with Spanish

1952 Mark Tipográfica Indígena, Cuernavaca

1959 John Acts 1961 James-Jude ABS, Mexico

1963 Philippians 1966 Luke SB en México

Translated by Kathryn Keller and James and Mary Walker, WBT, in the Chontal usage found in and around Nacajuca, Tabasco.

1 Mbimoni yonayo kuci humelela Johani Mbapatisi, aci gondisa ciwulani ka Judea, aci, 2 Pindukani ngu-kuva ku fuma ka nzumani ka tsuketele. 3 Ngukuva awu, ngenene awu wombwa ngu mprofeta Isaya ngako aci,

Dipwasi da wu a huwelelaku ciwulani dici, Hiyelani nzila ya mkoma mici lulamisa matsokoko akwe.

4 Johani eneyo aci funengete ngu mtinde wa ditoya da dikamela aci ti sunga mtsunga wa didovo ciwununi kwakwe; sakugdyo sakwe aidi tihumbi wulombe wa citingana. 5 Se koko va Jerusalem ni votse va Juda,

Mt 3. 1-4 1932

The Chopi language is spoken along the southern Mozambique coast, above the Limpopo River. It is a Bantu tongue related to GiTonga. Both are sometimes termed 'Inhambane Bantu' languages.

1910 1 John-Revelation Society for the Promotion of Christian Knowledge, London

Prepared by an anonymous translator for the SPCK.

1932 Matthew BFBS, London

Translated by D. F. Stowell, Society for the Propagation of the Gospel.

CHRU

273

1 Ponual ɔmɔrɔp Ponual Brohɔu Brohang Siam Yɛsu-Krist, Anà Pò Longl. 2 Ngà yǝu hu wà lām Bón Bɔ-ar Ya Ê-sai, Mnih ɔmɔr Dolhɔu:

Ni Dolhà podār Todi-Todai Dolhà nǎo gǎh anǎ sɔ-ǎi,

Nu tra ngǎ posiam jolan Sɔ-ǎi;

* Nǎn sǎp mnih komrǎu lām todrǔn ɔuǎh:

Ngǎ pɔ-siam jolan Yang Prǔng,

Ngǎ rǐng-gotǎ du jolan Pò » (Ma-la-ki 3: 1)

* Ya Yó-han, Mnih ngǎ ɬa-tem mǎi lām todrǔn ɔuǎh, ǎu poto ponual ɬa-tem hrǐ arang sɔnǔng-luǝi-ponual sǔng tǔ hu ponual ɛntǐ-luǝi ponual sǔng.

Mk 1. 1-4 1955

Chru, or Churu, is spoken by about 18,000 montagnards living in the Central Highlands of South Vietnam, between Dalat and Phan Rang. Chru is a Chamic language of the Malayo-Polynesian family.

1955 Mark BFBS, Saigon

Translated by Pham-xuan Tin, Christian and Missionary Alliance.

CHUJ: SAN MATEO IXTATÁN

274

1 Yichbanil vach' abix yic Jesu-Cristo, Yuninal Dios. 2 Ichá ts'ib yaj can da Isaías vin profeta: Inai tsin chec bat in checab da icha'i, Yic tsbo a be. 3 Ts'avaj viñ da baj te ts'inan: Boec sbe viñ Yajal; Tojlobitejec yutsin be.

4 Ix ja viñ Xun, viñ ts'ac'an bautizar da baj te ts'inan anima, tsyalan viñ bautizar tsnaan sba sc'ool eb, yic ts'ac'ji nivanc'olal smul eb.

Mk 1. 1-4 1956 (Recomposed)

Chuj, or Chuxe, is spoken by at least 15,000 Indians in the northern area of Huehuetenango Department, Guatemala. It is a Mayan tongue, closely related to Jacalteco (Canjibal) and Tojolabal, and more distantly to the other Mayan tongues, the predominant linguistic stock of the Guatemalan Indians.

The San Mateo dialect of Chuj is spoken by 6,000 to 7,000 Indians in and around the town of that name.

1956 Mark Printed by translator

1959 Mark Acts James 1961 1 Corinthians

ABS, Guatemala

1966 Matthew 1 Thessalonians-Philemon 1967 John

SB en Guatemala

Translated by Mr. & Mrs. David Ekstrom, Central American Mission.

CHUJ: SAN SEBASTIAN COATAN 275

1 'Ixc 'ix 'aj yelen yich wach' 'abx yic Jesucristo, yumal Dios.

2 'Ix tz'ibj can win Isafas, win yalmal 'el spaxti Dios 'ixtlic:

Abi. Tzin cheet babljoc in cheeb 'ayach.

A 'oj wach' bonc jun be 'aj 'oj a beyli.

3 Tz'awj win 'a cusitac lu'um; tsyalni:

"Wach' bojec jun be 'aj 'oj bey win Cajlil.

Tojlbtejic 'utzn be 'aj 'oj beyoc," --xchi.

4 Ax win Juan, 'ix ya'n bautizar eb 'anma 'a cusitac lu'um. 'Ix yaln 'el 'a eb, to yowial tzna

Mk 1. 1-4(a) 1963

The San Sebastian dialect of Chuj is spoken by about 8,000 Indians in the environs of the town of that name.

1963 Mark Acts (with Spanish) 1963 1 Thessalonians-Philemon 1965 John 1966 1 Corinthians

SB en Guatemala

Translated by Kenneth L. Williams, WBT.

CHUNG-CHIA

276

¹ Dsò di bu sị shí Io-han dsò dién vò
In-tai kàng dáo,

² Nào kuèh mbên káo liao, kái sù mào
gêi dsò.

³ Váng dù uèn nì shí bu ro koán I-sai-
ia vì dọk liao, di nào dsò dién vò li
ing di uèn iáo nào, sái nđă kàng dáo
váng Sủ, dsúi dsáo kàng răn váng di.

⁴ Io-han dân bú bển lò dồ, zót káp giáo
năng kên niim ien rọng đòng baé í.

Mt 3. 1-4 1904

Chung-chia, or Pu-yi, are Chinese names for more than 1.5 million non-Chinese inhabitants of southwestern Kweichow Province, China. They constitute such a large segment of the local population that the Pu-yi Autonomous Chou (region) has been established in Southern Kweichow Province. Chung-chia is a Tai language, and is therefore unrelated to the Sinitic and Miao languages spoken in neighboring regions. It may, however, be akin to Trung-cha of the Vietnam-China border area, spoken by a group of people who originated in Kweichow in the 10th century.

1904 Matthew BFBS, Shanghai

Translated by S. R. Clarke, China Inland Mission, with the assistance of several Chung-chia Christians.

CHUVASH

277

CYRILLIC CHARACTER

1. I. Тура Ивале Инге Христоеи Евангелие пус-
ламан: пророкен келскинзе сиряи: ака Ене (ан
умантн Хам ангелана йаратп, вал Сан паллн Сан
умантн сула хатердесе хуре; пушă кирте: Тура валлн
сула хатераор, Ун валлн сукмакесе туре туса хуар,
тесе дженекен саси илтиот, тене. Шыва къртокен
Юван пуша хире пина; вал сылах касарттармашкас
сылахран укчесе шыва кеме веренте. Ун ватне сын-

Mk 1. 1-4 1911

Spoken by almost 1.4 million people in the Chuvash and Tatar Autonomous Republics of the Soviet Union, Chuvash is the least typical of the Turkic languages. Linguists suggest that it derives from Bolgar, the language once spoken by the Bulgarians. The Chuvash are descended from the East Bulgari, who maintained control over a considerable area round the confluence of the Volga and Kama rivers during the 13th and 14th centuries. The cultural influence of this period is noted in a number of linguistic details common to Chuvash and the Finnic

languages (Votjak, Cheremiss, and Mordvin), spoken in neighboring regions. Spoken in two main dialects, Upper (Viryal) and Lower (Anatri), Chuvash employs numerous loan words from Arabic, Persian, and Russian. A Chuvash literature was begun in the 18th century. The original Cyrillic-type alphabet was later modified further to include diacritical marks.

1820 Gospels Russian BS, Kazan

Translated by a committee appointed by the Kurmysh branch of the RBS in Simbirsk.

1873 Matthew Printed privately, Kazan

1880 John Orthodox MS, Kazan

1889 Joshua Job Ruth Orthodox MS, Simbirsk

1895 Gospels 1901 Gospels Acts Psalms BFBS, Simbirsk

1904 Romans-Revelation Orthodox MS, Simbirsk

1911 New Testament BFBS, Simbirsk

Translated by I. Jacobleff, Inspector of the Chuvash Schools at Simbirsk.

COCAMA

278

¹Iquaca eran cumitsa yupuni Jesucristoarin.

Jesucristo Dios Taira. ²Ria Isafas amra aquita

ra-tsuri ra cuatiaranguara. Isafas amratsuri Dios

cumitsarin icuatahuara. Ria ra cumitsa puratsuri:

"Tseu cai, iatira tumunu ihuatitsuin ta ahua

utsu. Uri eratamira na pecuararan. ³Tsatsateima

ra cumitsa yuti chindananin tupaca: Erataca epe

Yara pecuararan epe. Yumatitaca epe Yara pecuara-

rangana epe. Na ra cumitsa yuti." Ria Isafas

amra aquita ra-tsuri ra cuatiaranguara.

Mk 1. 1-3 1963

Cocama is spoken by about 10,000 Indians along the lower Ucayali River, in northeastern Peru. It is related to the Tupi languages of Brazil.

1963 Mark SIL, Yarinacocha

Translated by Norma Faust, WBT.

COCAMILLA

279

¹Icuruma-puca emete ra-tsuriiai. Tana

tsenu ra-tsuriiai. Tana umi ra-tsuriiai,

Tana chitsacuarapu tana umi ra-tsuriiai.

Tana camata ra-tsuriai tana puhupapu.
Rari tana icuata epe, Jesucristoari.
Uri yucán cumitsa uringa caquiráta ini.

²Uringa caquiráta ini, uri catupetsuriais
inica. Uri ini caquiráran. Uritin tana
umitsuriais. Rari tana icuata epe, ini
caquirátataran cumitsari. Uringa
catupetsuriais inica, emete ra-tsuriais
ini papaca. ³Tana icuata epe tana
umimburari. Tana tsenumburari tana
icuata epe, upi yatárá epe ucuatsen
tanamui. Ai tana ucuá ini papamui
upi yatárá. Ai tana ucuá ra tataramui,
Jesucristomui. ⁴Riá tana cuatiara-
yara yuti epetsu, tsaríhua epe iyatsen
epe iyacuaramuica.

Jn 1. 1-4 1967

Cocamilla is spoken along the Huallaga River in Peru. It is largely mutually intelligible with Cocama, although the Cocamilla are less assimilated to Spanish than the Cocama.

1967 I John SIL, Yarinacocha

Translated by Norma Faust, WBT, translator of the Cocama Scriptures.

COFÁN

280

1 Nots'e condase'cho Jesucristo, Chiga Dutsi'yene',
q'uen anshaen:

²Payopi Chiga aya'fa afa'su Isafas, q'uen tevaen.
Chigaja su:

¡Qui canja! Moefa' gi fa mandapa afa'su
quenga o'tie, que jiya'chone' ñoñañe'.

³Pañan tsu tsambe aya'fa chundundu'a'ye
fundo'je'cho: "U'i'je'choma ñoña'faja Na'suve.
Que injama'choma tansan'faja, tansinta'e
tsaiqui a'taen'qu'a'ca'en."

⁴Juan a'ima feti'su ji chundundu'a'ye. Jipa,
candusian:

—Maja tsu ño'mo daye' in'jan, tise in'jangae
cansen'choma catiye' in'ja'nda, cuinteu fetiye'faye'.
Chiga tsu que egae cansen'choma joquits'ian moeña'.

Mk 1. 1-4 1964

Cofán is spoken south of the Guanues River in Colombia and in adjacent areas of Ecuador. Its linguistic classification is not known.

1964 Mark SSB en el Ecuador, Quito

Translated by Mr. & Mrs. B. Borman, WBT.

COLORADO

281

1 Aman Jesucristo Diosichi naae. Chachila
Jesucristoca sen fiqui quemantie. Casale chanque
jominue. 2 Aman matunan chachi manca Diosichi
tenchi mera cuhuamin jominue, Isafas mumun. Junto
Dios pacaca ichanque pila chuteca jomantie: Dios
mantimini naobe chantimantie: Meráde. Nuchi
caquele meracarimínca ereanae tie, nu jano jonun
tenchi jira se patarisa. 3 Aman meracarimin chachi
mo nantiya iton minu chuto otito chantichunae:
"Miya jano jonun tenchi jira sequeaquena. Yachi
tenchi minu tuquenun cuhuenta, nulachi tenca man-
selaquena" tichunae timantie.

4 Junni ja chanqueri chachi mo nantiya iton minu
jato, jente meracarinanantie. Yacari mumunmin
Juan tinue. Meracarito, chantie: —Jucha quenunca
telaquepoto, unhito mumunhide tie. Junnasa Dios
nulachi jucha piyarichunae tinamantie.

Mk 1. 1-4 1964 (Recomposed)

The Colorado Indians, numbering about 600, live around Santo Domingo de los Colorados in the jungles of northwestern Ecuador. Colorado is a Chibchan language related to Cayapa.

1964 Mark (with Spanish)

SSB en el Ecuador, Quito

Translated by Bruce Moore, WBT.

COMANCHE

282

1 Haya'ükünaahrú ma' tsaatú narúmu'ipú Jesus
Christ-kahtú God-ha Tua'.

²Sinihku tsa' surú Isaiha God-ha türü'awe-
wapi ma voo'j, me yúkwiku: Kavúunj. Úmuna-
kwúhu nú' nú nütúhyoiwapiha túhyoitú, [úmu-
nakwúhi] púhtu ú miaru'jha ú maka'mukikú-
tu'jha. ³U tú'apeto'jkana tsa' pianúmuwahtútu
piarekwahkitú, me yúkwitú: Taa Narúmi'aka
pu'e maka'muukj. U pu'eníika tunaa müü.

⁴John-se' suky pianúmuwahtútkú núpawúhtianu.
Surýse' John púú suana atahpu wúmuúhtsi,
navawúhtiahtsi, ai'ku nahanipúnúúkúhu urúú ta
túsu'naaru'jkahti puhárekwanu. ⁵Oyetýse' surúú

Mk 1. 1-4 1958

The Comanche Indians, a small but warlike tribe, raided and hunted over a vast area centering on the Panhandle area of present-day Texas. More than 2,500 Comanches now live with the Kiowa Indians on a reservation in Oklahoma. Their Uto-Aztec language is closely related to the tongue of the Shoshone.

1958 Mark (with English)

ABS, New York

Translated by Elliott Canonge, WBT.

Sahidic Coptic, the Upper Egyptian dialect of Coptic, was spoken in the Theban (now Luxor) area of Egypt. The first Coptic dialect into which Scriptures are thought to have been translated, the language was extinct by the 10th century.

CORNISH

1 Dalleti an awyl Yesu Cryst Mab dhe Dhew.
2 Kepar del yu scryffs y'n profus Ysay, Ot y
tanvaf ow hannas arsk dha enep, nepwra darbari
dha forth adheragos; 3 Ief onen ow crya y'n gwyfios:
darbareugh forth an Arluth, gwreugh bos compes y
gammenow—

4 Yowan a wruk bysydhya y'n gwylfos, ha pregoth an bysydhyans a edrek rak dewhelans peghosow.

Mk I, I-4 1060 (Recomposed)

Cornish was spoken in Cornwall, southwestern England, until the early 19th century, when it was replaced by English. A Celtic language, related to Breton and Welsh, it is not to be confused with the dialect of English common to Cornwall, although Cornwall English does show a slight Cornish influence. During the 16th century a Cornish literature appeared, but only a few religious poems and plays have survived.

Cornish Selections edited from Mss. were published as early as 1826, primarily for academic purposes. Genesis, Chaps. 1 and 3, Matthew, Chap. 2. 1-20 and Chap. 4, the Lord's Prayer, and the Decalogue have been published in Cornish in addition to the following entry.

For a bibliography of Cornish translations, see H. Jenner's *Handbook of the Cornish Language* (1904).

1936 Mark J. Lanham

Translated by Henry Jenner.

CREE: COASTAL

EVANS SYLLABIC CHARACTER

[illegible][illegible][illegible]

* 4d ሥላ ልጅ፣ ልሳ፣ (ላ ሥ ል) ጸጥ? ልጅ ላፍ ልጥጥጥ።
ፆፆ ልሳጥጥጥ (ፆ ልጥጥጥ።)

In 2. 1-4 1930

The Cree Indians, originally a warlike tribe famous for their raids upon the Sioux and Blackfoot, were nonetheless friendly to French and British traders in the early days of North American settlement. The Cree were a numerous and powerful people in the 18th century, though their population has since dwindled.

The most widely spoken Indian language in North America, Cree is a Central Algonquian tongue.

The Coastal dialect of Cree is spoken on the eastern shore of Hudson Bay and James Bay, Quebec, Canada.

1021 John BFBS

Translated by Mr. & Mrs. W. G. Walton of the Anglican Church in
Canada

CREE: EASTERN

289

Ā MACHEPUYEYIK oo meyo achimoowin Jesus
Christ. oo' Koosisa Muneto:

2 Ka isse itussināhikatak kiskewahikāwinik. Mataka, net issitissāwaw net issitissāwakun kitta nekanōtask, kā kwyachētat ke māskunow ke nekanimik.

3 Ā tāpwāt pāuk pukwutuskēek, omisse,
Kwyachētawāk oo māskunow ka Tipāyēchekāt,
kwjuskwumōtawāk itta kā pimōtāt.

4 John kē seekahātakāo pukwutnskeēk,
mena kē wētum unima seekahātakoowin mē-
tatumoowinik isse itta kitta kē ōche apāhumak-
oowisseēk muchētewina.

Mk I, I-4 1855

Once spoken in western Ontario, the Eastern or Swampy dialect of Cree is no longer used. It had been replaced in the east by Moose Cree and in the west by Plains Cree.

1853 Matthew Church MS, London

1855 Mark John I John BFBS

1856 **x John** (syllabic character) CMS, London1876 **Psalms** BFBS, London

*Translated by Mr. & Mrs. James Hunter, CMS, and Henry Budd,
earliest convert among the Cree.*

CREE: MOOSE

290

EVANS SYLLABIC CHARACTER

2 b ACCORDING TO THE LOST OF ACCORDING TO ACCORDING TO

8 ► ሂረጎችን በቅደም ተከተል ማየትና መለየት፡

Vrfq. b6b7C.D D 7ba.2
 4 b6 p b7d9 C b7E, p dnc Lb ddr. r6v2r/bd(2r),
 ff dr. dvrhup LfCJba

Mk I, I-4 1931

Moose Cree is spoken over a wide area of northern Ontario and Quebec.

1859 Gospels Moose Fort, Hudson Bay

1875 **Psalms** Society for the Promotion of Christian Knowledge

2 Ameza nale, cambiajala mrje-omenrle, alrjala chioni mrje-pecadole quobalu pronto-tamo mrje-wolajiepe mrje-jabocwra fai cawalo-jabocrlle. (Aipe Juan Bautista aqumani puewale)

3 Jawede fai cacoenamofr Isafas ameza Juane, japijalaibu rriyaweyede fai codyr-peoc apenui, que-acordyme nale, measajala mrje-omedrle rque fai Majejabocr, colajala me. (Aipe Isafas cacoenamofremani rla fai codyrpeoc Jesula)

4 Queeteni fai Juan, camello pozai rricui-totecaje, rricolecui rrisintonon camello cajei, ahr meawale, momia joquiqui-cawrle male. (Aipe ortequemani fai Juan Bautista)

Mt 3. 1-4 1961

Cubeo is spoken by about 2,000 Indians in the Amazon watershed area of Eastern Colombia. Sometimes called Cobeu, it is a Tucano language.

1958 John Romans 1959 Acts Mark

1960 Galatians-Philippians 1961 Matthew

1963 Hebrews-2 Peter 1964 1 John-Jude

1965 Revelation 1966 Luke 1968 1, 2 Corinthians

New Tribes Mission

Translated by Sophie Muller, NTM.

CUICATECO: PAPALO

294

1 ?inú juve cuajivi chíi ?áma vedó inivaku na Kaná yq? Galilea miku kénese shaku Jesús m. 2 miku Jesús ntúku ?i?ya chí i?kyq? yá na?nq?2-yá ?i?ya yq? vedó inivaku. 3 m? tachi chiya-nq? nuuné uva, chaku Jesús kq?2-yá chíi-yá ?i?ya; nkúá nuuné uva yq?2-yá. 4 miku Jesús j?2-yá jii-yá ?i?ya; detéi yá yq?2 ntúku-nq? n?ti n?tatat. ?ákua ntaa juve yq?2. 5 chakú-yá j?2-yá ?i?ya chíi chíi?i?á:

Jn 2. 1-4 1946 (Recomposed)

Cuicateco is spoken in various dialectal forms by 12,000 to 15,000 Indians living in the Cuicatlán District of northwestern Oaxaca, Mexico. It is a tonal Mixtecan language related to Mixteco, Amuzgo, and Trique. This dialect represents the Cuicateco usage common to the area in and around Concepción Papalo, Oaxaca. It is close to the Tepeuxila form, and possibly should be considered the same dialect.

1951 1, 2 Peter (with Spanish) ABS, Mexico

1953 John (with Spanish) Mimeographed by SIL
Translated by Marjorie Davis and Margaret Walker, WBT. Work was done in this dialect by Doris Needham, WBT, as early as 1940.

CUICATECO: TEPEUXILA

295

1 Chíf ndii endii ?ínú nguuví mii n? ch'íindi vaacú yá ?áamá 'ii'ya' na yáa' Caná ye'is yá'áa Galilea. Ní mii? cánéé chetecú Jesús.

2 Ní idif yá invitar Jesús nduucu discípulo ye'íé yá nááchf ch'hindi vaacú yá 'ii'ya'.

3 Ní ch'ínu vino ye'íé yá. Ní chetecú Jesús nga'íé yá ngif yá 'ii'ya': 'Aa ntéé vino ye'íé yá.

4 Ní nga'á Jesús ngif yá chetecú yá: ¿De't canéé? ye'íé nduucu díi n'datáá? 'Aa cuéé ndaa hora ye'ie m'ni'iyu'.

Jn 2. 1-4 1958

Tepeuxila is the dialect of some 1,500 Cuicatecos living in and around the town of Tepeuxila, in northwest-central Oaxaca, Mexico.

Diglot with Spanish

1958 John 1-3 John ABS, Mexico

1962 Acts 1966 1 Corinthians SB en México

Translated by Marjorie Davis and Lillian Webb, WBT.

CUICATECO: TEUTILA

296

1 Tica canán ndudo ndah yahn Jesucristo, Daya Dendióhs.

2 Ihyán profeta che duche Isafas, che rahndudo ye cuande yahn Dendióhs ne, dirún ye:

U, Dendióhs, dechuhu ama sahn che cahma se ndudo yahan cava che cahcoyán se yune cuahn nan che eahan.

3 Cahma se ndudo me min yahn nan che metán duhva:

"Cuihocyán nehohn yune yahn Dihvo vo. Cuenedn cuaco nehohn yune yahn ye", cahma se.

4 Juan ne, nda ye yahn nan che metán duhva,

Mk 1. 1-4(a) 1962

The Teutila dialect of Cuicateco is spoken by about 3,000 Indians in the Teutila area of Oaxaca, Mexico.

Diglot with Spanish

1962 Mark 1965 Luke Acts SB en México

Translated by Richard and Ruth Anderson, WBT.

CULINA

297

1 Tiadenidsa najaricca ima dsodo'inajaro.

Najaripa dsama tojaponi madijaripa madihi-

paj'nahi. Najaricca imapi imittanipaji'

nani. Inocodsa naco qqui'inahipaja'nahi.

Jehe, najaripa icattaqquide. Pohua huapi

itajode. Najari pohua onipa Camittehe Dade

Atti. ² Najaro camittehe nohue'inade iadsa.
 Ia raqui qqui'inade. Najaro huati'icana-
 baqquide. Najaro tossiejehe imadinicca
 tiadenidsa huati'inaridsajaro. Najaropi Abi
 Diodsa anijarode. Nadsapi iadsa ahusto'tade.
³ qqui'inajaro, imittajaro tiadenidsa huati'
 inajaro; tiadenira icatidserara'cananijine;
 Jn 1. 1-3(a) 1967

Culina is spoken by a small group in southeastern Peru, near the Brazilian border. It is an Arauan (Araukan) language.

1967 Titus I John SIL, Yarinacocha
 Translated by Patsy Adams and Arlene Agnew, WBT.

CUNA

298

1 Esukristo Pap Tummat Machi e
 kaya purpa nuet kepe soiklesatti, soik-
 leke.

2 Ar iki Isaías Pap Tummat kaya
 purpa parsoketi e karta ki narmaiksa
 kus ye: Pe taik ye, pe itu an karta
 perpeeti an parmi ye; a tule ikar in-
 nikki pe itu meso ye.

3 Neka tule sulit kan pa, kaya purpa
 kwensak kotte ye. Pap Tummat ka
 ikar kuar mes mar ye, innikki e ikar
 sa mar ye.

4 Wan neka tule sulit kan pa noni
 kua, Pap ikar ti ki oikleket ikar imaik
 noni ye. Sunmaiksa ye, tule mar kwake
 ki iskusat ka wile itto kele Pap Tummat
 kwake isku nanait elio ye, Pap ikar ti
 ki oikleket ikar imaikleko ye.

Mk 1. 1-4 1951

The Cuna language is spoken with very little dialectal variation by some 25,000 Indians of the San Blas Islands and the adjacent mountainous coastal areas of Panama. Comprehensively termed 'a strange, primitive, lovable, wholesome' people, the Cuna have had contact with the outside world for four centuries (Nuñez de Balboa, discoverer of the Pacific, is thought to have married the daughter of a Cuna chieftain), yet the Cuna have generally retained their culture and language. Within the Cunas are included such tribes as the Tule, Yule, San Blas, Darien, and Bayano.

Digitized with Spanish

1951 Mark 1956 Acts 1959 Romans 1960 John
 ABS, Cristoval
 1965 Matthew 1 Corinthians SB en América Latina
 Translated by Peter Miller, Marvel Iglesias, Alcibiades Iglesias, Mr. &
 Mrs. C. Iglesias, and others.

CURIPACO

299

1 Panaya noinitaca liaji iacoti machiadali Jesu-
 cristonaco, liaji Dios iri. (Cuca inacoca liaji
 papera) 2 Cayo lidana oopi liaji inoparotacita Isaías,
 icatsaotsa nomeenaca pipeyale apada icaitecaila pia-
 cona licaadaacaroatsa nauapa nacoadataca pia naji
 inaique. (Cuami Uaniri iaco Liri iso linomalicote
 liaji Isaías) 3 Cai-liaco calda macadauerico liaji
 icaitecaila, imachietaca iuaopique icoadatacaro Ua-
 minimali, icadaacaro iuaopique mayacan linaco. (Cuca
 lioma nauapa machia)

4 Juan ibautisaa inaiqui macadauerico, licaitea
 libautisaacana nacanyaata-shopa nacambiaquena
 nauaopique napecado iuya, Dios ipeecocaro nauyan.
 (Cuamishopa liaji Juan ibautismo)

Mk 1. 1-4 1959 (Recomposed)

Curipaco is spoken by about 3,000 Indians along the Guanía and
 other tributaries of the Río Negro, in Southern Colombia.

1948 John Acts New Tribes Mission, Chico, California
 1959 New Testament Brown Gold Publications,
 Woodworth, Wisconsin
 Translated by Sophie Muller, NTM.

CUYONO

300

1 Ang impisa y ang Maayad nga Barita natetenged
 ki Jesu-Cristo, ang Bata y ang Dios.

2 Tolad ang nakasulat sa libra ni propita Isaías:

"Dagi, ingpapadara ko ang akeng
 manigbarita nga ona kanimo,
 nga magasimpon imong dalan;
 3 ang basis ang isarang nagaagyaw sa
 katawan-tawanan:
 Simpana indo ang dalan y ang Ginoo,
 tatlenga inda anang aragian --"

4 Nagabot si Juan nga manigbawtisma sa katawan-
 tawanan nga nagapaalam ang bawtisma y ang paginelsel
 para sa pagpatawad ang mga sala. 5 Nagpadayan sa

Mk 1. 1-4 1962

Cuyono is spoken in the Philippines by about 70,000 people on
 the northern end of Palawan Island and on the islands of the
 Calamian Group. The island of Cuyono, east of northern

1488 Bible Prague

The fourth Ultraquist recension, thought to have been revised by M. Lupáč and others associated with Prague University. Roman Catholics claimed this Bible for 170 years, ignorant of a deliberate attack on the Pope in an illustration for Revelation 6.8. A revision by John Jindřišský and Thomas Molek was published in Venice, 1506, adapted to contemporary spoken Czech. Various reprintings appeared during the 17th century.

1533 New Testament Náměsti

Translated from Erasmus' critical Latin edition by Petr Gzel of Prague, and a Neo-Ultraquist scholar named Opatř Benč of Telc.

1564 New Testament Moravian Press, Ivancice

Translated from the original Greek by Jan Blahoslav, a Moravian Bishop. This translation, still unsurpassed in its poetic beauty, served as the basis for the N.T. of the Kralice Bible.

1579-1593 Bible Kralice

The Kralice Bible, translated by a committee of scholars of the Unity of the Brethren, at the instigation of Bishop Blahoslav. The group included John Aeneas, George Vetter, Isaiah Cepolla, John Ephraim, Paul Jessen, John Capito, Albert Nicholas, and Luke Helic. Although it was immediately popular, political circumstances during the Counter-Reformation resulted in its being proscribed and not reprinted in Bohemia for 250 years.

1596 Bible Kralice

A new translation, the second, of the 1579-1593 Bible, was issued in one volume. Part of the prefatory matter, summaries, and annotations was omitted. The third edition in 1613 was the last to be printed at Kralice. Slightly revised from time to time, it remains the standard Czech Bible. The text was also used by Slovaks until the printing of the Slovak Bible in 1832.

1679 New Testament 1712-1715 Old Testament Prague

The 'Wenceslas Bible', prepared and published by a society dedicated to the honor of St. Wenceslas, patron saint of Bohemia. This version, a fresh translation from the Vulgate based on the Bible of 1506, was translated by J. Barner, J. Constantius, and M. V. Steyer, who worked under the ecclesiastical sanction of the Jesuits. Slight revisions were later published.

1887 Bible BFBS, Prague

An edition of the 1613 Bible in new orthography, with a slight revision of text and references, by J. A. W. Karefist and a group of ministers.

1902 Gospels Prague

The Slavonic Version, with a translation into modern Czech by a Russian priest in Prague.

1933 New Testament Laichter, Prague

Translated by F. Žilka, from Greek into contemporary Czech.

1946 New Testament Věšhrad, Prague

Translated by Jan Šykora and Jan Hejčel; the whole Bible is reported to have been published.

1947-1951 Old Testament Prague

A literary translation by Vladimír Šrámek.

1948 New Testament Olomouc

Translated by Pavel Šeráhal, Roman Catholic.

1968 Hosea-Malachi Laichter, Praha

A new translation by the O.T. Translation Commission of the Synodical Council of the Czech Brethren Evangelical Church. The Commission was headed by Milaš Biř.

(KI)DABIDA

302

1 Kuzoea kwa ilago jiboie ja Jesu Masihi, Mwana wakuu.

2 Sa iki yaandikwa chuonyi kwa mlozi Isaya, Ola, ni namduma mdumi wapo imbiru ya wushu gwako,

Uchaiboa chia yako;
3 Lwaka lwa uo ukemaga kireti, Boiseni chia ya Bwana, Goruonyi mivori yake.

4 Orechiege Johane, uo orebaputizirege kireti na kuchila wubaputizo kwa kuguluka kwa kulekwa kwa kaung'a. 5 Nao wikamgendia wandu wa isanga jose

Mk 1. 1-4 1932

KiDabida is one of the two major dialects of the Taita language (see also KiSagalla). It is spoken by almost 50,000 people in the Taita Hills of southeastern Kenya and in adjacent Tanzania. The Dabida dialect is spoken by more than 80 per cent of the Taitas. A Bantu language, Taita is related to KiPokomo, KiNyika, and the Swahili tongues.

1904 Mark 1905 John 1906 Luke 1907 Mark (revised)

1910 John (revised) Mbale MP

1911 Gospels (revised) 1922 New Testament BFBS, London

Translated by R. A. Maynard, Church MS.

1932 New Testament 1951 Genesis BFBS, London

Translated and revised by R. A. Maynard, assisted by Stephen Kilelu, Jonathon Kituri, Jeremiah Kiwinda, and Allen Madoka.

DAGBANE

303

1 YISA Masia, Naawuni Bia lahabali sun piligu mbono. Ka anabi Aizea ni daa sabi li fem la, ni, n tumo ni daq 3 a tooni, nti maali a t'andani masi jili. Ninvuvo so gun moni molo moyu ni, Maalimiya ti Duuma kandina jili, ka maali o soya mas ka ya tuhi. 4 Yohana daa yihi waaru, ni be nigni tuuba ka be baptizai ba, ka Naawuni tje be d-alahatfi m-parj ba.

Mk 1. 1-4 1955

Dagbane, or Dagomba, is spoken by about 220,000 Dagbamba, a people of northeast-central Ghana, between Tamale and Yendi. It is a Gur language, spoken with regional dialectal variations.

1935 Matthew Acts Ephesians 1936 Mark 1 Peter

1938 John Jude Assemblies of God Mission, Yendi

1941 Matthew (revised) 1942 Mark (revised) BFBS, London

Translated by M. P. and W. L. Shirer. All publications were multi-graphed.

1955 Gospels Acts BFBS, London

Translated by M. P. and W. L. Shirer, Kenneth McConchie, AGM, Yaka, Chakosi, Abdulai Zingnaa, and Alasani Vogu.

DAKHINI

304

ARABIC CHARACTER

1 خُدا کہ بیٹو یسوع مسیح کی ۳ دُست کرگیا، بیابان میں ایک
۲ اُنجیل کا شروع، جیسا نبیین کہ ۴ کرو، یوحنا بیابان میں باپتسما
کتابوں میں لکھا گیا ہے کہ نیکو دیتانا اور گناہوں کی بخشش کہ
میں اپنے رسول کو تیرے آگے لے توبہ کہ باپتسما کی شہادی
بھیجتا ہے جو تیری راد تیرے آگے ۵ کرتا ہے اور تمام رہنما رہے ہوں۔

Mk 1. 1-4 1867

During the 17th to 19th centuries Dakhini, or Deccan, was an important vernacular and literary form of Hindustani (q.v.), spoken by Muslims of the Deccan Plain in south-central India. By the beginning of the 20th century, however, it was well on the way to being displaced as a literary idiom by Urdu, although the Dakhini vernacular usage is still found around Hyderabad. Estimates of as many speakers as 6.5 million in 1900 show Dakhini to have been a very important tongue; in fact, it was in Dakhini that the first 'Hindustani' Scripture translations were prepared. Scriptures are published in Arabic character.

1747 Psalms 1749 Daniel Luke Acts Romans-

Philippians 1750 Colossians-Jude 1751 Matthew

1758 New Testament Halle

Translated by Benjamin Schultze, Danish Mission.

1858 Genesis BFBS, Hertford

1867 New Testament Madras Auxiliary BS

Adapted from the Benares Urdu version by a committee including C. A. Browne, W. G. Woods, F. H. Scott, and R. D. Johnston.

1878 Proverbs 1879 Psalms Madras Auxiliary BS

Translated by E. Sell.

1885 Genesis Proverbs 1886 Mark 1890 Matthew

1891 Acts 1893 Psalms 1894 Luke John Madras Auxiliary BS

Revised by M. G. Goldsmith, Church MS. No further work was done in the language and no Scriptures reprinted after 1905.

DAKKARKARI

305

1 Takama 'n labad u kasi u Yesu Kristi,
Wav 'n Asila. 2 Hodu na gentin umi takar-
dak kcomt Isaya,

Goto bo, m elin comam kcomtiviri un hwi-
cirovo,

Opo nun tu mangsa levkrovo ;
3 Godov ka-spogo umi dikadi,
Mangsana levk Ubangizi,
Ū honosa levsuru ;

4 Yohanna haka, ūwa nu emain nu baptisma
umi dikadi, u veceke nu a em tuba a kum ga-
para vun alhake. 5 An-ucupo Yahudiya kwe,

Mk 1. 1-4 1931

Dakkarkari, or Dakakari, is spoken in several dialects by more than 40,000 people in the Kontagora area of Sokoto Province, northwest-central Nigeria. It is a Benue-Congo tongue.

1931 Mark BFBS, London

Translated by Paul Ummel, United MS.

DAKOTA

306

1 Jesus Mesiaha Wakantaka
Cinhintku kin Wotanin Wasie
tawa toksheya kin he dee.

2 Wicasta wokaupi kin en
owapi kon iyecce; lho, nite
kin itokam wahosi mitawa ye-
wasi kta, nitokam canku wiyeja
enichnake kta.

3 Wicabo wan hewotahedan

hotanin kin hee, Itancan tazan-
ku kin wiyeja ekichnake wo,
ocanku owotanna kicaga wo.

4 Johannes hewotahedan bap-
tem wicapi, qa wonhiani kaju-
jupi kta, on iyupejiyapi bap-
tem wicapi kin he oyaka
cee.

5 Unkan Jude makuce kin owan-

Mk 1. 1-4 1919

The Dakota Indians were actually seven tribes joined within a union known as the 'Seven Council Fires'. Dakota, meaning 'alien', was their own term, rather than Sioux, a French mispronunciation of the Algonquian word for 'little snakes'. They were divided into the Eastern Group (the four Santee tribes) and the Western Group, made up of the Teton, the Yanktons, and the Yanktonais. From their original home in the northeast, the Dakotas moved westward until by the 19th century they occupied a vast area of the northern Great Plains, from Wisconsin to South Dakota. Numerous treaties were concluded with them, but disputes over land and misunderstandings resulted in constant unrest and uprisings. By 1876 they were finally situated in southwestern South Dakota, only to be inundated with prospectors during the Black Hills Gold Rush. The resulting decade of conflict and massacre on both sides has made legends of such names as Chiefs Crazy Horse, Sitting Bull, and Red Cloud and the Battles of the Little Big Horn and Wounded Knee. The Dakotas now number about 40,000 living on ten reservations from Montana to Minnesota.

The Dakota Bible has been in use for almost a century, and its immediate and enduring effect upon the people for whom it was made has been attested since its appearance. When, in 1886, an Indian Commissioner issued an order forbidding the Sioux to learn to read their own language, and his agents attempted to prevent religious worship in that language, Chief Gray Cloud of Sisseton said: 'I never saw a Dakota filling a responsible position who had not first been educated in his own language and Christianized, and so made reliable.' When Indians petitioned President Cleveland to revoke the senseless order, they said: 'By learning the Bible a good many of our people have been

1528 **Psalm** Rostock

Translated by Francis Wormorsen, later a Lutheran bishop.

1529 **New Testament** 1531 **Psalm** Antwerp

Translated by Christiern Pedersen, considered the 'Father of Danish literature'. As early as 1515 his version of the Liturgical Selections in paraphrases was published in Paris, the first publication of Scripture in Danish.

1535 **Pentateuch** Lotther, Magdeburg

Translated by Hans Tausen, often referred to as 'the Danish Luther' since he was a chief instrument of the Reformation in Denmark.

1550 **Bible** Dietz, Copenhagen

Christian III's Bible, prepared from the Luther Version by Peder Palladius, Olaf Gyldebrand, Hans Simning, Peder Tidemand, Hans Henriksen, and Niels Hemmingsen, on the basis of a preliminary translation by Christiern Pedersen. Another member of the committee, John MacAlpine, was by coincidence the brother-in-law of Miles Coverdale and a friend of Luther.

1589 **Bible** Vingaard, Copenhagen

The second Danish Bible, known as 'Frederick II's Bible'; a revision of the 1550 text by Paul Madsen, A. Lauritsen, D. Foss, J. Dybvad, P. Agesen, and N. Hemmingsen.

1605 **New Testament** (revised) Albert, Copenhagen

1607 **Bible** Michelsen, Copenhagen

1633 **Bible** (revised) Martzan, Copenhagen

Christian IV's Bible, a revision prepared by Hans P. Resen. This N.T. was the first edition of Danish Scripture with verse divisions.

1644 **New Testament** 1647 **Bible** Martzan, Winckler, Copenhagen

A revision of the 1607 Bible prepared by Hans Svaning; known as 'Svaning's Bible'.

1717 **Bible** College of Missions, Copenhagen

A revision of 'Svaning's Bible', prepared by the College of Missions and known as the 'Mission Bible'. It was later published at the Orphan House, and also adapted by the BFBS.

1742 **Gospels** Acts 1748 **New Testament**

1752 **Pentateuch** Copenhagen

Revised by a committee at royal command. Based on Bengel's Greek Testament and Orphan House Bible.

1819 **New Testament** Orphan House, Copenhagen

A revision prepared by F. Münter, P. E. Müller, G. Thorlacius, J. Möller, P. O. Brondsted, and J. P. Münster. A further revision by this committee appeared in 1824, under F. Münter, first president of the Danish BS, founded in 1814.

1847 **Bible** Philipsens, Copenhagen

Translated by C. Hermansen, Fr. Helveg, C. Levinsen, and C. Kalkar. Although numerous editions of Scripture revised into Norwegian usage had already been published, this Bible was extensively circulated in Norway.

1871 **Bible** Danish BS, Copenhagen

A partial revision (O.T.) prepared by C. Rothe, C. Kalkar, and C. Hermansen. The N.T. is the standard version in use today.

1893 **New Testament** Copenhagen

A new translation of the Latin Vulgate by Fr. J. V. L. Hansen.

1907 **New Testament** Danish BS, Copenhagen

A revision prepared under the auspices of the DBS. It served as the standard text until the publication of the 1948 revision.

1931 **Bible** DBS, Copenhagen

A revision of the O.T., authorized in 1931, with the 1906 N.T.

1946 **New Testament** (tentative) 1948 **New Testament**

DBS, Copenhagen

A revision primarily involving orthography; prepared by the DBS.

1953 **New Testament** Frost-Hansen, Copenhagen

Translated by Peter Schindler, Roman Catholic.

DAPHLA: AKA LEL

BENGALI CHARACTER

- ১ ঈশ্বরক ক বীচু খ্রীষ্টক আলহোব পুই বেবাব-ক।
২ ঐবী কান-ব যিচিয়াগ খেতাগ হ বেনামে হের দদনে,
কা-উ ড ডগ আট দাখাৰখাবিব নগ দন্ধ কানামতালিন,
মূরে নগ লাম্ভাতাম মেগাতালিন;
৩ ম-ব বকাম্হ ঐ নলবেনামে চিলাক,
বীৰ আব্গ লাম্ভাতাম মেগাত, মূগ লাম্ভাতাম
মেদিনল্যাত;
৪ হহেব ম-ব বকাম্হ তুম্বুৰ হ-কে নীচলিনামাম ঐগোব হোব
হাট মুক্ৰ মেগোব তুম্বুৰ বেনামাম বেন্ বোনে হানোম।

Mk 1. 1-4 1957

The Daphlas are a nomadic people living in northern Assam, India, and in adjacent areas of the North-East Frontier Agency. The language is spoken in many dialects, but translation work has been done in Aka Lel. A North Assam language of the Tibeto-Burman family, Daphla is spoken by more than 50,000 people.

1957 **Mark** BS of India and Ceylon, Bangalore

Translated by K. William Hagstrom, Myra Handique, and others, aided by Heli Piel Tarum Pey.

DAYAK: LAND

309

- I Puon injil Isa Almesih, Anak Allah.
2 Nimun adi mûn dog nuris darûm kitab nabi Isaiâh,
Tingga meh, aku pait pinyisung ku diû so kuu,
Ayûh anô re nai aran mu da sidia;
3 Sirûnû ni naan daya nyirais darûm tarun pajam,
Nai da sidia aran Tuhan,
Nai aran-i da tunggûn;
4 John manûg, adi maptisa daya darûm tarun pajam buang
ngajar bada daya birubah isa-i dapûd ampun dosa b'da baptisa.

Mk 1. 1-4 1963

The Dayak, or Dyak, number more than 1.5 million in Kalimantan (Indonesian Borneo). There are also rather large Dayak

groups in Sarawak. The Dayak languages differ considerably, but all are grouped linguistically within the Indonesian branch of the Malayo-Polynesian family.

Land Dayak is spoken by about 30,000 people in inland areas of Sarawak and in adjacent Indonesian Borneo. The Land Dayaks – the term is a translation of their name for themselves, *Bideyu*, meaning 'people of the land' – are in contrast with the Iban, who, according to tradition, migrated into the area from overseas, and hence were known as *Birawut*, 'people of the sea'. Land Dayak is related linguistically to Iban and the other Dayak tongues of Borneo.

1887 **Mark Luke** Society for the Propagation of the Gospel, Sarawak

Translated by C. W. Fowler, SPG. Scripture extracts translated by another SPG missionary, F. W. Abé, were published in 1863–1867. The Liturgical Gospels and Epistles were published in 1888.

1900 **Matthew** SPG, Sarawak

1912 **Gospels Acts** BFBS

Translated and revised by F. W. Nicholls, with the assistance of Ah Luk, a Chinese evangelist.

1963 **New Testament** BSS in Malay [London]

Translated and revised by P. H. H. Howes, formerly of the SPG.

DAYAK: MAANJAN

310

- 1 Maka hang taoen sakadimewalas katika pamarentahan kaisar Tiberioes, awok hi Pontioes Pilatoes marentah hang Joedea, nelang hi Herodes radja tane bagi epat hang Galilea nelang poelaksanaini hi Pilipooes radja tane bagi epat hang Itoerea nelang Trakonitis nelang Lisanias radja tane bagi epat hang Abilene, anak Sakarias jero, hang padang moromiok.
- 2 hang katika Annas here roeh hi Kaiapas, imam hante jero, iro hawi lengan Alatala ma hi Johannes, anak Sakarias jero, hang padang moromiok.
- 3 Maka hanje ngia litar tane ha'iring kamatang Jordan nelang iwara panganroesan piobahan ma ampoenan dosa,
- 4 kala haet nasoerat hang soerat panan lengan nabi Jesaja: „Lengan olon nanterau hang padang boeka: Tatap naoen lalan Toehan, kawitoe lalan watni!

Lk 3. 1–4 1950

The Maanjan dialect of Dayak is spoken by 15,000 or more people in central Kalimantan, Indonesia.

1950 **Luke** Netherlands BS, BFBS, National BS of Scotland, Amsterdam

Translated by G. Gerlach, Basel MS.

DAYAK: NGAJU

311

I Djetoh tapanan Ewanggelion Jesus Kristus, Anak Hatala. a Tumon auch idje injurat nabi Jesaja: "Ite! Aku manjoho saroban ajungku bagot helo beun sim, idje akan manjimen dijalan ajum." b "Auch

oloh mancheau huang pedang: teta-tatap dijalan Tuhan! pebudjur dijalan ajue. 4 Maka aton Johannes, ie te mampendoi oloh huang pedang, sambil mansan pampandoi kabohab akan ampun dosa. 5 Te aton belua,

Mk 1. 1–4 1955

Ngaju Dayak represents the central Kalimantan usage. Njadu (q.v.) is a Dayak dialect of northern Kalimantan, and Land and Sea Dayak are spoken in Sarawak.

1846 **New Testament** BFBS, Cape Town

1858 **Bible** Netherlands BS, Amsterdam

Translated by J. F. Becker and A. Hardeland, Rhenish MS.

1897 **Matthew** 1899 **Mark Luke John** 1905 **Acts**

1926 **New Testament** NBS, Bandjermassin

1955 **Bible** NBS, BFBS, National BS of Scotland, Amsterdam

A revision undertaken by F. E. Braches, W. Steinbrecher, and Samuel Sandan, Rhenish MS, and completed by K. Eppe, Basel Evangelical MS.

DAYAK: SEA

312

1 TU pun injil Isa Almesih, Anak Allah Taala.

2 Munyi ti ditulis dalam surat nabi Isaiah, ko iya, Ingat, aku ngasoh pengasoh aku dulu ari nuan, Iya ka ngemas ka jalai nuan;

3 Nyawa orang ti ngangau di menoa puang: Kemas ka olih kita jalai Tuhan; Gaga jalai iya luras.

4 Nyadi John datai, lalu maptisa di menoa puang, iya ngajar orang baptisa enggau ngesal ati ngambi ka penyalah diampun. 5 Lalu pansut ngagai John samoa orang

Mk 1. 1–4 1952

Iban, or Sea Dayak, is spoken in Sarawak and in adjacent areas of northern Indonesian Borneo. The Iban, who inhabit river areas and coastal regions, live in isolated long-houses with ten or more families in each. They are described as a 'proud, aggressive, self-confident group'. Iban is related to the other Dayak languages of Borneo.

1864 **Matthew? Mark** Society for the Promotion of Christian Knowledge
Translated by W. Chambers.

1874 **Luke** 1877 **John** Society for the Propagation of the Gospel, Sarawak
Translated by W. R. Mesney.

1877 **Acts** 1879 **James–3 John** 1880 **Psalms** SPG, Sarawak
Translated by J. Perham.

1893 **Romans–2 Corinthians** 1896 **1 Timothy–Hebrews**

1897 **John** (revised) 1902 **Mark** (revised) **John** (further revised) SPG

Translated by a committee including G. F. Hose, W. R. Mesney, J. Perham, W. Howell, and F. W. Leggett.

1912 John (revised) 1913 Matthew 1914 Luke BFBS,
London
Translated by W. Howell.

1933 New Testament 1952 New Testament (corrected)
BFBS, London
Translated by W. Linton, SPG, assisted by W. Howell, R. W. Stenton, and L. Angking and Lavat, Dayaks.

1968 Exodus Mimeographed, Interchurch Committee for Bible
Translation (formerly SPG)
*Translated by a committee consisting of: Basil Temengong, Ngitar
Mai, and Alfred Chahu, Anglicans; J. Aker, Roman Catholic;
Stanley Bain, Burr Baughman, Vinson Sultive, Joshua Bunsu, and
Lucius Mamora, United Methodists.*

DELAWARE

313

Schuk wonni John miehakeni Achigop Schakhocqui-
wan woak Chesiw Metekenis nalambisop, woak Pasalan-
ges, woak Tekeni Amewi Schugel Omizewoaganop.
Nanne otchapanil Utenink Jerusalem epitschik, woak Judea
woak wemi elemamek haki talli Jordanink, woak sokene-
pasopanik untshi necama talli Jordanink, woak ktschih-
hillachtonewoap Matschillissowoganowawall. Schuk

Mk 3, 4-6 1821

The Lenni-Lenape, or Lenape, were a group of related tribes who lived along the Delaware River, and thus came to be called Delawares by the Dutch and English settlers. In the 18th century the Delawares were driven westward. A large segment of the people were pushed into Ohio by the Iroquois, and those remaining in western Pennsylvania fled to Canada after the unprovoked slaughter of the Indian Christian settlement at Gnadenhuetten on the Muskingum River. The Western Delawares fought in the American colonial wars on the side of the French, and then on the side of the British. Later they moved by stages into Texas, whence they were settled in Indian Territory. There about 150 still live on a reservation. Some of the Eastern Delawares are found along the Thames River in southern Ontario. The Delaware language, spoken by some 8,000 Indians at the beginning of the 17th century, is an Algonquian tongue, grouped geographically with the eastern tongues of this large language family.

1818 1-3 John ABS, New York
Translated by Christian F. Dencke, Moravian missionary. He also prepared translations of other portions of the Bible, including John, but these probably were not printed.

1821 Gospel Harmony Fanshaw, New York
Translated by David Zeisberger, Moravian. The Ms. for other Delaware translations was destroyed in the Muskingum massacre.

DIBABAWON

314

Sikan no tutuwanon, pinu-unan to pagka-
tuman to kagi to Diyus no pananglitan. Sikan
no pananglitan to Diyus, impasulat din nato-
du-on to magsasaysayay din. Iyan ngadan to
magsasaysayay din si Isaias. So-idi sikan pa-
nanglitan to Diyus. "Na, kunto-on, pigpa-an-
diyà ku to sugu-onon ku to kahanongan no
banwa. Oghina-aton din to daan nu no igbayà
nu. Og-ikagi ton sugu-onon ku to mabogbog
diyà to kahanongan no banwa. Ogsugu-on din to
mango otow, "Tastasi to daan to Diyusi Tul-
ida to daan no igbayà to Magbobo-ot to Kali-
butani!" Sikan to pananglitan to Diyus.
Na natuman so-idi no kagi to Diyus to pi-
nalogwà si Juan no piggoanan to Maghuhugas.

Mk 1, 1-4 1967

Dibabawon is spoken by about 40,000 people in Cotabato Province, Mindanao, Philippines. Translation has been in Mandayan Dibabawon. It is a Philippine Malayo-Polynesian tongue.

1967 Mark SIL, Philippines
Translated by Janette Forster and Myra Lou Barnard, WBT.

DIDA

315

- 1 Jezu-Krist Lago a tchoa beka de nane.
- 2 Sa i ziole profet Ezai nikpra: D wa na lobotcho a ko na kokro lobo, nyi o tchi na gugye a gegra;
- 3 Brezà ga popoa nikpra: Gegra Palaniš a gugye a, a-nš o gugye a konyrugolie.
- 4 Jā-Baptist futo popoa nikpra, o pritchi baptem la pratchariz, ya nyinyi a valie.

Mk 1, 1-4 1938

Dida is spoken by more than 50,000 people in coastal areas of the Ivory Coast, around Grand Lahou. It is regarded as one of the Bete group of dialects, also spoken by the Godye, Kwaya, Neyo, Wobe, or Bobwa, and others. These dialects are related within the Kru language group to Grebo, Bassa, and other tongues of Liberia.

1930 Mark Mission Protestante de l'Afrique Occidentale
Française, Abidjan
Translated by Pierre Benoît and Fernand Roder, Wesleyan Methodist MS.

1938 **Mark** (revised) 1940 **Luke** BFBS, London
Translated by Edmond de Billy, Methodist MS, assisted by a committee.

1950 **John** BFBS, London
Translated by Dida Christians, under the supervision of Philip L. de Feu, Methodist Mission.

DIERI

316

1. Jesuni Christuni Godaia Ngatamuraia wonini ngantjani jaura.

2. Worderu Jesaiaani Propheetaia dakanala parai: „Mai, ngato angela ngakani mudiani jinkanani ngopera jinpai, nulu palto jinkani jinkangu ngankijiribingala nganai.

3. Karkanietjaia ngaiala pitarani parai: Kaparaia palto ngankinganimai, ja tidna palto nunkani talku ngankanimal!“

4. Johannes terkakana wonti ja multibanila jinkina wonti pitarani, ja madientjandru karitjimalikani multibanila kaukabana wonti madientji kalingala.

Mk 1. 1-4 1897

Dieri is spoken by about 50 nomadic aboriginal tribesmen in northeastern South Australia. Once considerably larger, the tribe originally wandered in the arid Lake Eyre region. It has now scattered over a wide area.

1897 **New Testament** Evangelical Lutheran Immanuel Synod in Australia, Tanunda

Translated by J. G. Reuther and C. F. T. Strehlow, Lutheran missionaries.

DIMASA

317

¹ Ishorni Bysa, Jisu Khristni bamba gyrau-zymani jentai. ² Khandidiaba Esai-asni laisimaha rebba dongbalai,

Nai, ang nuni sygangha jarni deglakho haihadu,

Bo nuni lama sylvannang;

³ Hagraha sausi gyrau baiabani kurang, Nisi Gabrani lama-iung sylam.

Bytamaini lama kurub fyleng.

⁴ Joannis sofaikha hagraha baptis khy-laikha, ar pap kymamani khylaihi kha slai-manu baptism baikha. ⁵ Ar Judaia rajini

Mk 1. 1-4 1908

The Dimasas are a large tribe, found mostly in the North Cachar Hills and Cachar Districts of Assam, India. Dimasa, or

Hills Kachari, is a Boro language. Although once a royal dialect, it was not committed to writing until the publication of the Scriptures. Since Bengali is now taught in the schools, it is probable that future publications will be in Bengali script.

1905 **John** Assam Secretariat Printing Office, Shillong
1908 **Mark** BFBS

Translated by J. G. Williams, Welsh Calvinistic Methodist Mission.

DINKA: BOR

318

1 GOC de welpieth ke Yecu Kritho Wen de Nhialic.

2 Acit man e cene ke goor ne Yithaya nebi,
Ye nemka, an tooc dutunydie tuen bi yi goor,
Bi dhouldu lo juir;

3 Ror de toj ye coot roor,
Ye juerka dhol de Benydit,
Cakka dholke lacith;

4 Go Jon ben, yen man e ye koc baptith roor, ku ye ke west ne baptinh de wel de piou ne pel de karac. 5 Go koc ke piny de Judaya kedhia ku

Mk 1. 1-4 1940

The Dinka, or Jieng, are a pastoral people numbering about 1 million. Their numerous tribes are scattered throughout south-central Sudan, on both sides of the White Nile in Bahr el Ghazal and Upper Nile Provinces. The Dinka tribes are sometimes divided into North, East, West, and Central groups. Their Western Nilotic language is spoken with major dialects that generally correspond to these regional divisions.

The Bor Dinka are a tribe living in the vicinity of Bor, east of the Nile. Within the Eastern Dinka Group, which is served by the Bor dialect, are also such tribes as the Borathoc, Ghol, and Nyarweng.

1915 **Luke** 1917 **Mark** 1923 **Acts** 1929 **John**
1931 **James** 1932 **Matthew** 1935-1936 **Mark** **Luke**
(revised) 1940 **New Testament** BFBS, London
Translated by A. Shaw, Church MS, assisted by C. A. Lea Wilson, CMS, and by Philip A. Agul, Paulo Barac Macok, Gordon A. Ayom and Daniel D. Aton, Dinkas.

DINKA: CIEC

319

1 CANG de wel puat ke Yecu Matia Wen de Nialic ekin.

2 Acit gar de Itaiia ran de Nialic ghon.
Ting, an atoic randie tueng abi douldu lo loi.

3 Rol de ran cot ror, An puorka dol de

Baŋ Dit, luoika ɔolke ke loie. 4 Go Jon ben, ci koie yor nim e piu ror, ku yok ke bik puotken wel, ku be ke yor nim e piu, bi ñialic karaic nyai. 5 Go koie ke pan e

Mk 1. 1-4 1916

The Ciec, or Chich, are a tribe of the Central Dinka living north and west of Rumbek, in southern Bahr el Ghazal Province, Sudan. The Ciec speak a dialect closely related to Agar, or Agaar, the tongue now in general use as a common language for speakers of these mutually intelligible dialects. The Gok and Aliob are other tribes who speak Dinka dialects related to Agar and Ciec. The Kyec Dinka dialect, though probably a variation on that of the Ciec, is listed separately, since some dispute the relationship.

1916 Mark BFBS, London

Translated by C. A. Lea Wilson, Church MS.

DINKA: KYEC

320

- 1 Lone run wtyer-ko-wdyec na Tiberius Caesar beyn-did, ko Pontius Pilatus nom e pan Yudaesa, ko Herodes beyn e Galilaea, ko Philippus uanmê-de beyn Ituraea ko pan
- 2 Trachonitis, ko Lysias beyn Abilene, / etong nim e tit Annas ko Kaiphas aci ben bei uet e Dén-did etong Yoannes, man e Zacharias ror-
- 3 ic. / Ko yen aci ben tede eben Yordan-yóu ko
- 4 aci nyèc uák e long bi pyal e karác-ken; / acit aci gor-gor-ic uel-ke Isayas ran e ting a luel; Kuoy e col e yúic: Juirke kuèr e beyn;

Lk 3. 1-4 (a) 1905

Kyec was reported as spoken on the west banks of the White Nile, Bahr el Ghazal Province, Sudan (see Dinka: Ciec).

1866 Luke Liturgical Selections A. Weger, Brixen

Included in Die Dinka Sprache, a grammar and lexicon with texts, translated by J. C. Mitterutzner, who also edited the linguistic material from notes by numerous Roman Catholic missionaries of the Central Africa Mission.

1905 Luke BFBS, London

A revision of the Mitterutzner text by R. H. Weakley, BFBS, and Salim Wilson, a Dinka.

DINKA: PADANG

321

- 1 Gol e welpieth ki, welpieth ke Yecu Kritho, wen e ñhialic. 2 Acit man ci e gor e awarek de nebi Yitha-yayic, yan,

Tin, yen tooc tunydi e yinɔm tuenɔ,
Raan bi kuerdu lo looi;
3 Rol e raan cot e ɔooric, yan,
Lusiki caar e Benydit apieth,
Lusiki kuerke abik lo cit.

4 Go Jon ben, raan e kɔc baptith e ɔooric, ku ye kɔc guieer ne baptinh e pundeɔibu ne pal bi karac pol.

Mk 1. 1-4 1952

The Padang, or White Nile, Dinka are the northern tribes. They inhabit a vast area on the right bank of the Nile from Renk in the North to the extremes of the Bor dialect area. Thus they live in close proximity to the Nuer and Shilluk. Numerous tribes refer to themselves as Padang: Abialang, Akoon, Giel, and sometimes Paloc, Ageir, and Donjol. Other tribes speak dialects related to Padang, i.e., Ngok.

1926 Luke 1943 John BFBS, London

1943 Acts Nile MP, Cairo

1952 New Testament BFBS, London

Translated by R. Trüding, Sudan United Mission.

DIOLA

322

- 1 Bukitum bata Ewangel yata Yesu Krist, Anyil ata At'emil.
- 2 Don Esaie, abonya au ata At'emil, a binden mu: u dyuk, di bonnyol bakil i abonya om am mu a kan butin abiya. 3 Hurimo bata an au a lob mu batla d'ehemba ay: dyi kan dyak butin bata Aban ay, dyi dyongoren utin awola. 4 Jean da furul, da battie d'ehemba ay na lob mata battise kata kabeten kahofo bot kabonket ko. 5 Ewuk ay

Mk 1. 1-4 1961

Diola, or Dyola, is spoken by about 200,000 people in coastal areas of Casamance, Senegal, north to the Gambia River and southward into adjacent areas of Portuguese Guinea. It is a West Atlantic language, closely related to Maninka and Bambara and is spoken with considerable dialectal variation.

1961 Mark BFBS, London

Translated by Helen and Alastair Kennedy, Worldwide Evangelization Crusade, assisted by Mena Gilpin.

A Gospel Harmony in Diola, translated by Fr. H. Weiss, was published in 1931. The N.T. was also translated (about 1924) into one of the Serer dialects (spoken by 300,000 people in Senegal, north of the Diolas), by a Roman Catholic missionary, but it has evidently not been published.

DOBU

323

- 1 Isau Keriso Eubada Natuna
1 'ina tetera bobo'ana 'ana nugana.
2 Nadigega 'etoladi Aises paropita
'onega, U 'ta, 'gu to pilisicarie
matamuisa ia etunena,
'Imu 'eda 'i de kakari;
3 To bwas mitawala 'enana,

- 'Inapwana 'ina 'eda wa de ka-
kari,
'Ina 'eda wa de giesaraparudi;
4 Joni 'i mai, taune mitawala 'i bap-
tismo ta nua-ebuni 'ana baptismo
'enege bubuna to'umalinal si gumwara
'i guguisie. 5 Ta 'Ana Iudis mat-

Mk 1. 1-4 1926

Dobu, a Melanesian language, is spoken by about 12,000 people on Normandy Island of the D'Entrecasteaux Islands, Territory of Papua and New Guinea. It is also used as a lingua franca by more than 50,000 people in the Milne Bay District, and is a literary and trade language in areas where Bwaidoga, Kecherara, Kiriwina, Misima, and Tubutube are spoken.

1894 Mark 1898 Gospels Acts 1904 Matthew—
2 Corinthians 1908 New Testament New South Wales
Auxiliary BS, Sydney
1919 Genesis—Leviticus Ruth Esther Psalms Isaiah
Jonah 1925 New Testament (revised) 1926 Bible
BFBS, London

Translated by W. E. Bromilow, Wesleyan Methodist MS, with the assistance of Eliasa Duigu, a Dobuan.

Duala is spoken by about 200,000 people in coastal and inland areas of Cameroun around Douala. The majority use Duala as a trade language, although West African Pidgin English (q.v.) is now superseding Duala as the lingua franca of the outlying regions. A Bantu tongue, Duala is related to Isubu and other Bantu languages of southwestern Cameroun.

1848 Matthew Devonport Press, Bethel
1852 Gospels 1855 Gospels Acts 1857–1861 New
Testament 1859 Psalms 1862–1872 Old Testament
Baptist MP, Cameroun

Translated by Alfred Saker, pioneer Baptist MS missionary in West Africa, whose work was described by Livingstone as the 'most remarkable ever accomplished on the African coast'.

1896 Matthew John 1897 Gospels Acts
1901 New Testament 1909 New Testament (revised)
Württemberg BS, Stuttgart
Translated by T. H. Christaller and E. Schuler, Basel MS.

1925 Psalms Isaiah BFBS, Paris
Translated by F. Baertschi and Joseph Ekolo, Basel MS.

1933 Proverbs Protestant Mission, Douala
1956 Bible BFBS, London, Paris
Translated by Paul Helminger, BMS, with the assistance of J. Ekolo, Martin Iondo, and Paul Mbende.

DOMINICAN CREOLE

324

1. Coumencement lévangile Jéris Christ Fils di Dié.

2. Silon li écriit nans les pöophetes: Gädé: moin ka voyé messajaie moin douvant visage 'ous: li ké pöéparé chimin 'ous douvant 'ous.

3. Voix yon mounne qui ka crié nans désaie là: Pöéparé chimin Bon Dié, faie òute li douaite:

Mk 1. 1–3 1894

Dominican Creole is the French dialect that developed on the Caribbean islands of Dominica, St. Lucia, Grenada, and Trinidad. Originally inhabited by a fiercely independent Carib people, Dominica was discovered by Columbus, but was later settled by the French. Although it finally passed to the British in 1815, the Negro population by that time spoke a creolized French language which has persisted to this day.

1894 Mark DFBS

Translated by Numa Rat, a doctor from St. Kitts.

DUALA

325

SCHULER VERSION

Bebotedi ba miango ma bwam ma Yesu Kristo, Mun' a Loba: *Kana e tilabeng o batopedi ba mudi na: „Ombwa na maloma angel am oboso bongu, ni mende ponge nge' angu. *Doi la mulangwedi di sengabe o eyan na: Po-ngo nge' a Sango, tese mangea mao na sim!“ *Yohane a ta a busa o eyan, a dubise, a langwa dubise la jatete oiola lakise la miobe.

Mk 1. 1–4 1930

DUKE OF YORK ISLAND

326

1 A kabina weupua auakak un Iesu Karisito, na tun Nara.

2 Lenkuma Isiaa a parofita i ä timui, Boboi, iau tulai a nug wetula i muä tam, ia kuma in pam tafonoi a num akapi;

3 A igana te i wewatai u ra bil, Muat pam tafonoi a nuna akapi na Tadaru, pam kadöi a nuna kum akapi.

4 Ioane i ä wanurin, ma papitaiso ta diat u ra bil, ma waupuai a papitaiso na nukpukui i pet na madek-uai a pet akakai.

Mk 1. 1–4 1882

This language is spoken by about 5,000 people on Duke of York Island, north of eastern New Britain. It is a Melanesian language.

1882 Mark New South Wales Auxiliary BS, Sydney
Translated by George Brown, Wesleyan Methodist MS.

1886 Matthew 1896 Matthew Mark (revised)
NSW Auxiliary BS, Sydney
Translated by Benjamin Danks and Isaac Rooney, WMMS.

In the Malu dialect of Duke of York Island, translations of the Liturgical Gospels were reported to have been made by Fr. F. Felten and, later, by Fr. W. Hebermann. It is not known, however, whether they were published.

I Madid, aya i kamahalan a bahata tungkui ni Hesus Kristo, a anak na Dios.
Magapoi ta koma sa a bahata:

Siudadan ni Puroketa laaga du tolay, no a utusan na Dios to anak na a umagad ta munda. Pero pagitahala na kam pa to pigatangkog na a munda makapagahaga du tolay ta denta na anak na. I timusuan pigatangkog na Dios ay ta labanga a ditah.

Magkahatula kam sa aya du tolay, a "maghanda kam dila du dumaat i Pangnnoon tun. Gensit moy i makasay munda mapapusan na a maaya kam kaka-rot na."

Madid, ti Huan a maghanyag, aya ya i pigatangkog na Dios. Eda dila aya to ditah a labang a maghanyag du tolay.

Mk I. 1-4 1967

Casiguran Dumagat, or Agta, is spoken in Quezon Province of northeastern Luzon, Philippines, by a Negrito group, although the Umirey Dumagats are primarily of Polynesian racial stock. Other Negrito tongues of the Philippines include Agta of Cagayan Province (not mutually intelligible to speakers of the language of the Dumagat Negritos), Sambal Aeta, and Atta, also spoken in Cagayan Province.

1967 Mark SIL, Philippines

Translated by Tom and Janet Headland, WBT.

DUMAGAT: UMIREY

328

1 Mag oyo i pagapo ni ptyan a bereta tungkol de Hesus Kristo a Anak sun Mahadant.

Nadanta A Taglio i Huan a Maglilend
A Gensit ni Puroketa A Bereta

"Pisadant sun Mahadant de Anaya a maghanda na a sorot na de Anak na. Siadit sun Mahadant a mag oyo, "Patalilaga mo ta pepa-atiid lo munda mag-a-atiid lo de

pe-agroin mo a poyodi un bo-ot ko ta gosakapya i ayat ni detetagan mo. "Tawa a mag-a-atiid lo ay no-olag-olag loat a an ta beloy ta potagok na un agta idin. Sasaht ni go-olag, "Patalilaga-in ya i asip ya! Patastun ya i asip ya ta naadetan di un Mahadant a Paghino-on."

"Karya sun maulay di ay dumaat i Huan a Maglilend de loat a an ta beloy. Pisaganti na de ka-agra-an, "Maglilaga-on kama ni kasaliman ya ta lalind ko ikamo de

Mk I. 1-4(a) 1968

The Umirey dialect of Dumagat is spoken by about 3,000 people and is mutually intelligible with the Casiguran dialect. It is a Malayo-Polynesian language.

1968 Mark Philippine BS

Translated by Tom Macleod, WBT, assisted by Tomas Augustine and Pilmon and Pedereko Domingo.

DUNA

329

Yetu Keritu ko Ngode ingini gei.
Hagamana te beli hunia Ngode ingini
binia koda iri. Anoa ndu Ngodega gono
ereya gorane ka imaanoa ruwanguna go.
Anoa hobinia ko yaga Aitaia. Habia
anoa hobiniaga haga ndu home gilida
oro. (Ngodega haga hunia ruwangirane
Aitaia home gilida oro.)
Wagiba. Na anoa ndu ala hagiaye
ma ruwanda. Anoa hobiniaga no

haga ruwangiye goya hadia
gininania. Anoa hobinia, hidigina
gada, ko home yaye ruwanania.
Inuya Gelo Pugao hoandaba. Nguni
ramene hadiada irinia yekiguno,
home ruwanania. (Ngodega haga
hunia rirane Aitaia home gilida oro.)

Mk I. 1-3 1968

Duna is spoken by about 9,000 people in the Duna Subdistrict, Southern and Western Highlands, Territory of Papua and New Guinea. It is a non-Austronesian language.

1968 Mark SIL

Translated by Dennis and Nancy Cochrane, WBT.

DUSUN: BUNDU

330

1. Nga tentek de suab dine em hare e makan basar de mikain de hile-d pemegunan de Kana id suang de watas de Galilaya, em iri negi i tina di Isus nga hile.
2. Em na'angatan negi i Isus em i murid Dau de rumiket de hile-d makan basar de pinikainan.
3. Nga tentek de ekere e waig de anggur, em beres ka di tina di Isus de-d Dau, "Aise ne waig de anggur diti tulun".
4. Nga beres ka di Isus dau, "Ei tendu, nunu e kentek de pengentek de-d pielitan Ku em ia? Det amu pe neriket e jam Ku".

Jn 2. 1-4 1959

The Dusun people number more than 150,000, approximately one third of the population of Sabah (North Borneo), Malaysia. Dusun, a term meaning 'farmer', in Malay, covers numerous tribal groups living in upland areas. However, many groups are moving, with official encouragement, into the more fertile lowland regions.

A language of the Western, or Indonesian, branch of the Malayo-Polynesian family, Dusun, with Tagal, shows affinities with the Philippine tongues. The number of dialects and their boundaries has not been determined. The Bundu dialect, formerly known as Ulu Tuaran, is spoken by about 25,000 people in the Bundu Tuhana area.

1956 Mark Stanmore MP, Sydney

Translated by Donald Wellings, independent missionary.

1959 John National BS of Scotland, BFBS, London

1964 Philippians Colossians Dusun Christian Fellowship
Translated by Nellie Young, independent Baptist missionary.

A number of publications have appeared in Kadazan Dusun, an inclusive name for dialects spoken in the Penampang area: Gospel Anthology, 1955, Daughters of St. Paul, Philippines; O.T. Stories, 1956, Life Press, Singapore; Story of Daniel, 1962, Borneo Literature

DUSUN: RANAU

331

1. Iti no o Habar dot osonong do i Yesus Koristus it Tanak di Kinorohingan o komoyon.
2. Nimpuunon nopo om miagal di boros do Kinorohingan di nokotulis id suwang do Surat di Nabi Yosaya do poingkaa, "Intangai pogi nga monuhu Oku nod susuuhon Ku do mogulu Dika om iyau no o mamaran-tis mantad do ralan do wayaan Nu," kad Kinorohingan.
3. Iri no o komoyon it tulun di minlohoh hirid kapakaan do poingkaa, "Rontisan no mantad o ralan do wayaan do Tuhan, om potingon ot talun-alun do wayaan Diyau," ka.
4. Om rikot no i Yaya hirid kapakaan, om pam-batis nod tulun, om ponuduk nogid rumulogod dusa, om mokibatis nogindo, om ompunan-id Kinorohingan o dusa.

Mk 1. 1-4 1967

The Ranau dialect of Dusun is spoken by about 13,000 people living around Ranau, in north-central Sabah, North Borneo.

1956 Matthew 1957 1, 2 Corinthians 1960 Acts

1961 John 1962 Ephesians 1 John 1963 Galatians

1964 Romans 1 Timothy-Philemon Duplicated,

Borneo Evangelical Mission

1967 Mark BSS in Malaysia, Singapore and Brunei

Translated by Mr. & Mrs. Samuel Gollan, BEM.

DUSUN: RUNGUS

332

- 1 Iti-no i kinotimpuunan di habal do kovosihan dit Yesus Kristus, 2 iadko i nokosurat laid sid Kitab di nabi Yesaia. Boros di Kinoringan, Monuhu-oku di ponuhu-ku do mogulu dikau, tu pangatagan-ku isiodo dit ralan-nu, ka di Kinoringan. 3 Om iri-ogi, Dolou dot ulun minggoguhou sid belantara dot, Atago-no dikou i ralan di Tuhan om tulido-no dikou it ongovazaan dau ka di dolou dinu.
- 4 Manjadi riunikot-no i Yahya minomotsu dit ongoulun sid belantara om minangahabal di pomotusan di koulian sid Kinoringan om i ralan do kaadaan do kasalaan.

Mk 1. 1-4 1966 (Recomposed)

The Rungus Dusun dialect is spoken by about 17,000 people in the Kudat area of northern Sabah, North Borneo. It is also known as Momogun.

1961 Mark 1 Corinthians 1 Thessalonians Galatians

1 Peter 1 Timothy Duplicated, Basel MS

Translated by a Basel MS missionary named Forscher, In 1966, reprinted with revised versions of Mark and Galatians.

The Bible Gospel.

1. Iti no o Habar dot osonong do i Yesus Koristus it Tanak di Kinorohingan o komoyon.

2. Nimpuunon nopo om miagal di boros do Kinorohingan di nokotulis id suwang do Surat di Nabi Yosaya do poingkaa, "Intangai pogi nga monuhu Oku nod susuuhon Ku do mogulu Dika om iyau no o mamaran-tis mantad do ralan do wayaan Nu," kad Kinorohingan.

3. Iri no o komoyon it tulun di minlohoh hirid kapakaan do poingkaa, "Rontisan no mantad o ralan do wayaan do Tuhan, om potingon ot talun-alun do wayaan Diyau," ka.

4. Om rikot no i Yaya hirid kapakaan, om pam-batis nod tulun, om ponuduk nogid rumulogod dusa, om mokibatis nogindo, om ompunan-id Kinorohingan o dusa.

Mk 1. 1-4 1967

The Ranau dialect of Dusun is spoken by about 13,000 people living around Ranau, in north-central Sabah, North Borneo.

1956 Matthew 1957 1, 2 Corinthians 1960 Acts

1961 John 1962 Ephesians 1 John 1963 Galatians

1964 Romans 1 Timothy-Philemon Duplicated,

Borneo Evangelical Mission

1967 Mark BSS in Malaysia, Singapore and Brunei

Translated by Mr. & Mrs. Samuel Gollan, BEM.

Dutch is spoken by about 12 million people in the Netherlands and by an additional 5 million (55 per cent of the population) in northern Belgium, where it is known as Flemish, and is co-official with the French of the Wallons. Although separated by distinct cultural heritages and national borders, the Dutch and Flemish admit few linguistic differences, and, in fact, there are only trifling variations in Dutch and Flemish, mostly in pronunciation. There are also Dutch-speaking populations in the Netherlands Antilles, Surinam, and the former Dutch East Indies.

Dutch is a Germanic language, related to Frisian. The Romans, however, record making contact in this area with non-Germanic tribes related to the Celtic Belgic peoples. Even at this early date, there were already Germanic groups (e.g. the Batavi) living around the Rhine delta. Later the Frankish tribes extended

NBS REVISED VERSION

Begin van het Evangelie van Jezus Christus. Gelijk geschreven staat bij den profeet Jesaja, "Zie, Ik zend mijn bode voor uw aangezicht uit, die uw weg bereiden zal; de stem van een, die roept in de woestijn: Bereidt den weg des Heren, maakt recht zijn paden." — geschiedde het, dat Johannes doopte in de woestijn en den doop der bekering tot vergeving van zonden predikte. En het gehele Joodse land liep tot hem uit en alle

Mk 1. 1-4 1955

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their influence over the area, and the Celtic inhabitants gradually accepted the Low Franconian idiom. Mixed with elements of Frisian it became the modern vernacular of the Dutch and Flemish. Regional dialectal differences can still be noted.

The extraordinary devotion of the Dutch-speaking people to their Bible has been demonstrated by the honor paid to it, both publicly and privately, as a symbol of their civil and religious freedom. But this esteem is still better proved by the constant use of the Bible in personal devotions and its central place in worship services.

More than a century before the publication of the States-General Version in 1637, the Antwerp printer J. van Liesvelt gave the Dutch their first complete Bible, translated mostly from Luther's version by a group of early Protestants, whose names have been lost. Indeed, in those days it was almost signing one's own death warrant to put one's name to a vernacular Bible. But after the long fight for freedom from Spain had been won by the provinces of the Low Countries, the Synod of Dort in 1618-1619 made provision for a translation of the Bible directly from the Greek and Hebrew original texts, such as the English people had acquired in 1611. Licensed by the States-General, this Bible was published in 1637, and superseded all earlier editions. It was soon found in every household, and went with the Dutch colonizers to the New World and to South Africa.

1477 Old Testament (except Psalms) J. Jacobszoon, M. Yemantszoon, Delft

The 'Delft Bible', not even a whole Testament, provides the text of a 14th-century version which had circulated in Ms. form. In the same year a version of the Liturgical Gospels and Epistles was published in Gouda.

1480 Psalms J. Jacobszoon, M. Yemantszoon, Delft

Translated on the basis of an earlier Ms. version. Numerous other early Dutch Psalters appeared between 1526 and 1579.

1522 New Testament H. van Ruremund, Antwerp

The first Dutch N.T. Although the translator is not known, it appears to have been prepared from the Vulgate, with an awareness of the Greek readings.

1522 Matthew D. Pieterszoon, Amsterdam

Translated by Johan Pelt, from Erasmus' Latin text.

1523 New Testament A. van Bergen, Antwerp, D. Pieterszoon, Amsterdam

Translated from Luther's German version. Numerous other editions appeared throughout the Low Countries during the next decade; some were considerably revised (e.g. that of Janszoon, Leiden, 1533.)

1525 Old Testament Kaetz, Delft, et al.

The first complete O.T. in Dutch. The Pentateuch owed much to the Luther version; the rest to the 'Delft Bible'.

1526 Bible J. van Liesvelt, Antwerp

The first complete printed Dutch Bible, prepared by a group of Dutch scholars. J. van Liesvelt had printed the Gospels as early as 1522. Although the first edition by van Liesvelt turned to the Vulgate (while noting other versions) for those portions which had not yet been

published in Luther's version, later van Liesvelt printings were based solely on Luther.

1528 Bible W. Vorstermann, Antwerp

This version followed the van Liesvelt Bible of 1526 with some cardinal passages changed in a Roman Catholic sense.

1548 Bible B. van Grave, Louvain

A revision of the 1477 Vulgate by Claus (Nicholas) van Winghe and other members of the faculty of the University of Louvain, inasmuch as they felt that the Vorstermann Bible was inadequate for Roman Catholics. To insure its success, they condemned another Roman Catholic Bible by Alexander Blankart, a Carmelite, which was published in 1477 at Cologne.

1556 Bible S. Mierdman & J. Gheylliaert, Emden

Edited by Jan Gheylliaert; prepared from the German Zürich version and the van Liesvelt Bible of 1526. It became popular among Reformed churches.

1556 New Testament G. van der Erven, Emden

Based on Stephanus' Greek text of 1542 and translated by Jan Utenhove and a group of Reformed ministers in exile, it is the earliest Dutch text with numbered verses.

1558 Bible S. Mierdman & J. Gheylliaert, Emden

Based on the Magdeburg Low German Bible of 1554, this Bible was used by Mennonites and Dutch Lutherans until 1648. Numerous revisions appeared. Known as the 'Biestkens Bible', although neither prepared nor initially published by N. Biestkens van Diest, this version took its name from his modification of the text in the 1560 (1st) and subsequent printings by Biestkens.

1559 New Testament Emden

Translated by Johan Dykrinus, on the basis of the Utenhove N.T. It was later included in Deux Aes Bible of 1562-1564.

1562-1564 Bible G. van der Erven, Emden

Translated by Godfried van Wingen, and known as the 'Deux Aes Bible', owing to a note on Nehemiah 3.5. Including the Dykrinus N.T., it was the Bible of the Reformed Church until 1637. Often reprinted and revised.

1599 Bible J. Moerentorf, Antwerp

A revision of the Louvain Bible, based on the then recently published Clemenine Vulgate, and prepared by the faculty of Louvain University. It served until the late 19th century as the standard Dutch Roman Catholic Bible. Several revisions have appeared.

1637 Bible P. A. van Ravesteyn, Leiden

The 'States-General Version', prepared after a resolution (1618-1619) of the Synod of Dort. The translators were W. Baudart, Jan Bogerman, Gerson Bucer, Peter Cornelli, Jacob Roland, Anthony Thysius, and Anthony Walaeus. Authorized by the States-General it became the standard Bible of the Dutch Reformed Church, and remains in use to this day.

1648 Bible D. van Baardt, Amsterdam

A revision of the Biestkens Bible by Adolf Viischer; it brought the text into accord with the Luther Bible. It remained the Bible of Dutch Lutherans until 1951, when the Netherlands BS version was adopted.

1689-1692 New Testament 1715-1717 Old Testament Utrecht

Translated by *Andreas van der Schuur*, for the Old-Catholics. A revised text, prepared by *van der Schuur*, with the assistance of *H. van Rhijn*, was published in Utrecht in 1732.

1717 New Testament Ghent

Translated by an Old-Catholic scholar, *P. L. Verhulst*, at the command of Tsar Peter the Great. Printed in a diglot, with Slavonic text added when the sheets reached St. Petersburg. Only a few were done and later most were destroyed.

1846 New Testament BFBS

A revision of the *van der Schuur* version by *Petrus Buys*. It remained the version of the Dutch Catholic Bible until 1953, when the Old-Catholic Church adopted the NBS version of the O.T., to be used with their own new edition of the N.T.

1859-1872 New Testament (incomplete) S-Hertogenbosch

Translated with commentary by *S. P. Lipman*, Roman Catholic. Between 1859 and 1866 a similar Roman Catholic version by *J. T. Beelen* appeared in Louvain.

1867-1868 New Testament Amsterdam

A new version, prepared by *J. J. Prins* and others, for the General Synod of the Dutch Reformed Church.

1877 New Testament The Hague

A translation based on the version of *John N. Darby*, leader of the Plymouth Brethren; it was prepared by *H. C. and N. A. J. Voorhoeve*.

1899-1901 Old Testament Leiden

1910 New Testament Zaltbommel

Translated by four scholars of Leiden University: *L. Hooykaas*, *W. H. Kesters*, *A. Kuonen*, and *H. Oort*. The N.T. was the work of Professor Oort alone.

1906 Gospels Acts 1929 **New Testament**

1936-1939 Old Testament Peter Canisius Society, Amsterdam

Translated by a committee of Roman Catholic scholars.

1951 Bible NBS, Amsterdam

The NBS version, prepared by two committees appointed by the NBS, and published in parts (N.T., 1939). Members of the interdenominational committee included: *F. W. Grosheide*, *W. J. Aalders*, *D. Plooijs*, *G. Sevenster*, *J. T. Ubink*, *A. van Veldhuizen*, *J. de Zwaan*, *A. Klinkenberg*, *J. A. Beijerman*, *J. A. C. van Leeuwen*, *H. Windisch*, and *A. H. Edelkoort*.

1959 Romans Belgian BS, Brussels

Translated by *D. W. Ganzevoort* into modern idiom, for young people.

1959 Philippians NBS, Amsterdam

Translated into simplified Dutch by a committee of theologians, a linguist, and a layman appointed by the NBS.

1961 New Testament Society of St. Willibrord, Oegstgeest

Translated by a committee of Roman Catholics, including *P. J. Cools*, *D. Deden*, *J. Dodewaard*, *A. Driebel*, *W. K. Grooten*, *A. Hulsbosch*.

1963 New Testament Watch Tower Bible and Tract Society, New York

Translated by members of the New World Bible Committee.

1964-1965 John Acts Philippians Philemon NBS, Amsterdam

Translated into 'Dutch of Today' by a panel appointed by the NBS.

DUTCH: CREOLE

334

Die Begin van die Evangelium van Jesus Christus, die Soon van Godthaweess.

2. Als ka skriev in die Propheeten: kik, mie stier mie Engel voor ju, die fal maek ju Pad klaer voor ju.

3. Die bin sie Stem, die ruep na binne die Wufteine: maek die Weg van die Heer klaer, en maek sie Paden regt.

4. Johannes ha wees na binne die Wufteine, ha doop, en ha preek van die Penitenfje

Mk 1. 1-4 1781

Dutch Creole, now extinct, was spoken in the Dutch possessions in the Caribbean Leeward Islands (Saba, St. Eustatius, and part of St. Martin), and also in Surinam and in what are now the American Virgin Islands. Dutch Creole is not to be confused with the pidgin Dutch and English spoken in Surinam (see Stanan.)

1781 New Testament Copenhagen

Translated by *Jochum Melchior Mogens*, a Creole of St. Thomas. It was reprinted in 1818.

DUTCH: GRÖNINGEN

335

Begun van 't Evangelie van Jezus Christus. Zo as schreven staat bie de profeet Jesaja:

2. Zai, Ik stuur mien Ingel veur joen aangezicht oet, dei joen weg beraiden zel;

3. de stum van ain, dei rôpt in de woestijn: Moak kloar de weg van de Heer, moak zien poaden recht —.

4. Zo gebeurde het, dat Johannes deupte in de woestijn en de deup van de bekérens

5. tot vergeving van zunden preekte. En

Mk 1. 1-4 1955

Gröningen is a Dutch dialect spoken in the province of Gröningen, in the northeastern Netherlands.

1955 Mark 1 John 1956 Acts 2, 3 John Gröningen

Translated by *J. E. van Buuren*, a schoolmaster.

DYERMA

336

- 1 Isa Almasihou, Iricouei Izo labari 'hanno sintina.
- 2 Matak'i n'antoum annabi Isaya tira'ra,
Gouna, ai gono donton ai diya ni djine,
Ouocan ga ni fonda sola.
- 3 Boro'fo djinda gono tkié gandjo'ra
Arañ ma Rabbi fonda sola,
Arañ m'inga fond'izo sassabandi;
- 4 Yohanna cá, cañ na baptisma te gandjo'ra, cañ na toubi
baptisma oua'azou ca couei zounoubi yáfayan do. 5 Ya-

Mk 1. 1-4 1954

Dyerma, or Zarma, is spoken by about 200,000 people living in the Dosso area of Niger and in adjacent Sokoto Province of Nigeria. It is related to Sonhai and other tongues of that group.

1934 John 1954 New Testament BFBS, London
Translated by Joseph McCaba, African Christian Mission.

EBRIE

337

- 1 Jezui Kisi, Nyāŋka Mi, Māniš-bue si abohēle.
- 2 Sa wo ha lo horoba buetstrewo Ezai horo bromē sa:
Wu, mē kye mē mānākyewo thuasi he hēmē,
3 Mē n3 imākyo he sito nte; Lo n3 āli lep3 elukue
nānkute to edē sa: H3 mo mē sito kysnkye o primā.
- 4 Jā thindī ba, āha nduhē nānkute, lo āto yitedjē
duhēba bue, sa oge nne yopo.

Mk 1. 1-4 1955

The Ebric, who call themselves Kyama, live in southeastern Ivory Coast, north and east of Bingerville. Ebric, a Kwa language related to Atche, is spoken by about 11,500 people.

1930 Mark Librairie Protestante, Abidjan
Reprinted 1967, SSB en Afrique Occidentale, with French.
Translated by J. E. Aggrey, an African, aided by P. P. S. Rodet,
Wesleyan Methodist MS.

1955 Gospels BS, London
Translated by A. Lawton, MMS.

EDO

338

- 1 Omunhen ɔghe Iyen noma ɔghe Yesu Kristi,
Ovbi Osanobua.
- 2 Zē vbane agbon-en vboḡ avbe akhasē, Ghē, I
gie ɔguḡnwandia mwen yo'daro ruē, ɔmwan nɔ gha
vbe dolo oduē yī vbodaro ruē.
- 3 Urhu arhunmwun ɔkpa nɔ datu vbuwu ɔgbo,
Wa dolo oḡ Nyan ɔn mwan yi, wa gie oḡ ɔghe dia.
- 4 Yon vbe baptiz emwan vbuwu ɔgbo, ɔ ke vbe
kporhu irhiama ɔghe aroiro-fiekhoē, weriē, rhunmwunda
amu orukho hin.

Mk 1. 1-4 1930

The Edo, or Bini, are a tribe of more than 500,000 living throughout Benin, Ondo, Warri, and Owerri Provinces of south-central Nigeria. Edo, or Addo, is the name by which Benin was previously known. Edo is a Kwa language, related to the Kukuruku dialects (which include Ora), the Sobo dialects (see Urhobo), and the Ishan dialects.

1914 Matthew BFBS, London
Translated by James Johnson, pioneer missionary among the Edo.

1925 Mark 1927 Psalms 1, 2 Corinthians Galatians
BFBS, London

1930 Mark (revised) 1935 Psalms Proverbs Gospels
1, 2 Corinthians Galatians (revised) BFBS, London
Translated by J. E. Edege (Okpakpere) and J. E. Okundaye,
Church MS.

EFIK

339

- 1 Eritonjo gospel Jesus Christ, Eyen Abasi.
- 2 Kpa nte ewetwe ke nged prophet Isaiah,
ete,

Sese, mmadon isungutom Mi ebem Fi iso,
Emi edinamde usun Fo ;
3 Uvo andifori ke desert, ete,
Mbufo ediaj usun Jehovah,
Enegere okpousun Esie ;

- 4 John oto edi edinim owo baptism ke desert, edi-
nyun okworo baptism erikabare esit, man enen mme
idiki-ɔkpo 5 Ndien mbio ofuri edem Judaea, ye

Mk 1. 1-4 1962

Efik is spoken with tribal dialectal differences by more than 1·2 million people in Calabar Province of Nigeria. Numerous tribes, collectively known as Ibibio (Anang, Andone, Eket, Enyong, and Efik) speak related dialects, of which Efik is the accepted literary form and the one used in education. The Ibibio tongues form a dialect cluster within the Benue-Congo language group. Ogoni is a related language.

The Efik New Testament, the first Testament to be published in an African language by the National Bible Society of Scotland, was unusual in that it was bound with the Book of Genesis. The story behind this interesting publication has often been recounted. When the recently freed slaves of the West Indies heard that Scriptures were being prepared for the Calabar region, where most of the Jamaican slaves and their forebears had been taken into bondage, it was decided that they would contribute to the evangelization of their African kinsmen. Thus, out of their penury, these freedmen saved enough to finance the translation and printing of the Efik Genesis. The Efik Old Testament appeared in 1868, the first complete Bible in a language of Nigeria and the sixth in an African tongue.

1850 Jonah? 1852 John D. Jerdan, Dalkeith
1857 Romans 1858 John (revised) 1 John
S. & T. Dunn, Glasgow

1862 **New Testament** NBSS, Edinburgh
 1862 **Genesis** Dunn & Wright, Glasgow
 1866 **Psalms Proverbs** NBSS, Edinburgh
 Translated by William Anderson, Hugh Goldie, and Hope M. Waddell, United Presbyterian Mission, assisted by Aye Eyo and others.

1868 **Old Testament** NBSS, Edinburgh
 Translated by Alexander Robb, Scottish missionary, aided by Esien Esien and other African informants.

1910 **New Testament** NBSS, Edinburgh
 Translated by J. T. Dean and Alexander Cruikshank.

1947 **New Testament** 1952 **Bible** NBSS, Edinburgh
 A revision in new orthography, prepared by J. T. Dean.

EGEDE

340

1 1 Qmu-odada eru onyila Jisus Kraist Qnyi-ewe nya Ohe-oluhie.
 2 Labo ka e-do l'upu nya Aisaia ola-qmu, ya ke, Ye, Am kpakpakpa ndu ola-eru-nyam ka o je l'ilahi nyañ, Qño òle ka o ka nwula ubei nyañ;
 3 Qmi Qño ohe jua chi eko l'epu-ame, ya ke, Anu nwula ubei nya Qño-ola-ahi, Nwula ubei-nya-mu hò ka o ru kpururu; 4 Jòn kpehe odehe, qño o jua hò baptism l'epu-ame, jua ya oye iria da ohinyohi nya ohòbiri pic. 5 Ala Judia wu

Mk 1. 1-4 1937

Egede is reported to be the language of about 50,000 people in an area southeast of the confluence of the Niger and Benue rivers, Nigeria.

1937 **Mark** Scripture Gift Mission, London
 Translated by Albert M. Igbo; published as a tentative edition for pioneer work.

EGGON

341

1 Onda ba otra mwa tyu ebalá osku ba Kana, ubij ba Galili; nga ánnàn Yesu a wo ma: 2 mwa bzi Yesu, pa la manwé-otum ban, da mo a ba ibu ba mwa ri abugo. 3 Omba ba opile o kho nga, ánnàn Yesu a lu a da ña lã, Mo a wo opile ma mbo. 4 Yesu a nyu ña lã, Ashe, o wo oboñ pa la

Jn 2. 1-4(a) 1935

Eggon, or Egon, is spoken in southern Plateau Province, Nigeria. The number of speakers of Eggon and related dialects was estimated to be 50,000 in the 1930's; at that time, however,

the Eggon were considered to be the upland tribes of the Mada or Nunku. The two main dialects of Eggon are the Madatarwa and Madengala, which differ considerably. The Rindirí, or Mungu, are linguistically related to the Eggon within the Benue-Congo group of languages.

1935 **John** BFBS, London
 Translated by Cyril Sanderson, Sudan United Mission with the assistance of Akolo Ombuganyi and Adogazu.

ENGA

342

1 Anasuunya Ikinigi Yesusa Kitisosa kadao wai pii epe rapae kadasiemo doko.

Waiakari Esaia dokonya dopa rao pepa pyapae 2 silyamo.

*Kadereno, nabame nabanya wai pyadege akari doho ebanya rogaru ogonya pena reyo.
 Baame ebanya haita doho depa ranya tetahata.*

3 *Yuu sapu dokonya akari medeme wii rarumu.
 Kamogo dokonya haita doho depa ranya tetakamyepape, baanya haitini dupa torao wasakamyepape,
 dopa rarumu.* Mk 1. 1-3 1965

Enga, or Mae, is spoken by about 125,000 Endakali in the Wabag and Laigam areas, Western Highlands District, Territory of Papua and New Guinea. Related to Kyaka, Enga is a non-Austronesian language.

1965 **Mark** 1 Timothy New Guinea Lutheran Mission
 Translated by Willard Burce, New Guinea Lutheran Mission.

ENGENNIE

343

1 1 Ano ka oduu dduamu unwoni ekomu vie Jizos Kraiz Omini Oniso. 2 Idiana a ge bueni na uvomu ebi Aizaya agba abu Oniso: "Geni, mi na vio gbida uvio me yia, na g si shinañu yi gbe gimese uswei wo na bue. 3 Otoru avu na wuro chi na ogbo oto weia: 'Gbe gimese uswei Opuenemu na, wuro gimese bue gamu.'" 4 Jòn edei wuramu ibaptizm yi te ogbo oto wuro weia: "Ba giri na odia ba, ka ba si buene odia samine kyemu, ka na a si wurunu ba ibaptizm."

Mk 1. 1-4 1968

Engennie is spoken by about 25,000 people in the Ahoda Division of Port Harcourt Province, Eastern Nigeria. It is an Edo language.

1968 **Mark** BS in West Africa, Lagos
 Translated by R. E. Oku, Baptist, assisted by Joy Clevenger and Elizabeth Thomas, WBT.

1ST TYNDALE NEW TESTAMENT

The Gospell off S. Marke.

The fyrst Chapter.



The begynnyng

off the Gospell of Ihu
Christ the sonne off God, as it
ys written in the prophett; be-
holde I sende my messenger be-
fore thy face; whos shall pre-
pare the way before the. The
voce of won that cryeth in the
wildernes; prepare the way
off the lorde; make his pathes streight.

Thon did baptise in the wildernes; and pre-
ache the baptyng of repentance; for the remissio
off synnes. And all the londe offiewy; and they
of Jerusalem went out vnto hym; and were all
baptised of hym in the ryver Jordan; knowle-
gynge theire synnes.

Thon was clothed with cammyll beere; and
with a gersyll off a beeslee; cryn about bys lo-
nes. And he ate locust; and wythe hony; and pre-
ached sayynge: a stronger then I comeneth after
me; whos shue laichet I am not worthy to sto-
upe doune and vnlofe. I have baptised you w:
the water; but he shall baptise you with the holy
goost.

And yt cam to passe i those dayes; that Iesus

1st page of Mark 1525

English is now the most widely spoken language in the world. Although second to Mandarin Chinese in number of native speakers, it is known either as mother tongue or acquired language by almost one fifth of the world's population - nearly 600 million people. To half this number it is the mother tongue, not only in the English-speaking realms of Great Britain, North America, Australia, and New Zealand, but also in Africa, Asia, Oceania, and the isles of the Caribbean. In addition, English is an acquired tongue to 300 million, making it the most nearly universal language of the mid-20th century. Since World War II, English has predominated as the international lingua franca, besides being the official language in more than 45 countries and dependencies of the United States and the United Kingdom. Scarcely a student graduates from secondary school anywhere in the 'Free World' without having studied English, and English lessons are even broadcast by the U.S. Information Agency into those areas where it cannot be learned in the classroom.

The gospell of S. Marke.



The first Chapter.



ful prepare the way before the. The voce
of a cryer in the wildernes; prepare
the way off the LORDE, make his pathes
streight.

Thon was in the wildernes; and baptyse,
for the remysion of synnes. And there
came out vnto him the whole lande
off Iewry; and they of Iherusalem; and were
all baptyzed of hym in Jordan; and know-
ledg theire synnes.

Thon was clothed with Camels heer,
and wore a lincos garbell about his laryn-
es; and ate locustes and wythe hony; and pre-
ached; and sayde: There cometh one
stronger then I; whose I am not worthy to sto-
upe doune; to lounge up before of his face. I
baptyse you with water; but he shall baptyse
you with the holy goost.

And it happened at the same tyme; that
Iesus came out of Galile; from Nazareth;
and was baptised of Iohn in Jordan. And
as he was come out of the water; he
sawe that he becam open; and the
heylen was a beere shewynge becom upon him.
And there came a voyce from heuyn; Iohn
sayn; thou art my sonne; thou art my beere
fenne; in whom I beleeve.

And immediately the spere droue him
in; and he was in the wyndes
and feerly; he was; and was comynge of the

then; and was with the wythe locustes. And
the all day myghte was hym.

And after that Iohn was saden, Iesus
came in to Galile; and preached the gospell;
off the wyndes; and sayde; the ry-
me is fulfyllid; and the byrgme of Iherusalem
at hande; I amende youre lyses; and beleue
the gospell.

So as he walkyd by the se of Galile; he
sawe Symon and Andrewe his brother; cal-
ling their nettes in the see; for they were
fischers. And Iesus sayn vnto the; Symon
me; and I will make the fysher of men. And
immediatly they left their nettes; and fol-
lowed hym.

And when he was gone a tyle furth
from thence; he sawe James the sonne
off Zebede; and Iohn his brother; as they were
in the shippes mending their nettes. And
anon he called them. And they left their
shippes in the shippes with the pyete
sawmyn; and followed hym.

And they wente in to Capernaum; and
immediatly vpon the Sabbath day; he ent-
er in to the synagoge; and taught. And they
were admyrour at his doctrine; for he
taught them as one haueynge power; and
not as the scribes.

And he sayd vnto them; he that ys a man;
if he possideth with a foule spyte; whiche man
saye; He maye haue to be to be mch; the
the; Iesus of Nazareth; that thou comest
to baptyse us? I answer the; thou art
holym of God. And Iesus respondyd hym;
and sayde; holde thy tounge; and despayse
not of me. And the foule spyte came vnto
him; and cryed with a loude voyce; and depar-
ted out of hym. And they were all admyrour;
in so much that they cryed out among
the; what is this? what is this? what
newe langage is this? for he had alwaye
the foule spyte with power; and they
were admyrour; and they were all
in a hym; as was myghty; comynge abowte in the
coastes and badere of Galile.

And he found myghty; comynge out of the
synagoge; and came in to the house of Symon
and Andrewe; and James and Iohn. And
he sayn; whate wyll ye; followe me; and
I will make the; fysher of men. And he
came to bar; and he was; and he was
hande; and the feuer left her immediatly.
And he myghte was hym.

At that when the Synagoge was gone
home; they brought hym him all that he
to ful; and possideth; and the; the; the
was gathered together at the house; and

1st page of Mark 1535

The division between Middle and Modern English is usually placed at about 1500 A.D. The development of the English language and of Scripture translation prior to the modern period has been discussed under Anglo-Saxon. Despite the existence of manuscript copies of the Wycliffe Bible in the early 16th century, the people of England had little or no access to the Scriptures. Printing had begun in England as early as 1477, but no English Bible was printed in the 15th century, although it appeared in several languages on the Continent.

Perceiving that 'it was impossible to stablish the laye people in any truth excepte the scripture were playnly layde before their eyes in their mother tongue,' William Tyndale, a graduate of Oxford, determined that even the plowboys of England should have the Bible. Having vainly sought the aid of the Bishop of London, and aware of opposition among the state and ecclesiastical authorities, he left England in 1524 to seek both a place to work and a friendly printer. At Cologne, discovery by hostile officials caused him to flee to Worms with the partly printed sheets of a quarto New Testament. There in 1525 the English Bible in printed form was born in exile. Tyndale brought out



the beginning of the Gospel of John. The name of God. As it is written in the prophet: Behold, I send my messenger before thy face, who shall prepare thy way before thee: the voice of a cry in the wilderness.

nes, prepare ye the way of the Lord: make his paths straight. John did baptize in the wilderness, and preached the baptism of repentance for the remission of sinnes. And all the land of Iudaea, and they of Iherusalem went out into him, and were all baptized of him in the river Iordan, confessing the sinnes of their bodies.

Mk 1. 1-5 1551

GENEVA VERSION



The beginning of the Gospel of Jesus Christ, the Sonne of God: As it is written in the Prophetes, Behold, I send my messenger before thy face, which shall

prepare thy way before thee. The voice of him that cryeth in the wilderness, Prepare the way of the Lord: make his paths straight. John did baptize in the wilderness, and preached the baptism of amendment of life, for remission of sinnes.

Mk 1. 1-4 1560

BISHOPS' BIBLE



The beginning of the Gospel of Jesus Christ, the Sonne of God. As it hath been written in the prophetes, Behold, I send my messenger

messenger before thy face. He shall prepare thy way before thee. The voice of him that cryeth in the wilderness, Prepare the way of the Lord, and make his paths straight. John did baptize in the wilderness, and

for a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z. aa. ab. ac. ad. ae. af. ag. ah. ai. aj. ak. al. am. an. ao. ap. aq. ar. as. at. au. av. aw. ax. ay. az. ba. bb. bc. bd. be. bf. bg. bh. bi. bj. bk. bl. bm. bn. bo. bp. bq. br. bs. bt. bu. bv. bw. bx. by. bz. ca. cb. cc. cd. ce. cf. cg. ch. ci. cj. ck. cl. cm. cn. co. cp. cq. cr. cs. ct. cu. cv. cw. cx. cy. cz. da. db. dc. dd. de. df. dg. dh. di. dj. dk. dl. dm. dn. do. dp. dq. dr. ds. dt. du. dv. dw. dx. dy. dz. ea. eb. ec. ed. ee. ef. eg. eh. ei. ej. ek. el. em. en. eo. ep. eq. er. es. et. eu. ev. ew. ex. ey. ez. fa. fb. fc. fd. fe. ff. fg. fh. fi. fj. fk. fl. fm. fn. fo. fp. fq. fr. fs. ft. fu. fv. fw. fx. fy. fz. ga. gb. gc. gd. ge. gf. gg. gh. gi. gj. gk. gl. gm. gn. go. gp. gq. gr. gs. gt. gu. gv. gw. gx. gy. gz. ha. hb. hc. hd. he. hf. hg. hh. hi. hj. hk. hl. hm. hn. ho. hp. hq. hr. hs. ht. hu. hv. hw. hx. hy. hz. ia. ib. ic. id. ie. if. ig. ih. ii. ij. ik. il. im. in. io. ip. iq. ir. is. it. iu. iv. iw. ix. iy. iz. ja. jb. jc. jd. je. jf. jg. jh. ji. jj. jk. jl. jm. jn. jo. jp. jq. jr. js. jt. ju. jv. jw. jx. jy. jz. ka. kb. kc. kd. ke. kf. kg. kh. ki. kj. kl. km. kn. ko. kp. kq. kr. ks. kt. ku. kv. kw. kx. ky. kz. la. lb. lc. ld. le. lf. lg. lh. li. lj. lk. ll. lm. ln. lo. lp. lq. lr. ls. lt. lu. lv. lw. lx. ly. lz. ma. mb. mc. md. me. mf. mg. mh. mi. mj. mk. ml. mn. mo. mp. mq. mr. ms. mt. mu. mv. mw. mx. my. mz. na. nb. nc. nd. ne. nf. ng. nh. ni. nj. nk. nl. nm. no. np. nq. nr. ns. nt. nu. nv. nw. nx. ny. nz. oa. ob. oc. od. oe. of. og. oh. oi. oj. ok. ol. om. on. oo. op. oq. or. os. ot. ou. ov. ow. ox. oy. oz. pa. pb. pc. pd. pe. pf. pg. ph. pi. pj. pk. pl. pm. pn. po. pp. pq. pr. ps. pt. pu. pv. pw. px. py. pz. qa. qb. qc. qd. qe. qf. qg. qh. qi. qj. qk. ql. qm. qn. qo. qp. qq. qr. qs. qt. qu. qv. qw. qx. qy. qz. ra. rb. rc. rd. re. rf. rg. rh. ri. rj. rk. rl. rm. rn. ro. rp. rq. rr. rs. rt. ru. rv. rw. rx. ry. rz. sa. sb. sc. sd. se. sf. sg. sh. si. sj. sk. sl. sm. sn. so. sp. sq. sr. ss. st. su. sv. sw. sx. sy. sz. ta. tb. tc. td. te. tf. tg. th. ti. tj. tk. tl. tm. tn. to. tp. tq. tr. ts. tu. tv. tw. tx. ty. tz. ua. ub. uc. ud. ue. uf. ug. uh. ui. uj. uk. ul. um. un. uo. up. uq. ur. us. ut. uu. uv. uw. ux. uy. uz. va. vb. vc. vd. ve. vf. vg. vh. vi. vj. vk. vl. vm. vn. vo. vp. vq. vr. vs. vt. vu. vv. vw. vx. vy. vz. wa. wb. wc. wd. we. wf. wg. wh. wi. wj. wk. wl. wm. wn. wo. wp. wq. wr. ws. wt. wu. wv. ww. wx. wy. wz. xa. xb. xc. xd. xe. xf. xg. xh. xi. xj. xk. xl. xm. xn. xo. xp. xq. xr. xs. xt. xu. xv. xw. xx. xy. xz. ya. yb. yc. yd. ye. yf. yg. yh. yi. yj. yk. yl. ym. yn. yo. yp. yq. yr. ys. yt. yu. yv. yw. yx. yy. yz. za. zb. zc. zd. ze. zf. zg. zh. zi. zj. zk. zl. zm. zn. zo. zp. zq. zr. zs. zt. zu. zv. zw. zx. zy. zz.

Mk 1. 1-4(a) 1568

RHEIMS VERSION



THE beginning of the Gospel of Iesus v CHRIST the sonne of God. As it is written in 'Esay the Prophet', (Behold I send mine Angel before thy face, who shall prepare thy way before thee.) The voice of one crying in the desert, Prepare ye the way of our Lord, make straight his paths. John did baptize in the desert baptizing, and preaching the baptism of penance for remission of sinnes. And there went forth to him all the countie of Iudaea,

Mk 1. 1-4 1582

dale's place and method of work we know almost nothing. The printers were perhaps Joannes Soter and Eucharis Cernicornius of Marburg. Brought to England in unbound sheets, a different title page was substituted, reading 'faithfully translated into English'. The Bible appeared in 1535, dedicated to the King by his humble subject and daily orator, Myles Coverdale. Not until two years later, on publication of the second edition, was a license for the printing issued.

The major importance of Coverdale's Bible is its place as the first in a vast stream of English Bibles, which, in one translation or another, have issued from the press for four centuries to bless the English-speaking peoples.

Matthew's Bible of 1537 is of importance, not as an original translation, but as a union of the earlier translations of William Tyndale and Myles Coverdale upon which the later revisions – the Bishops' Bible, the Great Bible, and the King James Version – were chiefly based.

The standard Roman Catholic Bible in English is the Rheims-Douay Bible, prepared by scholars at the University of Douay.

As shown in the following listing, there has been no dearth of

CHAP. I.

The office of John the Baptist. 1 Iesus is baptized, 12 tempted, 14 he preacheth: 16 I callen Peter, Andrew, James and Iohn: 23 Iohneth one that had a drunell, 29 Peters mother in law, 32 many discipled persons, 41 and cleanseth the Leper.



the beginning of the Gospel of Iesus Christ, the Sonne of God. As it is written in the Prophetes, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preached the baptism of repentance, for the remission of sinnes.

And there came out unto him all the land of Iudaea, and they of Iherusalem, & there all baptized of him in the river of Iordan, confessing their sinnes.

AMPLIFIED VERSION

THE beginning (of the facts) of the good news (the Gospel) of Jesus Christ, the Son of God.

Just as it is written in the prophet Isaiah: Behold, I send My messenger before Your face, who will make ready Your way: [Mal. 3:1.]

A voice of one crying in the wilderness – shouting in the desert – Prepare the way of the Lord, make His 'hoar-

tracks straight (level and passable)! [Isa. 40:3.]

John the Baptist appeared in the wilderness (desert), preaching a baptism (baptism) of repentance – (that is, a change of one's mind for the better and hearty to amend one's ways with abhorrence of his past sins – in order to obtain forgiveness of and release from sins.

Mk 1. 1-4 1965

JERUSALEM BIBLE

The beginning of the Good News about Jesus Christ, the Son of God. It is written in the book of the prophet Isaiah:

Look, I am going to send my messenger before you; he will prepare your way. A voice cries in the wilderness: Prepare a way for the Lord, make his paths straight.

And so it was that John the Baptist appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. All Judaea and all the people

Mk 1. 1-4 1966

English translations of the Bible. In the mid-20th century we have seen a vast array of new translations in contemporary usage. Despite their popularity, the traditional versions remain the favorite texts for worship, and the King James Version maintains its place as the 'World's Best Seller'.

1525 **New Testament** (incomplete) P. Quentell, Cologne
1525 **New Testament** P. Schoeffer, Worms
1531 **Pentateuch** J. Hoochstrater, Antwerp, Marburg
Translated by William Tyndale (Hynchus). Revisions of the N.T. by Tyndale himself appeared in 1534 and 1535 (often reprinted); the revised Pentateuch was published in 1534 as well. In 1531? Tyndale's version of Jonah was published in Antwerp.

1530 **Psalms** M. de Keyser, Antwerp
1531 **Isaiah** B. Beckentch
1534 **Psalms** (new translation) M. de Keyser, Antwerp

1 This is the Good News about Jesus Christ, the Son of God. ^aIt began as the prophet Isaiah had written:

"Here is my messenger," says God; "I will send him ahead of you to open the way for you."

^bSomeone is shouting in the desert:

"Get the Lord's road ready for him,
Make a straight path for him to travel!"

^cSo John appeared in the desert, baptizing people and preaching his message. "Change your ways and be baptized," he told the people, "and God will forgive your sins." ^dEverybody from the region of Judea and the city

Mk 1. 1-4 1967

1534 New Testament Jeremiah van Ruremund, Antwerp
Translated by George Joye, who, like Tyndale, had fled to Antwerp.
Joye's N.T. was a revision of Tyndale's version. He published a further revision in 1535.

1535 Bible Cervicornus & Soter (Cologne or Marburg)
Translated by Myles Coverdale. The printer is uncertain; long thought to have been C. Froschauer of Zürich.

1537 Bible Grafton & Whitchurch, London
'Matthew's Bible.' Thomas Matthew, given as translator, is held to be a pseudonym for Tyndale (on whose work the text was based) or John Rogers, who edited this important Bible. It was probably printed in Antwerp.

1539 Bible J. Byddell, for Thomas Barthlet, London
Translated by Richard Taverner (on the basis of Matthew's Bible).

1539 Bible Grafton & Whitchurch, London
Revised by Coverdale from Matthew's Bible. The project was instigated by Thomas Cromwell, hence the Bible is sometimes known as 'Cromwell's Bible'. A prologue by Archbishop Crammer in the 2nd edition (1540) has led to its also being called 'Crammer's Bible', but it is usually termed the 'Great Bible' due to Cromwell's decree that it should be a 'Byble of the largestest volume'. Coverdale's version of the Psalms for this Bible is that contained in the Book of Common Prayer.

1552 New Testament R. Jugge, London
A revision of Tyndale's text prepared by Jugge, with the help of a group of 'godly learned men'.

1557 New Testament C. Bradus, Geneva

1560 Bible R. Hall, Geneva
The 'Geneva Version', translated by William Whittingham, with the assistance of Anthony Gilby, Thomas Sampson, and others. The 1557 N.T. was a private work by Whittingham. The earliest English Bible in roman type, and the first to include verse divisions, the Geneva Bible attained immediate popularity, particularly among the Puritans. The earliest editions are known as the 'Breeches Bible', because of the wording of Genesis 3.7.

1568 Bible R. Jugge, London
The 'Bishops' Bible', revised from the Great Bible version by Matthew Parker and a group of Bishops and scholars, including W. Alley, W. Barlow, T. Bentham, T. Bickley, R. Cox, R. Davies, G. Goodman, E. Grindal, E. Guest, R. Horne, J. Parkhurst, A. Perne, A. Pearson, E. Sandys, and E. Scrambler. The first edition is some-

times known as the 'Treacle Bible', because of the wording of Jeremiah 8.22. It is interesting that a note in Psalm 65 refers to Ophir as the 'Ilande...founde by Christopher Columbo'.

1576 New Testament C. Barker, London
A revision of the Geneva N.T. by Laurence Tomson. It was often published (after 1587) with the Geneva O.T. An edition of 1599 first contains Revelation in the translation of Francisus Junius.

1582 New Testament J. Fogny, Rheims
1609-1610 Bible L. Kellan, Douay
The Rheims-Douay, or simply Douay (Douai) version, translated by Gregory Martin, under the supervision of Richard Bristow and William Allen. This became the standard Roman Catholic English Bible.

1589 New Testament R. Barker, London
The texts of the Bishops' and Rheims Bibles in parallel columns. It was used to support a refutation of Martin's text by William Fulke, but its notoriety increased the weight of the Rheims text rather than discrediting it.

1611 Bible R. Baker, London
The 'King James Version', or 'Authorized Version', prepared at the proposal of King James I by six companies of scholars, numbering about 50, under the direction of Lancelot Andrewes, John Harding, and Edward Lively. Two series of early printings are distinguished, primarily on the basis of variant readings of Ruth 3.15: 'he' or 'she went into the city'; the 'He Bible' is generally held to have been the first published. Although the 'Authorized Version' was, in fact, never bestowed any authority, within fifty years it had become the standard Protestant Bible.

1612 Psalms G. Thorpe, Amsterdam
Translated with annotations by Henry Ainsworth. Other early editions of the Psalms included: Coverdale's (translation of J. van den Campen or Campensis), 1535; Thomas Sternhold, 1548-1550; Sternhold and Hopkins, 1562 (a metrical version which was often reprinted).

1642 Bible J. Broers, Amsterdam
KJV with notes taken from the Geneva Bible and Junius' annotations on Revelation 'placed in due order'. Edited by John Canne.

1657 Bible H. Hills, London
A translation of the States-General Dutch Bible of 1637, prepared by Theodore Haak.

1726-1727 Matthew Batley & Chandler, London
The Beausobre and Lenfant version translated from French.

1729 New Testament J. Roberts, London
Translated by William (or Daniel) Mace, with his own Greek text.

1731 New Testament J. March, London
The first printed edition of John Wycliffe's N.T.

1749-1750 Bible Dublin
A revision of the Rheims-Douay Version by Richard Challoner, who may have prepared a tentative revision of the N.T., published in 1738. A revision of the Challoner text by Bernard MacMahon was published in 1783.

1755 New Testament Bowyer, London
Translated by John Wesley, with commentary.

- 1761 **Gospels Acts** Piety, London
Translated, on the basis of Mills' Greek text, by a tailor named Mortimer. A translation of Matthew based on Mills' text was published by Daniel Scott, 1741.
- 1762 **Bible** J. Bentham, Cambridge
The 'standard' edition, prepared by Thomas Paris of Trinity College, Cambridge, in a serious attempt to correct the text of the KJV by up-dating spelling and punctuation and unifying marginal annotations and references.
- 1769 **Bible** T. Wright & W. Gill, Oxford
The Oxford 'standard' edition, which attempted to modernize the diction of the KJV.
- 1778–1789 **Gospels** Strahan & Cadell, London
- 1818 **New Testament** Lepard, London
Translated by George Campbell.
- 1782 **Bible** R. Aitken, Philadelphia
Supposedly the earliest KJV Bible printed in the United States. Known as 'the Bible of the Revolution', this is the only Bible which received the approval and recommendation of Congress.
- 1785 **Jonah–Malachi** 1788 **Ezekiel** Marchbank, Dublin
- 1796 **New Testament** Johnson, London
- 1809 **Hosea–Malachi** Burditt, London
Translated by William Newcome.
- 1787 **Pentateuch** Soesmans, London
The Hebrew text with English rendering by Lion Soesmans and David Levi. In 1785 a similar Hebrew–English Pentateuch was prepared by A. Alexander. Another translation of the Pentateuch by Isaac Delgado was published in 1789.
- 1792–1797 **Genesis–Joshua Ruth–2 Chronicles** Davis, London
Translated by Alexander Geddes. His translation of the Psalms appeared in 1807.
- 1798–1799 **Bible** Robinson, London
Translated by J. M. Ray (David Macrae).
- 1808 **New Testament** Taylor, London
Translated by Thomas Belsham, on the basis of the Newcome version.
- 1808 **Bible** R. Aitken, Philadelphia
Translated by Charles Thomson. It is the first published English translation of the Septuagint.
- 1813 **Gospels Acts** Bradford & Reed, Boston
Translated by Alden Bradford.
- 1823 **New Testament** Printed privately, Philadelphia
Translated by Almer Kneeland.
- 1826 **New Testament** Printed privately, Buffalo
Translated by Alexander Campbell, founder of the Disciples of Christ.
- 1827–1846 **Job–Malachi** Boston & Cambridge
- 1869 **New Testament** American Unitarian Association, Boston
Translated by George R. Noyes.
- 1828 **New Testament** Macintosh, London
Translated by Alexander Greaves.
- 1828 **New Testament** Lewis, Boston
A slight revision of the KJV text by John G. Palfrey, which brought it into line with the Griesbach Greek text. In 1833 a slight revision of the Bible (mainly grammatical) by Noah Webster was published in New Haven.
- 1833 **New Testament** Lilly et al., Boston
Translated by R. Dickinson.
- 1836 **New Testament** Moyes, London
Translated by Granville Penn.
- 1840 **New Testament** Green, London
Translated by Samuel Sharpe, whose version of the O.T. first appeared in 1865.
- 1843 **Matthew Hebrews** Simpkin & Marshall, London
- 1846 **Gospels** 1849 **Acts–Revelation** Longman, et al., London
Translated from the Syriac by J. W. Etheridge. In 1843 a version of Matthew, translated by J. Choce, was published. S. P. Tregelles published his version of Luke in 1844.
- 1844 **Old Testament** Bagster, London
Translated from the Septuagint by Lancelot C. L. Brenton.
- 1845–1846 **Pentateuch** Sherman, Philadelphia
- 1853–1854 **Old Testament** Printed privately, Philadelphia
Translated by Isaac Leeser. A revision was published in 1865.
- 1849 **Gospels** 1851 **Acts–Revelation** Dunigan, New York
- 1857–1860 **Old Testament** Baltimore
Prepared on the basis of the Rheims-Doüy text by Francis P. Kenrick. Another revision by James McMahon was published in 1850 (N.T. only).
- 1852–1854 **New Testament** Taylor, et al., London
Translated by John Taylor. It is known as the 'Emphatic N.T.'.
- 1855 **Gospels** Little, Brown, Boston
Translated by Andrew Norton.
- 1862 **New Testament** Bagster, London
Translated by H. Highton, with variant readings from the principal Greek Mss.
- 1862 **Old Testament** Longman, et al., London
Translated by Charles Wellbeloved, George V. Smith, and John S. Porter.
- 1863 **Bible** Fullarton, Edinburgh
Translated by Robert Young. A revised 2nd edition appeared in 1871.
- 1863 **New Testament** American Bible Union, New York
Translated by a committee, which included Thomas J. Conant, Asahel C. Kendrick, Horation B. Hackett, J. A. Broadus, Alvah Hovey, and Henry Weston. Portions were published as early as 1852; Genesis, Joshua–2 Kings, Psalms, and Proverbs were also published.
- 1864 **New Testament** (with Greek) Printed privately, Geneva, Illinois.
An interlinear translation prepared by Benjamin Wilson (possibly not issued until 1865).

- 1865 New Testament** (with Greek) Bagster, London
Translated by Thomas S. Greek. *Matthew and Romans* were published in 1857.
- 1867 Bible** Printed privately, Plano, Illinois
The KJV, 'translated and corrected by the Spirit of Revelation', as revealed to Joseph Smith, founder of the Church of Latter Day Saints (Mormons).
- 1869 New Testament** Strahan, London
Edited by Henry Alford, on the basis of a revision of the KJV begun by Alford and four other clergymen in 1857.
- 1869 Gospels** Williams, Boston
Translated by Nathaniel Folsom.
- 1870 New Testament** Bowes, Dundee
Translated by John Bowes 'from the purest Greek'.
- 1870–1871 Job—Song of Solomon Hosea Micah** Pitman, London
Translated by Francis Barham; some editions have the Hebrew text in phonetic transcription. A translation of Job, Proverbs, and the Minor Prophets was published by Abraham Elzas, 1871–1880.
- 1871 New Testament** Morrish, London
Translated by John N. Darby, leader of the Plymouth Brethren. The French version of this translation appeared in 1859, and the English version was first published in fascicles between 1859 and 1868.
- 1872 New Testament** Bagster, London
Translated by Joseph B. Rotherham.
- 1875 New Testament** King, London
Translated from the Tischendorf text by Samuel Davidson.
- 1876 Bible** American Publishing Co., Hartford
Translated by Julia E. Smith Parker.
- 1877 Bible** Eyre & Spottiswoode, London
The KJV with numerous suggested changes; edited by B. Davies, F. W. Gotch, S. G. Green, Joseph Gurney, and G. A. Jacob.
- 1881–1885 Bible** University Press, Cambridge and Oxford
The ERV (English Revised Version); a revision of the KJV prepared at the direction of the Convocation of Canterbury. Two committees were appointed. The O.T. committee, under the supervision of Edward H. Broune had 37 members, and the N.T. committee, under the chairmanship of Charles J. Ellicott had 28 members. An American committee worked in cooperation, and their suggested differing readings are contained in appendices.
- 1883–1884 Romans—Hebrews** Stock, London
- 1895 New Testament** 1899–1903 **Old Testament** London
Translated by Ferrar Fenton.
- 1885 Old Testament Matthew—Luke** Ballantyne & Hanson, Edinburgh
Translated by Helen Spurrell.
- 1888 Gospels** Gardner, Paisley
Translated into modern English by Ernest Bilton. In 1887 a translation of John from the Codex Vaticanus was published by F. A. Paley.
- 1894 Gospels** Macmillan, London
Translated by Agnes Smith Lewis, from the Syriac Sinai Palimpsest.
- 1897 New Testament** Bell, London
Translated by Horace E. Morrow, with special printing effects to show emphasis.
- 1897 Gospels** Good News Publications, Scranton
1899–1901 **New Testament** Whittaker, New York
Translated into 'Modern American Dress' by Frank S. Ballentine.
- 1898 New Testament** Mackay, Chatham
The 'Twentieth Century New Testament', translated by a group of English scholars.
- 1898 Gospels** (from Latin Vulgate)
- 1901 Gospels** (from Greek) Young, New York
- 1937 New Testament** Macmillan, New York
Translated by Seymour A. Spencer, Roman Catholic.
- 1898 1 Thessalonians—Hebrews** Scribner, New York
Translated into modern English by George B. Stevens.
- 1898–1899 Leviticus Joshua Judges Psalms Ezekiel Isaiah** Dodd & Mead, New York
Translated by a group of scholars under the direction of Paul Haupt. It was known as the 'Polychrome Bible', owing to the use of different colored text to indicate different periods of authorship.
- 1900 Romans—Jude** Black, London
Translated into popular usage by Henry Hayman. In the same year a translation of Romans was published by W. B. Rutherford (who in 1908 also published Thessalonians and Corinthians). In 1901 the Pauline Epistles in the translation of Arthur S. Way were published.
- 1901 Bible** Nelson, New York
The American Standard edition of the Revised Version, known as the ASV. Already in 1898 an edition of the Revised Version (see 1881) was published by Oxford and Cambridge University Presses, with the preferred readings of the American Committee included in the text, rather than in an appendix. The ASV was often republished until the appearance of the Revised Standard Version in 1952.
- 1901 New Testament** Clark, Edinburgh
Translated by James Moffatt. In this translation he attempted to utilize the English of the KJV. (See also 1913.)
- 1902 New Testament** Knapp, Cincinnati
Translated by W. B. Godfrey from the Codex Sinaiticus.
- 1902–1910 Esther Song of Solomon Ecclesiastes Nahum Micah** Chicago
Translated by Paul Haupt. (See Polychrome Bible, 1898–1899.)
- 1903 New Testament** Butler & Tanner, Frome, England
Translated by Richard F. Weymouth and edited by E. Hampden-Cook.
- 1903–1917 Old Testament** Jewish Publishing Society of America, Philadelphia
A translation which aimed to 'combine the spirit of Jewish tradition with the results of Biblical scholarship'. The committee consisted of Max L. Margolis, Solomon Schechter, Cyrus Adler, Joseph Jacobs, Kaufman Kohler, David Philipson, Samuel Schuman, and others.
- 1905 New Testament** Putnam, New York
The 'Corrected English New Testament', a revision of the KJV by Samuel Lloyd and others. A tentative edition was privately circulated in 1904 in England.

- 1911–1922 **New Testament** (with Coptic) Oxford
Translated from a Sahidic Coptic (q.v.) text by George Horner.
- 1912 **Bible** American Baptist Publishing Society, Philadelphia
Translated by a committee of Baptist scholars: Barnard C. Taylor, J. R. Sampey, William R. Harper, Ira M. Price, J. M. Powys Smith, and J. W. Willmarth.
- 1913 **New Testament** 1924 **Old Testament** Hodder & Stoughton, London
Translated into modern English by James Moffatt. (See also 1901.) A revised Bible appeared in 1935.
- 1913–**Bible** Longman, New York
The Westminster Bible, edited by numerous scholars, including Cuthbert Lattey, Joseph Keating, Joseph Dean, Francis Gigot, Patrick Boylan, W. H. Kent, Joseph Rickaby and others. The N.T. was completed in 1935.
- 1914 **New Testament** Bible Numerics Co., New Haven
Translated by Ivan Panin, according to a literal 'numeric pattern' method.
- 1914 **New Testament** (incomplete) Printed privately, New York
A rendition of 'the Iesous-mythos', along the lines of ancient philosophy and psychology, by James M. Pryse. Revelation is presented as a Greek mystery poem and the Acts and many of the Epistles are re-jetted.
- 1916 **Old Testament** Hebrew Publishing Co., New York
Translated by Alexander Harkavy.
- 1919–1925 **New Testament** Concordant Publishing Concern, Los Angeles
The 'Concordant Version', edited by Adolph E. Knoch.
- 1920–1934 **Old Testament** (incomplete) National Adult School Union, London
Translated by a group of scholars, including T. H. Robinson, Adam C. Welch, Constance M. Colman, J. W. Povah, John Skinner, J. B. Allan, C. J. Cadoux, John Naish, and R. B. Y. Scott.
- 1923 **New Testament** Riverside Press, Cambridge
The 'Riverside N.T.', translated by William G. Ballantine.
- 1923 **New Testament** University of Chicago Press
Translated by Edgar J. Goodspeed. (See also 'University of Chicago O.T.', 1927.)
- 1925 **New Testament** Printed privately, Monrovia, Calif.
Translated by Arthur E. Overbury 'from the metaphysical standpoint'. A revision appeared in 1932.
- 1928–1942 **Genesis Psalms Job Ecclesiastes Prophets**
- 1937 **New Testament** Parthenon, Nashville
Translated by William W. Martin.
- 1930 **Matthew** Holt, New York
Translated by Benjamin W. Bacon, with commentary.
- 1933 **Gospels** Harper, New York
Translated by C. C. Torrey. Other portions were published later.
- 1933 **Gospels** 1939 **Psalms**
- 1940 **New Testament** 1957 **Bible** Holman, Philadelphia
Translated from Syriac by George M. Lamsa.
- 1933 **Luke** 1952 **New Testament** Society for the Promotion of Christian Knowledge, London
Translated by C. Kingsley Williams into 'Plain English'.
- 1937 **New Testament** Humphries, Boston
Translated by Charles B. Williams.
- 1937 **New Testament** Felsburg, New York
Translated by Johannes Greber from his German version. He was a Roman Catholic priest, who had come to believe in communication with divine spirits.
- 1940–1946 **Mark John Acts** Melbourne
Paraphrased by Mary L. Matheson, 'so simply that even a child may easily follow it'.
- 1941 **New Testament** Dutton, New York
Translated by S. H. Hoek into Basic English (restricted to 850 words, as devised by C. K. Ogden). Micah was published in 1934, Habakkuk in 1934; Mark, 1935; John, 1938.
- 1941 **New Testament** 1952–1961 **Genesis–Ruth Job–Malachi** St. Anthony Guild, Paterson, N.J.
The 'Confraternity Version', a revision of the Challoner–Douay Bible, prepared by a committee of Roman Catholic scholars under the direction of the Episcopal Committee of the Confraternity of Christian Doctrine.
- 1943 **Romans–Philemon James–Jude** Oxford University Press, London
A paraphrase by J. W. C. Wand.
- 1944 **New Testament** 1947 **Psalms**
- 1948–1950 **Old Testament** Sheed & Ward, New York
Translated by Ronald A. Knox, Roman Catholic.
- 1945 **New Testament** Gillick, Berkeley
- 1959 **Bible** Zondervan, Grand Rapids
Translated by Gerrit Verkuyl; it is known as the 'Berkeley Version'.
- 1946 **New Testament** 1952 **Bible** Nelson, New York
The Revised Standard Version (RSV), prepared by the American Standard Bible Committee, appointed by the International Council of Religious Education. Secretaries of the committee were James Moffatt, Luther A. Weigle, and Fleming James.
- 1947–1957 **New Testament** Macmillan, New York
A paraphrase by John B. Phillips.
- 1948 **Psalms** Meador Press, Boston
Translated by Russell A. Peterson, whose Gospel Harmony was published in 1951. Another Gospel Harmony by Frances W. Croft appeared in 1949.
- 1950 **New Testament** 1953–1960 **Old Testament** Watch Tower Bible and Tract Society
Translated by the New World Translation Committee, an organization of the Jehovah's Witnesses.
- 1950 **New Testament** 1963 **Bible** Scripture Research Association, Irvington, N.J.
The 'Sacred Name Version', translated, with Biblical proper names in their Semitic form, by A. B. Traina.

1952 **Gospels** Penguin, Melbourne
Translated by E. V. Rieu.

1954 **John** Billy Graham Evangelistic Association, Minneapolis
1958 **New Testament** 1965 **Bible** Zondervan, Grand Rapids
The 'Amplified New Testament', edited by Frances E. Stewart and a committee.

1954 **New Testament** Bruce, Milwaukee
Translated by James A. Kleist and Joseph L. Lilly.

1955 **New Testament** Dennis Dobson, Aberdeen
The 'Authentic New Testament', translated by Heugh J. Schonfeld.

1955-1962 **Mark** (1959) **John** (1962) **Romans** (1955)
ABS & Assemblies of God Press
Translated into 'Simple English' by Annie Cressman, Assemblies of God missionary.

1956 **Romans-Jude** Nelson, New York
Paraphrased by Frank C. Laubach in a simple form of English.

1956 **Gospel** 1958-1959 **Acts-Revelation** 1961 **New Testament** (in one vol.) Herdman, Grand Rapids
Translated with commentary by John J. Heeran, Joseph Huby, Alfred Durand, and Albert Valensin, Jesuits.

1959 **Gospel Harmony** 1963 **New Testament** Concordia, St. Louis
Translated by William F. Beck. Ruth was published in This Day magazine in 1965.

1960-1963 **New Testament** Lockman Foundation
This version preserved the form of the ASV, changing obsolete or inexpressive words.

1961 **Pentateuch** Jewish Publishing Society
Translated by H. Orcinsky and others.

1961 **New Testament** Oxford and Cambridge University Press
The 'New English Bible', prepared by a committee including C. H. Dodd, G. S. Duncan, R. V. G. Tasker, C. F. D. Moule, G. D. Kilpatrick, and others.

1961 **New Testament** Albanian Orthodox Church in America, Boston
Translated by Fan S. Noli, Metropolitan of the Albanian Church in America.

1963-**New Testament** (incomplete) Printed privately, Americus, Ga.
The 'Cotton Patch Version', translated by Clarence L. Jordan for Southern readers.

1963 **New Testament** Lockman Foundation, La Habra, Calif.
A revision of the ASV, prepared by the Lockman Foundation.

1964 **Bible** (incomplete) Doubleday, Garden City, N.Y.
The 'Anchor Bible', translated and commented by Catholic, Protestant, and Jewish scholars, under the editorship of William F. Albright and David N. Freedman.

1964-1966 **New Testament** ABS, New York
The 'Today's English Version', translated by Robert G. Bratcher of the ABS.

1966 **Bible** Doubleday, Garden City, N.Y.
The 'Jerusalem Bible', translated into English by a committee directed by Alexander Jones, from the French 'Bible de Jérusalem'.

1967 **New Testament** Tyndale, Wheaton, Ill.
A paraphrase by Kenneth N. Taylor and others.

ENGLISH: CORNWALL

345

Go fothae, Aw you dafters of Zion, and be-
howld King Solamun weth th' crown weth which
hes mother crowned un in the day of hes es-
pousals, and in th' day of th' gladness of hes
heart.

Song 3. 11 1859

This English dialect, spoken in Cornwall, should be distinguished from the Cornish language, a Celtic tongue akin to Welsh and Breton. (See No. 23 for note on Louis-Lucien Bonaparte.)

1859 **Song of Solomon** G. Barclay, London
Translated for Louis-Lucien Bonaparte.

ENGLISH: CUMBERLAND

346

Gang furth, O ye dowters o' Zion, an' behould
King Solomon wi' the crowne wharewi' his
mudder crwounet him in the day o' his espousals,
an' in the day o' the gladness o' his heart.

Song 3. 11 1858

A dialect of English, spoken in Cumberland, in northern England.

1858 **Song of Solomon** G. Barclay, London
Translated by John Rayson for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: CUMBERLAND, CENTRAL

347

Gang forrat, O ye dowters o' Zion, an' see King
Solomon wid t' crown 'at his mudder crown't am
wid on his weddin' day, an' t' day 'at he was fain
at heart.

Song 3. 11 1859

A dialect of English, spoken in central Cumberland.

1859 **Song of Solomon** G. Barclay, London
Translated by William Dickinson for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: DEVONSHIRE**348**

Go vore, Aw ye daters uv Zion,
an behold King Zolamin way
tha crown wareway es moather
crown'd'n in tha day uv es espow-
sils, anin tha day uv tha gladniss
uv es hart.

Song 3. 11 1860

A dialect of English, spoken in Devonshire, in southwestern England.

1860 *Song of Solomon* G. Barclay, London1863 *Matthew Strangeways & Walden*, London

Translated by Henry Baird for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: DEVONSHIRE, EASTERN**349**

Geu voäth, eu yeue mäid'ns o'
Zion, an' leuke at king Solomon
crown'd as ez meuther'd a-crown'd
'en th' day ee was morried, th' day
when ez hort was za glad.

Song 3. 11 1860

A dialect of English, spoken in the eastern part of Devonshire.

1860 *Song of Solomon* Strangeways & Walden, London

Translated by George P. R. Pulman for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: DORSET**350**

Goo vwo'th, O you da'ters o' Zion, an' look on
King Solomon, a-wearèn the crown that his
mother zet on en the day ov his weddèn, the day
ov his gladness ov heart.

Song 3. 11 1859

A dialect of English spoken in Dorset, southwestern England.

1859 *Song of Solomon* G. Barclay, London

Translated by William Barnes, poet, for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: DURHAM**351**

Gan furth, O ye dowters uv Zion, an behowld
King Solomun wi' t' croon 'at his mudder
croon'd im wi' id day uv his espousals, an id
day ud gladness uv his heart.

Song 3. 11 1859

A dialect spoken in County Durham, in northern England.

1859 *Song of Solomon* G. Barclay, London

Translated by Thomas Moore for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: LANCASHIRE, BOLTON**352**

Goo awt, O yoa dowters o' Jerusalem, un be-
howd King Solomon wi' th' creawn uz his mother
creawnt him wi' ith' day uv his speawsals, un
ith' day oth' gladness uv his hert.

Song 3. 11 1859

A dialect spoken in the Bolton area of Lancashire, England.

1859 *Song of Solomon* G. Barclay, London

Translated by James T. Staton for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: LANCASHIRE, NORTH**353**

Gao owt, O ye dowters a Zion, an see king Sol-
umun we t' crown whahrwith hiz muther crowned
him on hiz weddin day, an e t' day a t' gladness
ov hiz heart.

Song 3. 11 1860

A dialect of English spoken in northern Lancashire, England.

1860 *Song of Solomon* Strangeways & Walden, London

Translated by James Phizackerley for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: LANCASHIRE, RADCLIFFE**354**

Goo out yo' wimmen o' Zion an'
'ave a good look at King Solomon,
wearin' th' crown as 'is muther
crown't 'im wi' fer 'is weddin' day,
—that glad day 'e's most proud on.

Song 3. 11 1939

A dialect of English spoken in the Radcliffe area of Manchester, Lancashire, England.

1936 **James G. Whittaker**, Stalybridge
1938 **Mark** 1939 **Song of Solomon** Printed privately,
Oxford
1944 **Ecclesiastes** Printed privately, Headington
Translated by the Rev. J. Barlow Brooks.

ENGLISH: NORTHUMBERLAND 356

Gan yor ways oot, O ye dowers o' Zion, an'
see it King Solomon weerin' the croon 'it his
muthor croon'd 'im wiv on his weddin'-day, an'
i' the day o' the great plishur' iv his heart.

Song 3. 11 1860

A dialect spoken in Northumberland, northern England.

1860 **Ruth Song of Solomon** G. Barclay, London
Translated by Joseph P. Robson for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: NORFOLK 355

Go out, O ye darters o' Zion, and behold King
Solomon, wi' the crown'd as his mother crown'd
him with in the dā when his sibrets wor out axed,
and i' the dā o' the gladness o' his heart.

Song 3. 11 1860

A dialect spoken in Norfolk, in eastern England.

1860 **Song of Solomon** Strangeways & Walden, London
Translated by Edward Gillett for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: NORTHUMBERLAND, NEWCASTLE 357

Gan oot, O ye dowers o' Zion, an' luik it king
Solomon wi' the croon thit his muthor croon'd
him wiv i' the day iv his mairige, an' i' the day o'
the plishur iv his hart.

Song 3. 11 1858

A dialect spoken around the city of Newcastle in southern
Northumberland, England.

1858 **Song of Solomon** G. Barclay, London
Translated by John G. Forster for Louis-Lucien Bonaparte. (See note to No. 23.)

1859 **Song of Solomon** G. Barclay, London
Translated by Joseph P. Robson for Louis-Lucien Bonaparte.

ENGLISH: NORTHUMBERLAND, TYNESIDE 358

How! Zion's dowers, a' turn oot! King Solomon
is here! Leuk at his bonny goolden croon,
his mother meyd him weer, i' the day when he
wes newly wed, when nowt he had to fear!

Song 3. 11 1860

A dialect spoken by the colliers (coal-miners) along the banks of
the Tyne River in Northumberland, England.

1860 **Song of Solomon** G. Barclay, London
Translated by Joseph P. Robson for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: SCOTTISH, LOWLAND 359

THE first o' the Blythe-Messag o' Jesus Christ, God's Son. 2. Een as it is putten-doon by Esaiah' the prophet, "Lo! I send oot my messenger afore thy face, wha sal mak ready thy way for thy comin. 3. "The sough o' ane crying out	i' the waste, 'Mak ye ready a gate for the Lord! Mak strachit his strada!'" 4. Than raise John, baptizin i' the wilderness, and preachin repentance-baptism for the pittin-awa o' sin. 5. And ther gaed oot till him a
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Mk 1. 1-4 1901

A dialect of English spoken in the Lowlands of Scotland.

1856 **Matthew** 1857 **Psalms** Robson, Levey & Franklyn,
London
1858 **Song of Solomon** G. Barclay, London
Translated by Henry S. Riddell for Louis-Lucien Bonaparte. (See note to No. 23.)

1860 **Song of Solomon** G. Barclay, London
Translated by Joseph P. Robson for Louis-Lucien Bonaparte.

1862 **Song of Solomon** **Matthew** Strangeways & Walden,
London
Translated by George Henderson for Louis-Lucien Bonaparte.

1871 **Psalms** 1879 **Isaiah** J. Menzies, Edinburgh
Translated by P. Hately Waddell.

1901 **New Testament** A. Gardner, Paisley
Translated by William W. Smith.

1901-1905 **New Testament** Blackwood, Edinburgh
Translated by a Scot named Nisbet.

1916 **Proverbs** Graham, Paisley
Translated by T. W. Paterson.

ENGLISH: SOMERSET**360**

Goo voäth, ye darters o' Zion, an' zee King
 Zolomin crown'd wi' th' crown hiz mother crown'd
 un wi' i' th' day o' hiz weddin, an' i' th' day o'
 th' gladness o' hiz heärt.

Song 3. 11 1860

A dialect spoken in Somerset County, in southwestern England.

1860 **Song of Solomon** Strangeways & Walden, London

Translated by J. Spencer Baynes for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: SUSSEX**361**

Goo fourth, O ye dahters of Zion,
 an look at king Solomon wud de
 crown what his mother crowned
 him wud de dee of his wëddin, de
 dee of de gladness of his heart.

Song 3. 11 1860

A dialect of English spoken in the County of Sussex, England.

1860 **Song of Solomon** G. Barclay, London

Translated by Mark A. Lower for Louis-Lucien Bonaparte. (See note to No. 23.)

1935 **Song of Solomon** Amos James 1936 Mark Ruth

1-3 John Printed privately, Tunbridge Wells

Translated by James Cladpole (Jim Richards, pseudonym).

ENGLISH: WESTMORLAND**362**

Oot wi' ye, O ye dought's o' Zion, an' glooar
 at king Solomon wi' t' croo'n his mudd'r croo'n'd
 um wi' o' t' day uv his weddin, an' o' t' day o' t'
 meriness uv his heart.

Song 3. 11 1858

A dialect spoken in Westmorland County, in northwestern England.

1858 **Song of Solomon** G. Barclay, London

Translated by John Richardson for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: WILTSHIRE, NORTH**363**

Gwo vwo'th, aw ye da'ters o' Zion, an' zee King
 Zolomon wi' th' crown as huz mother crowned un

wi' in th' day o' huz weddin', an' in th' day
 when huz heart wer' glad.

Song 3. 11 1861

A dialect spoken in the north of Wiltshire, England.

1861 **Song of Solomon** Strangeways & Walden, London

Translated by Edward Kite for Louis-Lucien Bonaparte. (See note to No. 23.)

**ENGLISH:
YORKSHIRE, CRAVEN****364**

Gooa forrad, O yo dowters a' Zoion, an behold
 king Solomon we t' erahn wot his muther crahn'd
 him i' t' day on his espousals, an i' t' day a' t'
 gladness on his heart.

Song 3. 11 1859

A dialect spoken in the West Riding of Yorkshire, England.

1859 **Song of Solomon** G. Barclay, London

Translated by Henry A. Littledale for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: YORKSHIRE, NORTH**365**

Gan forth, O ye dowters o' Zion, and leeuk at
 king Solomon wi' the croon whorwith his mother
 croon'd him on the daay of his weddin, and in the
 daay of the gladness of his heart.

Song 3. 11 1860

A dialect spoken in the area around Whithy in the North Riding of Yorkshire, England.

1860 **Song of Solomon** G. Barclay, London

Translated for Louis-Lucien Bonaparte. (See note to No. 23.)

**ENGLISH:
YORKSHIRE, SHEFFIELD****366**

Goo lang fourth, O yah dowhters o' Zion, an'
 see King Solomon wi' t' croewn wheerwi' as
 muther creowned um in as weddin'-day, an' i' t'
 day o' t' gladness o's hart.

Song 3. 11 1859

A dialect spoken in the area around the city of Sheffield in Yorkshire, England.

1859 **Song of Solomon** G. Barclay, London

Translated by Abel Bywater for Louis-Lucien Bonaparte. (See note to No. 23.)

ENGLISH: YORKSHIRE, WEST 367

Goa foorth, O yo dowters a' Zion, an' behowd
King Solomon wi't' crahn wi' which hiz muther
crahned him i't' day on his espahsals, an' i't' day
a't' gladness on hiz heart.

Song 3. 11 1860

A dialect spoken in the West Riding of Yorkshire, England.

1860 Song of Solomon G. Barclay, London

Translated by Charles Rogers for Louis-Lucien Bonaparte. (See note to No. 23.)

EPI: BAKI

368

1 Ilian mbo na Yesu Kirisito Atua Kinerino,
togio nambeamu. 2 Jimbe ka beroveta Aisea
mbivitauro rue, Kubi jio, na ila kiaak atevi kamu ka
miramo, Nai ri lavatigi jelemo; 3 Toro tai niono
mbio ea vio iauo, Kubi lavatigi jeleno Tumbo, Kubi
la kian marambo nalo a memedu;

4 Yoan mbinime, toro na mbitaitaisi ea vio iauo
mili babitaisian na viligian ka a je lelarian na kialo
karian.

Mk 1. 1-4 1892 (Recomposed)

Baki is spoken by inhabitants of Epi Island, in the central New Hebrides. Epi, now having a total of 3,000 people, formerly had a much larger population, and numerous related Melanesian dialects were spoken on the island. In the south, Livara, a form of Nguma, is spoken.

1886 Mark NSW Auxiliary BS

1892 Mark (revised) Matthew 1914 Psalms Philipians

1, 2 Thessalonians BFBS, London

Translated by Rule M. Fraser, Presbyterian missionary.

1928 1, 2 Corinthians BFBS, London

Translated by I. B. Wier and Isaac Savano, and revised by R. M. Fraser and F. Ried, New Hebrides Mission.

EPI: BIERIA

369

HUKAU lualima sua ilima nekin Taibirio Sisar
konana sumbaana. Bontio Bailato mbe sumba
nekin Yntea. sua Herod mbe sumba nekin Calile,
sua tahina Filibo mbe sumba nekin fiko Iturea sua
Trakonaitis, sua Laisanio mbe sumba nekin Abi-
lone, bog Anas sua Kaiafas lo mbe o ham asombi,
Atua konana houana mbeima kin Yoan natina
Sakaraia ie fiko tutu. Sua nigana mbeimae
fiko mouna mdu ohi Yorotan, mhou beki la niba-
bitaisiana nekin vukuhiana kin lailakatiaana
nekin felugkoana sa; namba le msue mtokoe

suksuk nekin beroveta Aisea konana houana
mouna.

Fata sakai ndona mkembiho ie fo tutu,
Ke tolu mahana NSumba ana sonofiko,
Ke tolu ana hamau mouna le momau.

Lk 3. 1-4 1914

The Bieria dialect of Epi is spoken by some 50 people living near Voambi in the southwestern part of Epi Island.

1898 Luke BFBS, Hobart

Translated by R. M. Fraser, Presbyterian missionary.

EPI: LEWO

370

1 A pogi telu naureena tai teke e Kana
2 na Kalilea : .a Iesu anena teke ea : a a mie
Iesu mena namio kiena nalogena lala a
3 imi ni naureena. A na pa waine tapa
Iesu anena pisa vani a, pisa pe, Mala
4 waine mrere sina. A Iesu pisa vani a,
pisa pe, Ita te kusi pae suri tape, sira ?
5 Pogi lisia kiau pimi re boli naua. Anena

Jn 2. 1-4 1897

The Lewo, or Maluba, dialect of Epi is spoken by about 1,000 people in the southern and southeastern parts of Epi Island. It is now coming into use by other smaller tribes.

1897 John BFBS, Dunedin

Translated by T. Smail, New Hebrides Mission.

EPI: TASIKO

371

1 1 Burupesia na lologena wo kie Iesu Kristo, Cod
narina, 2 sipa napa a siria e tusi na Isaia provet,
O loge ne pitetalia nallaena kiau sufioni marafma,
napa tapa riru mraba kiaufma; 3 Pulugo ni yaru napa
pio e yokurena,—A tapa riru mraba lepa kie Supe, a
tapa kien' mraba lala a mesumesu;

4 Ioane pimi, napa baptiso e yo kurena, pisa kilalea
baptisoena na sitomi-piueni. pena a tamani lua
milamulena piowa lala.

Mk 1. 1-4 1910 (Recomposed)

The Tasiko dialect of Epi is spoken by about 100 people in the southeastern part of Epi Island.

1892 Matthew BFBS, London

1906 Luke BFBS, Tangoa

1910 Mark Acts 1 John MP, Nikaura

Translated by O. Michelsen, Presbyterian missionary.

ESKIMO: GREENLAND

375

¹ Jisuse-Kristusimik Gütup erneranik ivangkiliup autdlarkautá tamássaavok; ² sördlo pruvfitip Isaiap agdlagaine agdlagsimassok; ata, ingiliga sujunigkul autdlartipara, avkutiggssat iluarsarkuvdlugo. ³ puilla-suitsume tordlulassup nipija: Nálagkap avkutiggssá iluarsarsiuik, tungmissagssailo nalingmagtersigik. ⁴ Juánase tiktiupok puillassutisume kuissisok okalüssi-sutitugalugulo kuissut avdlamik isumatárkússut ajortit isumákérnekautiggssanik. ⁵ Jütiamiutdló Jerusálá-

Mk 1. 1-4 1936

The language of the Eskimos of Greenland, the most easterly of the Eskimos, can be divided into three main dialect groups: Eastern, Northeastern, and Western. All are easily mutually intelligible and not greatly divergent from other Eskimo tongues.

1744 **Gospels** 1758 **Gospels Acts**

1766 **New Testament** Copenhagen

Translated by Paul Egede, Lutheran missionary. His version of the metrical Psalms was published in 1788 and again in 1801, in Copenhagen.

1794 **New Testament** 1799 **New Testament** (reprint)

Copenhagen

Translated by Otto Fabricius, a missionary to Greenland. The first edition was destroyed in the 1795 Copenhagen "Great Fire".

1822 **New Testament** BFBS, London

Translated by J. C. Kleinschmidt, Moravian missionary. In 1778 and 1829 the Moravian missionaries published a Gospel Harmony in Barby, Saxony.

1822-1836 **Genesis Exodus Deuteronomy-2 Kings**

Ezra-Psalms Isaiah Daniel-Malachi Danish BS,

Copenhagen

Translated by Niels G. Wolf, Peter Kragh, and Otto Fabricius.

1832 **Psalms** Printed privately, Denmark

Translated by J. Kjer, Moravian missionary.

1842 **Psalms** 1851 **New Testament** BFBS, Bautzen

A revision of the Kleinschmidt version by V. Mueller, a Moravian.

1876-1877 **Job Psalms Ecclesiastes Song of Solomon**

MP, Godthaab

1893 **New Testament** 1900 **Bible** Copenhagen

Translated by Samuel Kleinschmidt, son of J. C. Kleinschmidt. He was assisted by H. F. Jørgenson, C. Rasmussen, and J. Kjer. A slightly revised edition of the N.T. was printed in 1936.

ESKIMO: KUSKOKWIM

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¹ Whanewha Kanerearam ashilrim Jesus Kristusamik, Agaiutim Kitunranik ayakarratiga; ² igausingatsiatun profetam Isaiam igaine: "Tangér-luko kivigaka tsuinnerpigu ayagtstaka, itlen tumkan ituaktshararkauga. ³ Yuilkume kayagalrim rené: Atanerim tumka ituaktshartsio Puktshararkaidlo

natlakitghartsike". ⁴ Johnak yuilkume angitortstsiok kalarutimuklud angitlóriarak umyolinkigtiskun ashilngut awautikat. ⁵ Tamáramingdlo Judearamiut,

Mk 1. 1-4 1956

The Kuskokwim dialect is spoken in southwestern Alaska by more than 6,000 Eskimos living around the mouth of the Kuskokwim River, and eastward as far as Norton Sound. The people refer to their tongue as Kuskokfigamiut, Yut Kanneriarait, Kwigpak, and other local terms. Kuskokwim is a southern Eskimo dialect.

1915 **Mark** G. Winter, Hernhut

1929 **Gospels** ABS, New York

1950-1951 **Acts Galatians-Philemon** James I Peter

Mimeographed

1956 **New Testament** 1967 **New Testament** (corrected)

ABS, New York

Translated by Moravian missionaries, including Ferdinand Drebert, A. Butzin, and J. Hinz, assisted by Robert Egsak, Jim Kingak, and others.

ESKIMO: LABRADOR

377

TAMADJA okautsit tussarnert pigiarngat Jésume Kristusamik, Gúdiib Erninganik.

² Sorlo nelautajut aglangine aglaksimangmat: Ahák, Engeliga tilivara sivunermut, apkotiksamik ákisojje sivunangne.

³ Ajokertuiub nippinga inuankitome imák pivok: Nálakab apkotiksanga ákiksorsuik, apkosiningit naggotisigik.

⁴ Inuakujitome Jóhannese baptisivok ajokertuivlunelo baptijumik kakialerkojjomik, ajortunut péjautiksahik.

Mk 1. 1-4 1952

The Labrador dialect is spoken by the Eskimos of Labrador and northern Newfoundland. Like most Eskimos, they are seminomadic and sometimes wander inland during the summer months.

1810 **John** 1813 **Matthew Mark Luke** 1816 **Acts**

1819 **Romans-Revelation** (chap. 3) 1826 **Revelation**

1839-1840 **New Testament** (revised) BFBS, London

Translated and revised by missionaries of the Labrador Moravian Mission, including B. G. Kohlmeister, C. F. Burghardt, and Georg Schmidtmann.

1830 **Psalms** 1834 **Genesis** 1837 **Isaiah** 1841 **Exodus-**

Deuteronomy 1849 **Proverbs Jeremiah-Malachi**

1869 **Joshua-Esther** 1871 **Job-Song of Solomon** BFBS, London & Stolpen.

Translated, over the years, by United Brethren missionaries, including J. L. Morhardt, F. C. Fritsche, and F. Erdmann.

1876-1878 **New Testament** (revised) BFBS, Stolpen

Revised by T. Bourquin and edited by J. Ribbach.

1903 **Isaiah** (revised) BFBS, Hermhut
 1925 **Genesis Exodus 1935 Jeremiah-Malachi**
 1938 **Leviticus Numbers 1952 New Testament** BFBS,
 London
Translated and revised by A. Martin and W. W. Perrett.

ESKIMO: WESTERN ARCTIC, COPPER

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I TAMEDZA okaiteit tusaanaktit
 pigimringit Jenua Christ Godim
 Eginganik. *Soglo Hellaatit
 aglanigti aglaizimangnan:
 itingngiti tiligalimangnan:
 Ata Angeliga tiliyaga sivungnan,
 Aypeniji
 apkotiksangik itkanaiyiji sivu-
 nangni.

* Inum Ayoekaituim nippinga im-
 kangitum, taimak piyok: Ata-
 ngni apkotiksangik itkanaiyik-
 sang.
 Apkoisingit nakiktingit.
 nahgoktingit.
 * Iukaynitumi John baptaiyok,
 iliaustitlunido baptaiyunik, kapiakale-
 koyiyunik ewinaumini piyutikemnik.

Mk 1. 1-4 1920

The Western Arctic Copper dialect is spoken by the Copper Eskimos, who live in the shore areas around Coronation Gulf, and in nearby areas of Victoria Island. They have traditionally been known as Copper Eskimos because of their use of surface copper for weapons.

1920 **Mark** BFBS, London

Translated by H. Girling, Canadian Anglican Mission, and published in the Mackenzie dialect, with footnotes to make it intelligible to the Copper Eskimos. The text had numerous compromises arising from the attempt to adapt from one dialect to another. The Gospel, however, was not acceptable to the Copper Eskimos.

ESKIMO: WESTERN ARCTIC, INUPIAT

379

**Aullakisaaga tusaayugaagiksuaan Siisas Ku-
 zaist, Igñigan Kaatim;**

2 Miquaktuaguniqatun nalaucaktini, Tau-
 tuksiug, tiligiga kivgaqa sivugni, itkanai-
 yaizukşak apkutiksagñik sivugni.

3 Nipaa iñuum nipaalazuk nunagluaktuami,
 Itkanaiyaksuq apkutaa Atangum, apku-
 tiñi sivukkiksaksigik.

4 Zaan paptaiqsinazuk nunagluaktuami, suli
 algaakşuivluni paptaiğutaanik isumalit-
 kiutim piiğutaatigun piliutit.

Mk 1. 1-4 1948

The Western Arctic Eskimo dialect is spoken by more than 3,000 people around Point Barrow, the northernmost tip of Alaska. They call their language the Inupiat dialect.

The Barrow Eskimos, who live 300 miles above the Arctic Circle, have never seen a large town or running fresh water. Imagine the problem of translating the Bible for such a people - to whom not only the abstract concepts of the doctrine are new, but to whom also the cities and deserts in which the Biblical narrative takes place, the camels, wine, angels, lepers, figs, taxes, and turtles - with which the story is filled, are all unknown.

This challenge was met and overcome by Roy Ahmaogak, the Eskimo translator of the Scriptures into his own Barrow Eskimo tongue. Until he was forty-eight he had never seen a tree; how, then, was he to communicate to his people the picture of a forest? Roy Ahmaogak was prepared for the task of Bible translation by a year 'out'. He studied at the Summer Institute of Linguistics to help him cope with the problems of putting the particular phonetic and grammatical idiosyncrasies of his tongue into written form. He also studied at a seminary, to learn about theology; visited zoos and botanical gardens, to learn about fauna and flora of other parts of the world; and conferred with translations consultants, to know how to solve some of the translation problems in his language. During the year he was able to prepare translations of Mark and Romans, as well as a primer to help his people learn to read and to familiarize them with some of the terms and objects which they would encounter in the Scriptures. Mr. Ahmaogak returned to Barrow after the year with a Book and continued to work on the translation of the New Testament with Donald Webster of Wycliffe Bible Translators.

1948 **Mark Romans 1964 John Ephesians James**
1 John 1968 New Testament ABS, New York
Translated by Roy Ahmaogak, a Presbyterian.

ESKIMO: WESTERN ARCTIC, MACKENZIE

380

1. Ubluk ilakni nuliaktoksak Canami
 Galiliami; Jesusim amama tajvanitoak. 2.
 Jesusilo maligotingitlo kaitkyiyait nulia-
 toksanun. 3. Wine nunguman amaman
 Jesusmon okalaoya: Wine nungoyoak. 4.
 Jesusim okaotiya, Agnak, suniakpik uwanga
 ilingnun? Opaoktaga tikisimangitoak suli.

Jn 2. 1-4 1944

The Mackenzie dialect is spoken by Eskimos who occupy coastal areas around the mouth of the Mackenzie River.

1938 **Luke 1941 Acts 1944 John** BFBS, London
Translated by C. E. Whittaker and J. H. Webster, Canadian Anglican Mission.

- 1 La komenco de la evangelio de Jesuo Kristo, Filo de Dio.
- 2 Kiel estas skribite en Isaia la profeto : Jen, mi sendas mian senditon antaŭ via vizaĝo, kiu preparos vian vojon.
- 3 La voĉo de kianto en la dezerto : Pretigu la vojon de la Sinjoro, rektigu liajn irejojn.
- 4 Venis Johano, kiu baptis en la dezerto kaj predikis la bapton de pento por la formetado de pekoj.

Mk 1. 1-4 1913

INTERLINGUA

Beatos es pauperes in spiritu; quoniam regno de celo es pro illos.

Mt 5. 3 1914

Esperanto, with an estimated three to five million enthusiasts throughout the world, is the most successful of the artificial, or constructed, languages. A linguistic mélange of Romance and Germanic vocabulary, it was devised by Dr. Ludwig Zamenhof, a Russian brought up in a region where four language groups were in conflict. Developed as a 'neutral tongue', it first appeared in print in 1887. Since then Esperanto societies have sprung up in some 85 countries, where its supporters conspicuously identify themselves with a green star in the lapel. An estimated 10,000 books in or about Esperanto have been published and the language is vigorously propagated by courses, international conferences, and over 100 periodicals.

Scriptures have also appeared in Volapük and Selections in Interlingua (see below), the other 'constructed languages'.

1893 **Ruth W. Tümmel**, Nürnberg

Translated by E. Neumark. *The Book of John may have appeared in the same year, but no copy has been located.*

1906 **Matthew Hinrichs**, Leipzig

Translated on the basis of the Luther text by W. B. Mielck and Fr. Stephan. In 1910 an anonymous translation of the Gospels was published by Hachette, Paris.

1910 **Song of Solomon Zephaniah** Edinburgh

Translated by J. G. Fred.

1910 **John Scripture Gift Mission**, London

Translated by W. J. Cristead, D. O. S. Lowell, and R. F. Anderson.

1911-1914 **Pentateuch** Hachette, Paris

Published initially in the periodical *La Revuo*, these were the first translations by Dr. Zamenhof.

1912 **New Testament BFBS**, National BS of Scotland, Edinburgh

Translated by a committee appointed by the International Congress of Esperanto and the British Esperanto Association. Headed by J. C. Rust and A. E. Wackerill.

1926 **Bible BFBS**, NBSS, Edinburgh

The Committee N.T., with an O.T. completed by L. Zamenhof. An edition of 1954 contained a number of changes by W. J. Downes. Other

anonymous translations of single Books and Selections are listed in the catalog of the British Esperanto Association Library, London.

Another of the international languages is Interlingua. Conceived around 1920 by Edgar de Wahl and, after 1924, developed by a commission of linguists, Interlingua draws primarily from the Romance languages, but includes vocabulary from German, English, and Russian as well. The verse shown is actually in the forerunner of Interlingua, devised by Giuseppe Peano, and known as Latino sine flexione.

ESTONIAN: SETU

Jeesusõ Kristusõ Juma-
la Puja evangeeliumi
alostos.

2. Nii kuis kirotdõ om
prohvette kirõh: Kae',
ma' saada uma engli su'
palgõ ette, kiä su' tiid
su' ilh valmistas.

3. Hõikaja helü om
laanõh: Valmistagõ' is-
sändä tii', tekke' iäa til-
raa' lasalsõs.

4. Johannõs oll laanõh
ristmäh ja kuulutamah
meeleparandamise rist-
mist patõ andisanistes.

Mk 1. 1-4 1928

Estonian is spoken by about 75 per cent of the 1,220,000 inhabitants of the Estonian Republic of the Soviet Union, and by almost 200,000 more scattered throughout Russia, Western Europe, and the New World. The Estonians have inhabited the Baltic region for more than two millennia; they were remarked by Tacitus, who called them *Aesti*. Forcibly Christianized by the Livonian Knights in the 14th century, they were dominated by Russia from 1710 until the period of Estonian independence, 1918-1940. Estonia has been a constituent republic of the Soviet Union since 1940. The Estonians, who call themselves 'estlased', are linguistically related to the Finns and speak a West Finnic tongue of the Uralian family.

Three distinct Estonian dialects are distinguished: Tallinn, or Reval, the northern dialect spoken in the capital; and the southern dialects, Tartu (Dorpat) and Setu. Setu is spoken in the area south of Lake Peipus in the Estonian Republic of the USSR.

1926 **Gospels Academic Society for Mother Tongues**, Tartu

Translated by Ernest Puusepp and revised by P. Voolaine.

ESTONIAN: TALLINN

Jeesu Kristuse, Jumala
Poja, evangeeliumi ha-
latus.

2. Rõnda kui kirjutatud on
prohveetite kirjas: "Vaata,
mina lähtan oma ingl sinu
palge ette, kes sinu teed sinu
ees peab valmistama.

3. Süüdjä hääli om tõrbes:
Valmistage Jõhanna teed,
tehte tema teerajab talaleht.

4. Jõhannes oli tõrbes rist-
timas ja kuulutamah mee-
leparandamile ristimistpattude
andetsandmijele.

5. Ja tema juure läts mõlja

Mk 1. 1-4 1945

PÖLD VERSION

Jeesuse Kristuse, Jumala Poja evangeeliumi algus.

2. Nõnda kui on kirjutatud prohvēt **Jesaja raamat**us: „Vaata, ma läkitan su palge eele oma inglī, kes su tee valmistab;

3. hüüdja hää on kõrves: Valmistage Issanda teed, õg-vendage tema teerajad“; **4. nõnda oli Ristija Johan-**nes kõrves kuulutamas mee-leparanduse ristimist pattude andekssaamiseks.

Mk I. 1-4 1938

The Tallinn dialect of Estonian is spoken in the north of the country, in and around the capital, Tallinn, which was called Reval by the Livonian Knights and reverted to its former name only after Estonia became briefly independent in 1918.

1632-1638 **Liturgical Gospels and Epistles Tallinn**
Translated by Heinrich Stahl. Another version of the Liturgical Selections was published in 1700 at Reval (Tallinn).

1715 **New Testament Prendeken, Tallinn**
Translated by a group of pastors and edited by Eberhard and Heinrich Gutsclaff.

1739 **Bible Köler, Tallinn**
Translated by Anton T. Helle, H. Gutsclaff, E. Gutsclaff, Jr., and Alben A. Vierothe.

1878 **Bible ABS**: Berlin
Revised by C. Malm.

1888 **New Testament Psalms** 1889 **Bible** Estonian
Synod Press, Tallinn
Printed in revised orthography.

1893 **Bible**
A revision made under the direction of the Tallinn Sections Comité.

1896 **Bible** BFBS, St. Petersburg
Further revised by C. Malm.

1912 **New Testament** A. Mickwitz, Tallinn
Translated by Jann Bergmann. The O.T. was also translated but never published.

1925 **John** (Roman Character) BFBS, London
1938 **New Testament** BFBS, Tartu
Translated by Harald Pöld; O.T. published only in abridged 'School Bible'.

1938 **Illustrated Bible** Loodus, Tartu
Revised by Uku Masing and John K. Veski.

1939 **Mark** Tallinn
An edition bearing the imprimatur of E. Potlich.

1968 **Bible** BFBS, London
O.T. translated and N.T. revised by Endel Kopp and Johannes Aaviv. The whole was revised by a committee chaired by Dean Koolmeister. This version was prepared for Estonian refugees in Sweden and was financed by the Swedish Church.

3. Hüüja hää om laanen: Valmistage Jēianda teed, tefe temā teeraa laajates.
2. Nõnda kui kirjjetet om prohvēitē firjon: Vāite, minā lāhātā oma englī jūto palge ette, fēs jūto teed fīno een peap valmistāma.

3. Hüüja hää om laanen: Valmistage Jēianda teed, tefe temā teeraa laajates.
4. Nõndanne ollī rīstīmān laanen, nīnt fuulūt patušt- fāändmīe rīstīmīst patu ambīe- anbmīes.

Mk I. 1-4 1896

Tartu (Dorpat), one of the southern Estonian dialects, is spoken in the Tartu area. The second largest city of the Estonian Republic of the Soviet Union, Tartu was called Dorpat after its capture by the Livonian Knights, but was renamed Tartu in 1918.

1632 **Liturgical Selections Riga**
Translated by Joachim Rossinius, a Dorpat pastor.

1686 **New Testament** Wilcke, Riga
Translated by Adrian Virginius, Johann Gutsclaff, and others, at the order of J. Fischer.

1727 **New Testament Riga**
Translator unknown; published by the Dorpat BS, 1815, at Mitau.

1836 **Psalms** Dorpat BS, Mitau
Translated by Ferdinand Meyer.

1857 **New Testament Psalms** BFBS, Dorpat
Revised by Professor Kiel of Dorpat University.

1865 **New Testament Psalms** BFBS, Dorpat
A further revision of the BFBS text.

1896 **New Testament Psalms** BFBS, Dorpat
A revision with orthographic changes made by Uku Masing.

ETHIOPIAN

ETHIOPIAN CHARACTER

፩ ቀንጧ፡ ለወገሉ፡ ለክሊ፡	፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡
ክርስቶስ፡ ወልደ፡ ለገዢ፡	ወርባ፡ ወልደ፡ ለገዢ፡
፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡	፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡
፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡	፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡
፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡	፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡
፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡	፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡
፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡	፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡
፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡	፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡
፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡	፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡
፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡	፩ ቀንጧ፡ ለክሊ፡ ለክሊ፡

Mk I. 1-4 1926

Ethiopians derive their name from a Greek word meaning 'swarthy faces'. Known as Ge'ez, Ethiopic was brought to Africa by invaders from southern Arabia, who ruled northern Ethiopia in 330 A.D., the traditional date of the coming of Christianity. A South Semitic language related to Arabic, Ethiopic was supplanted in the 15th century by Amharic. It is now used only as a liturgical language of the Abyssinian Church. The Ethiopic syllabary, a 23-sign alphabet, is thought by some to have developed gradually from Semitic writing, or, according to others, to have been devised in the 5th century by a Greek at the court of Ethiopia.

The origins of the Ethiopic Bible are not known. Tradition suggests that it was prepared during the 5th century by a group of nine monks from Egypt, known as the Nine Saints. Another widely accepted story attests that a young Syrian missionary named Frumentius arrived about the middle of the 4th century, founded the Church in Abyssinia, and translated the Bible into the vernacular. This Bible remained the only version known to Ethiopians until 1840, when the Amharic Bible was published. Although the oldest extant manuscript of the Ethiopic Bible dates from the 13th century, a study of its text shows its early Christian origins and long history of transmission. Translated, like the Latin Vulgate, Arabic, and Coptic, from the Greek Septuagint and Greek New Testament, the Ethiopic Scriptures may be considered a daughter version of the Greek Bible. An Old Syriac base has been suggested though not fully demonstrated. The version is particularly valued by scholars because its unusually large canon includes several apocryphal books which have come down to us, in whole or in part, exclusively through the Ethiopic Bible.

A number of critical editions of the Scriptures in Ethiopic have been published, several of these by the BFBS.

1898 **New Testament** C. Scheufels, Stuttgart
Revised by J. Spieth and G. Däuble.

1913 **Bible** BFBS, Baden
The completed O.T. and further revised N.T., prepared by missionaries of the Bremen MS.

1929 **New Testament** 1930 **New Testament Psalms**
1931 **Bible** BFBS London
A revision with orthographic changes, prepared by D. Westermann.

FANG: GABON

387

Melu mete Jon Batist anga so, anaña kobo e ntò Judia. Ananga zu na, Veñila milèm mine, togo na, ayofé eyò èntò bé. Togo na énye Aisaia ngeñgñi anga kobo e jam dia na, Kiñ emòt akobo e ntò na, Kòmega nzin Anyame: samega nzin zia sòsòwe.

Jon ite anga to ngo zia mimvot mi kamel, y'òtuma ékò tyit njin wia; ye biji bia binga to bitan ye yui afaniti. Ane Jerusalòm, ye Judia

Mk 1. 1-4 1894

Fang is spoken, in many dialects, by an estimated 200,000 people living primarily in central and northern Gabon. It is also found in Rio Muni and southern Cameroun, where it is frequently called Ntumu. The usage here termed Gabon-Fang is the dialect common to the inland environs of the Gabon Estuary. Fang is a Bantu tongue, related to Bulu and sometimes classed with Yaoundé in an inclusive Yaoundé-Fang subgroup.

1894 **Matthew Genesis** BFBS, London
Translated by A. W. Marling, American Presbyterian Mission

FANG: OGOWÉ

388

1 Asumega Mba Fwé Yésu-Krist.

2 Nson a ne ntena e nten ñgañ Ésaia na: *Bègé, ma lóm ntól wam ósu òia, éw'ò ke we kóm nzen*; 3 *Kiñ za yòra minloñ na: Kòmegá é nzen Tare, tsigá minsenégé mia ne bara*, 4 *nale Yòan-Batiste a ñga sia minloñ*, a bómegé bór batem é y'azòba, e yi na be zamba é mamebi mo. 5 Wena bór be y'afan Yudeé y'éba be ya Yéru-

Mk 1. 1-4 1927

The Ogowé dialect of Fang is spoken in the region of the middle courses of the Ogowé River, in central Gabon. It is a Bantu language.

EWE

386

1 Yesu Kristo, si enye Mawuvi la, fe nyanyuie la fe gomedzedze enye esi. 2 Abe alesi wonjo di le nyagblodila Yesaya fe agbalé la me ene bena: „Kpo da, mele ye dola dom do de ngwod, amesi adzra wò mo la dò; 3 amesi le yli dom le gbeadzi la fe gbe enye esi: „Midzra Afeto fe mo la dò, miwo efe mtatawo dzodzoe.“ 4 Yohanes va do, amesi de mawutsi ta na amewo le gbeadzi, eye wòde gbe fã dzimetotro fe mawutsidedetaname hena nuvòkeke. 5 Eye amesiwo le Yudeanyigba

Mk 1. 1-4 1953

Ewe is spoken by about 1 million people in Ghana (approximately 875,000 speakers from Hohoe to the coast), and in south-central Togo and Dahomey. A Kwa language, Ewe is closely related to the Mina, Gũ, Fon, and Awuna tongues, which some consider Kwa dialects.

1858 **Hebrews** 1-3 **John Revelation** 1861 **Gospels**
1867 **Acts** 1870 **Genesis** 1871 **Psalms**
1874 **Gospels** (revised) Bremen BS, Stuttgart
1875-1877 **Romans-Revelation** (2 parts) BFBS, North German MS, Bremen
1875 **Joshua-2 Samuel** 1877 **Exodus** C. Hilgerloh, Bremen
1877 **New Testament** North German MS, Bremen
1878 **1, 2 Kings** BFBS, Bremen
1889 **Isaiah Jeremiah** J. Frese, Bremen
Translated by J. Merz, J. Binder, J. B. Schlegel, and H. Weyhe, Bremen MS.

1902 **Matthew Mark** BFBS, Paris
Translated by E. Allégret, Paris MS.

1910 **Luke John** BFBS, Paris
1912 **Acts** 1913 **Romans** 1, 2 **Timothy** MP, Samkita
1915 **Mark** (revised) 1918 1, 2 **Corinthians**
Société des Missions Evangéliques de Paris
1919 **Galatians Colossians** Philemon MP, Samkita
1921 **Gospels Acts** (revised) 1927 **New Testament**
1932 **Psalms Isaiah** 1938 **Proverbs** 1951 **Bible** BFBS,
Paris

Translated over the years by missionaries of the Paris MS; E. Rambaud, Samuel Galley, René Ellenberger, and Louis Obaue Mendome.

FANTÉ

389

1 **JESUS CHRIST**, Nyankopon Ba no, ne nsempa no ahyse.

2 De mbre woakyerew no wo nkonhyenyi Isaiah mu de,

Hwe, morosoma mo bofoe ma oeedzi w'enyim kan a

Obesiesie wo kwan mu;

3 Obi ne ndze retsea mu wo sare no do de,

Hom nsiesie Ewuradze no kwan,

Hom mma n'atsempon ntsentsen;

4 John baa bonumae wo sare no do na opaa mu kaa nnuho enuma
a odze ko bonefafir mu no ho asem. 5 Na Judaea man nyina, na

Mk 1, 1-4 1938

Fanté is one of the Akan dialects of Ghana (see Twi: Akuapem), spoken by about 750,000 people living mainly along the western and central coast, from Takoradi to Winneba. It is mutually intelligible with Twi and the other Akan dialects. A considerable literature has been developed in Fanté.

1877 **Matthew Mark** Wesleyan MS, London
1886 **Gospels** BFBS, London
Translated by A. W. Parker, an African pastor.

1888 **Genesis** 1896 **New Testament**
1903 **New Testament** (revised) BFBS, London
Translated by A. W. Parker, with the assistance of a committee under the supervision of W. M. Cannell.

1919 **Pentateuch** 1922 **Psalms**
1916-1938 **Mark John** (revised orthography) BFBS, London
Translated and revised by a committee, including C. W. Armstrong, A. A. Sneath, WMMS, J. O. Hammond, E. A. Sackey, and F. E. Ekuban, African pastors.

1948 **Bible** BFBS, London
Translated, with orthographic revisions, by a committee composed of C. W. Armstrong, G. Acquash, K. Horn, A. B. Dickson, F. C. F. Grant, C. H. Bartels, H. C. Neill, and I. C. Mason.

FAROE

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Upphavid til gleðiboð-
skapin um Jesus Krist, Guðs
son.

2 Líkasam skrifað er
hjá Jesaja profeti: „Sí, eg
sendi út sendivein mín
framtan undan tær; hann
skal bjarga út veg tín.

3 Röðdin á einum, ið

rópar í oyðimörk: „Ruddið
veg Harrans, beinar gerði
leiðir hans!“

4 Soleiðis steig Jóhannes
dopparin fram í oyðimörk-
ini og prædikaði umvend-
ingardöpp til fyrirgeingar
syndanna.

Mk 1, 1-4 1946

Faroe is spoken by the 35,000 inhabitants of the Faroe (Faeroe) Islands, in the North Atlantic between the Shetland Islands and Iceland. The 18 islands of the group were originally inhabited by Celts, but Norse settlers arrived at the end of the first millennium A.D. During the 19th century a nationalistic movement resulted in the revival of the Faroe language, which resembles Icelandic in its retention of original Old Norse features, and stimulation of a Faroe literature. Faroe is now the official medium of written communication.

1823 **Matthew** (with Danish) Danish BS, Randers
Translated by J. H. Schroeter, a Faeroese pastor.

1909 **John** Scripture Gift Mission, London
Translated by A. C. Eveson and A. J. Jackson.

1921 **Psalms** 1923 **Matthew** 1924 **Mark**
1926-1927 **Luke** 1928-1931 **Acts-Revelation** Torshavn
1937 **New Testament** National BS of Scotland, Torshavn
Translated by Jacob Dahl, Evangelical Lutheran.

1937 **New Testament** NBSS, Torshavn
1948 **Bible** Fúroyri Bibliugrunnurin, Torshavn
Translated by Victor Danielson, aided by Sigurd Joensen, Conrad Joensen, Peter Haberg, E. A. Reyberg, and A. W. Sloan.

1961 **Bible** Danish BS, Copenhagen
Translated by a committee, including K. O. Videreg, Z. Brimmes, J. Folland, S. J. Joensen, K. J. Rasmussen, and E. Vilhelm.

FASU

391

1 Kotimo maeya Yasu Kereso rekena some
1 kotesa Marakemo poparaka maresapo. 2 Wáte
fana Kotimo someane Aeseamo aporoaki kasápo.
Some kasáne Aeseamo poparaka Kotimo someraka
“hao. Nómo aporo meta fana pusiehookosapo. 3 Apo-
roamo ikiakára sunuhoko aperamo ipi wáraka “uni-
haepoko ikiakárane rakinie. Ikiakara makotehoanie.”
Aiyaka epo somehokosapo.” Kotimo afarakano Aesea-
mo popasapo.

4 Aisakipoko kesese Yane ipi pesapo. Yane ipi
he tapukuramera iha reke amanoaki some karáka
“ne himi watikisa Kotimo mafáhoasimo watikisane
rukupateaka metakarirakano né nómo he tapukuma-
reakosapo.” Yanemo aisapo.

Mk 1, 1-4 1964 (Recomposed)

Fasu is spoken by about 750 inhabitants of the Southern Highlands District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1964 Mark SIL, Ukarumpa

Translated by Jean A. May and Eunice Loeweke, WBT.

FIJIAN

392

1 AI vakatekivu ni tuku-tuku-vinaka kei Jisu Karisito, na Luvu ni Kalon; 2 me vaka sa vola na paro-fita:

Raica, au sa tala na noqu talai me liu e matamu, Ene caramaka ko koya na nomu sala e matamu:

3 A domo ni dua sa kaci-

kaci e loma ni veikau, Dou caramaka na sala i Jlova, Cakava me dodonu na nona veisalat.

4 Sa dauveipapitaisotaki ko Joni e loma ni veikau, ka vakarota na nodra papitaiso era veivutani me bokoci nai valavala ca. 5 A sa lako yani vua na lewe ni vanua

Mk 1. 1-4 1950

Of the 250 islands of the Fiji group, 80 are inhabited. The Fijians, who comprise about 35 per cent of the 450,000 inhabitants, were notorious cannibals during the early 19th century. Their Melanesian language is spoken in numerous dialects. Tentative portions of Scripture were published in a number of these dialects, before a decision was made to translate exclusively in the Mbau dialect.

1839 Mark Lakemba MP

Translated by David Cargill, Wesleyan MS, in the Lakemba dialect.

1846 Matthew Acts MP, Viwa

1847 New Testament BFBS, London

Translated by John Hunt, WMS.

1853 New Testament (revised) MP, Viwa

Revised by John Watsford.

1854 Genesis Exodus Psalms MP, Viwa

Translated by E. Hazlewood.

1858 New Testament (revised) BFBS, London

A revision prepared by J. Calvert.

1864 Old Testament BFBS, London

Translated by E. Hazlewood.

1899 New Testament 1902 Bible BFBS, London

Revised by F. Langham.

1931 New Testament BFBS, London

Revised by C. M. Churchward and C. O. Lelean, Australian Methodist MS.

1968 Luke BFBS, Hong Kong

Translated into modern Fijian by Paula Ninkula, assisted by a committee.

FINNISH

AGRICOLA BIBLE

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P. Marcusen Euangelium. XLVI. Ensimmäinen Luku.



«Jesu Kristus
«Kirjoitti se
«mikä Polan Eu-
«geliumin / sinon
«kirjoitettiin on Pro-
«phetia / Cago mis-
«ne lehten minun
«Engdin sinun ca-
«us an / loca wol-
«niaman pite si-
«nun Luvu sinne
«ebhele. Hicoma
«isten ant on corve-
«ja / Walmistak-
«hertan tiete/ojms
«dactt benen polg-
«bunsa. Math. 3.
«Johannes castit-
«corveja / sinon
«Paganon Castet-
«ta synon anderi-
«andamiferi. Ja vi-
«gofteit benen eye
«gens cofo Judcan
«matzoma / ja ne Je-
«rusalim / ja cast
«isten cast benide
«Johannes me dola / runnista benen Synon.
«Waste Johannes oli pugeitua Camelin caroidla / ja des

1st page of Mark 1548

JESUKSEN Kristuksen, Jumalan Pojan, evankeliumin Jalku.

Niin kuin on kirjoitettu profetia Esaiaan kirjassa:

»Katso, minä lähetän enkelini sinun edelläsi,
ja hän on valmistava sinun tiesi».

»Huutavan ääni kuuluu erämaassa:

»Valmistakaa Herralle tie,

tehkää polut hänelle tasaisiksi».

niin Johannes Kastaja saarnasi erämaassa parannuksen kastetta syntien anteeksisaamiseksi. Ja koko Judean

Mk 1. 1-4 1948

Finnish is spoken by about 85 per cent of the 4.5 million inhabitants of Finland, and by communities in Estonia, Sweden, and the United States. Fen-land (meaning the 'land of marshes', - the Finns call it Suomi) was settled in the 8th century A.D. by the Finns, who forced the original Lapp population to move northward. In the 12th century Finland was dominated and Christianized by Swedes, which made Swedish the official and literary language. The area passed by stages to Russia (1721-1809), but during the early 19th century a growing nationalist movement resulted in constituting Finnish the national language (1863) and establishing the Finnish Republic in 1919.

Finnish is placed in the Finnic group of the Uralian languages, which includes such tongues as Estonian, Livonian, Karelian, and Veps. More distantly related within the Uralian family are the Lapp, Mordvin, Cheremis, Vogul, Votjak, and Hungarian (Ugric) languages.

1548 **New Testament** 1551 **Psalms** Stockholm
Translated by Michael Agricola, who later published other portions of the O.T.

1642 **Bible** Keisarilda, Stockholm
Translated by Aeschylus Petraeus, M. Martin Stodius, Gregory Matthaei, and Heinrich J. Hoffman. It was published under the patronage of Queen Christina of Sweden.

1685 **Bible** Winter, Turku
A revision of the 1642 Bible, prepared by Heinrich Florin and J. Gezelius. It became the standard Finnish Bible and was reprinted for three centuries. First published by the Finnish BS in 1814; by the Russian BS in 1822; by the BFBS, 1835; by the Russian Evangelical BS, 1835; by the ABS, 1911. Certain orthographic changes by a Finn named Aklander were included in a N.T. published in 1852 in Helsinki. Although slightly different readings are encountered in various editions, the only significant revision published before that of the 20th century was edited in 1859 by A. B. Ingman for the Finnish BS.

1891 **John** Porvoo
Translated by L. Enkvist. First publication in Roman type.

1913 **New Testament** Porvoo
1933 **Old Testament** (with 1913 N.T.) Finnish BS, Turku
1939 **New Testament** (further revised) BFBS, Helsinki
A revision prepared by a committee which included, in the course of time, such scholars as Sten E. Stenij, Johannes Schwartzberg, Arthur L. Hjelt, Juhani Aho, J. A. Mannerna, A. F. Puikko, A. F. Peltonen, and Otto Mäminnen.

FOE

394

1. Yesu Kerioo, Dihobamo Ukubira eere, yo dase wasi dire gara tozse.
2. Darogibumenara Aesayamo yo dibure, Nomo darenabamenara siayodoxogerege, naxa gamagahabure, yo axa gahabaxayoxo, naxa igara yo egeboxayoxo.
3. Me hurarori kabe beramo yo odediture, Faxudimo yo wazabo igara egeraxaxo, yo igara mododomaxe, tere doxanage, diare bogaira terege,
4. Yone iburi madenabomona yo ware, me hurarori enahare, tere hano kuira kuhagara meriabaxayoxo, gamaxuremo duxudekamare doragediare iburi medenebo dsaera dia dibige.

Mk 1. 1-4 1961

Foe is spoken by about 2,800 inhabitants of the Mubi Valley in the Southern Highlands District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1961 **Mark** Unevangelized Fields Mission
1968 **John** BFBS in Australia
Translated by Mr. & Mrs. Murray Rule and H. Hicks, UFM.
Matthew, Acts, Ruth, Jonah, and parts of Genesis were also distributed in tentative form.

FON

395

1. Wēqagbe e ē dō xō dō Jezu Křistu
yī Mawu tō u o sī bibe dīe.
2. Lē ē ko wīdā dō wēagū-muqoqaitō Izai
sī wuma me gbō s dō ji :
"We Mawu o, ū se wēagū ce dō
b'e nā jē mukō nu wē.
bō nā bīo aīi dō nu wē.
3. È se meqē dō xō sū wē, dō gbexololō mē dō ji:
mī blō Aklun'sīxō dō, mī jīlō alisū tō lē " ;
4. mō wē, Jā Batistu dō gbexololō mē
bō dō yehuesī lē nu me lē wē
bō dō yehuesī hūzūhūzū tō sī xō jīā wē
nu Mawu nā wā sō hue yetō sō kē ye.

Mk 1. 1-4 1967

Fon is spoken by about 500,000 people in south-central Dahomey. It is a Kwa language, related to Gb and Mina.

1897 **Liturgical Gospel Selections** Mission Catholique, Ouidah
Translated by F. Steinmetz, African Missions of Lyon, a Roman Catholic.

1967 **Mark** Cotonou, Dahomey
Translated by a joint Roman Catholic and Protestant Translation Committee, and published by the Confédération des Eglises de Toute l'Afrique.

FORE: PAMUSA

396

1. Pigomagina, Goti Anede Jisani Kraitinda sogi kanana bu'kasa kamanapa pilamama.
2. Piya Goti kanana usa shiaste ambe ollina kina Alasiale pilama kalamaleshemama:
Aboma, Dekoba kamanande bete wakina kinanepa siagokana,
Edepa wagananede pari waganine, dyamanagapa sogi pugamagina,
ke'kapa danagi pugatakiyama.
3. Akaba wana kanba minda bara kimagina, Alabalembe kanakina piya,
dyamanawapa sogi potate, dastikinanawapa danagi potaliyama,
Tabela ke usa ollikiyagina,
Alasiale pilama kalamaleshemama.
4. Pigoma, piya wani be laigagani pagawa Joniba wana kanba minda bara usitagine, pigo wanyapa kanama ambe shipitagina, dyamanawagina, Tikoba kashalagina pagawame tiywalipiga atagile loba a'abe aganda, soginali kanaginiba Gotiba kashalagina pagawameba kanana ollitadinanilibe kanba litanda tibeme sogi kinandeme ollitakinatagawa wamipa beiyu ollitama.

Mk 1. 1-4 1966

The Pamusa dialect of Fore is spoken by about 10,000 inhabitants of the Eastern Highlands District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1966 **Mark** 1967 **Matthew** Luke John Mimeographed
Translated by Mildred Cervinka, World Missions, Inc.

1 KA tou wa'i k'anna ni-iroua
2 ka ti Joannes ka Tama Eulough
3 ka teni ta ti atta ka ni-pa-
4 founou-en ka Matzei-an ka ti Efa-
5 jas, koun; Yngau ki Makou-lan-
6 legh tou peulepeulegh, Si-d'
7 a'rang-d' paka-paripili ki darang ki
8 Meirano, pei-tukit-au ta 'ouh-
9 kakoun tyn.
10 4 Teni ta ti Joannes ka ni-
11 founou-en ka Matzei-an ka ti Efa-
12 jas, koun; Yngau ki Makou-lan-
13 legh tou peulepeulegh, Si-d'
14 a'rang-d' paka-paripili ki darang ki
15 Meirano, pei-tukit-au ta 'ouh-
16 kakoun tyn.

Mt 3, 1-4 1888

Formosan was the language spoken by the aboriginal inhabitants of the area around present-day Tainan, in southwestern Formosa (Taiwan), where the Dutch founded a fort in 1624. The Dutch missionaries mistakenly thought it the only language spoken on the island. Matthew and John in Formosan were printed only a year before the Dutch were expelled by a wave of mainland Chinese who were fleeing the Manchu dynasty.

1661 Matthew John M. Hartogh, Amsterdam
Translated by Daniel Gravius, Dutch Reformed Church Mission.
Matthew reprinted 1888, with Dutch.

- 1. In then tagon quam Iohannes ther tonfari predi-
gonti in thero nuuostinnu Iudaeae,
- 2. Sus quedanti: tuot riua; uauanta nahit sih himi-
lorichi.
- 3. Thiz ist ther son thom gikundit uas thurub
Esaiam uizsgon, sus quedantani: stenna ruofentes in
nuuostinnu, garuuet trohtines uueg, tuot rehto sino
stiga.
- 4. Therselbo Iohannes habeta giuua'ti fon hariron
olbentono, inti fillinan bruoohh* *) umbi sino lentini;
sin muos uuas heuuisikrekko inti uuiildi honag.

Mt 3, 1-4 1827

The Franks were a group of Germanic tribes encountered by the Romans along the middle and lower courses of the Rhine during the 3rd century A.D. Among these tribes of vigorously independent pagans, the most important seem to have been the Chamavians, Attuarians, Brusterians, Rippuarians, and Salians. The Salians, who lived in the north, concluded a treaty with the Romans during the 4th century. Shortly thereafter the Salians and Rippuarians united and set about conquering an empire that in 200 years was to grow to include the Low Countries, western Germany, Austria, Switzerland, and most of France and northern Italy. The Merovingian and Carolingian dynasties maintained the empire, but after the death of Charlemagne it was partitioned (843 and 870). The East Franks continued to use the Germanic Frankish tongue, which is the ancestor of modern German; the West Franks mingled with the Romance-speaking Gauls and were assimilated.

Although Latin was the literary language of the period, Frankish translations of the Bible were probably produced at an early date. The Franks had been converted to Christianity under Clovis I (d. 511), and the Church remained a weak though constant factor in Frankish history. The earliest extant manuscript of a portion of the Scriptures in Frankish is believed to be the translation of Matthew made at the Abbey of Monsee (Bavaria) in 758. Another 9th century manuscript from the monastery at Fulda gives a Frankish translation of Tatian's Gospel harmony in an East Frankish dialect.

The following are two critical editions of Frankish Scriptures.

1571 Metrical paraphrases of the Gospels Basel
Edited by Matthias F. Illyricus from a 9th century Ms., attributed to a St. Gall monk named Otfried.

1827 Matthew Stuttgart, Tübingen
The St. Gall Matthew, edited by J. Andreas Schmeller.

IST OLIVETAN BIBLE

language of considerable cultural prestige. Including its use in French possessions and former colonies in Africa, southeast Asia, Oceania, and areas of French cultural influence (e.g. Eastern Europe, Turkey, the Near East, and Central and South America), French may be known as a second or acquired language by an additional 150 million people.

The oldest French documents date from the 9th century and show the middle stages of the development of Gaulish vernacular Latin into modern French. A number of 'Old French' dialects developed, many of which still prevail. (See French: *Amiens Picard*.) However, the dominance of Parisian usage as the French literary idiom has exerted a standardizing effect, and now difficulty of communication is encountered only in the most markedly rural areas of France. Other noteworthy forms of French are the creolized tongues – Haitian, Dominican, and Mauritian Creoles (q.v.) and the *petit nègre* of West Africa.

The history of the Bible in France begins long before the advent of printing (introduced in France at Lyons about 1472). Although translations had probably been made earlier, the oldest extant manuscripts give 12th-century versions of the Psalms, Kings, Revelation, and fragments of John. A few examples of the Waldensian versions of that period, which caused great consternation in the Office of the Inquisition, still exist as well. In the 13th century a translation of the complete Bible was made by a company of translators in Paris.

However, a history of the French printed Bible must begin with Petrus Comestor, a 12th-century scholar of prodigious memory for the Scriptures, who later became chancellor of the University at Paris. He composed the *Historia Scholastica*, a narrative of Biblical history with rambling commentary. Comestor's popular work was edited and enlarged a century later by Guyard des Moulins, whose work included more actual Scripture, and in the course of time was itself revised, coming each time nearer to completion. Known as the *Bible Historiale*, it was again re-edited, probably by Jean de Rely, at the command of King Charles VIII, and published in Paris some time before 1499. At least a dozen editions of the *Grande Bible* (as it was known, although it was not a complete Bible) were published before the middle of the 16th century.

The first printed French Bible was a product of the Renaissance rather than the Reformation. It was prepared by the noted humanist and scholar, Jacques Lefèvre d'Étaples. On the basis of the *Bible Historiale*, he completed a translation of the entire Bible. His New Testament, published in 1523, was adjudged by the French clergy to smack menacingly of Protestantism and, although Lefèvre himself enjoyed the patronage and protection of Francis I, his Bible had to be published in Antwerp. The first product of the French Reformation was the Bible of Olivetan, a modest but very competent scholar who was kinsman to John Calvin. Calvin himself wrote for it the Latin preface and an introduction to the New Testament. He took a large part in later revisions of the original Neuchâtel Bible of 1535. Another of the revisions of Olivetan's version, brought out by Robert Stephanus (Estienne) at Geneva in 1553, is the earliest entire Bible to contain Stephanus' division of the text into chapters and verses, a system still in use. These early French versions, both

manuscript and printed, are of particular interest to the English-speaking reader because of the close relation of the early English court, nobility, and clergy to corresponding bodies in northern France. It is known that manuscript Bibles in French and Norman French circulated in England long before the invention of printing. In fact, this influence may be said to last into the 16th century, for Henry VIII's copy of Lefèvre's Bible (now in the British Museum) has been shown to have contributed much matter, in the shape of woodcuts, chapter headings, and marginal notes, to the second English printed Bible, known as 'Matthew's Bible'.

1474: New Testament B. Buyer (G. le Roy), Lyons
Edited by Julien Macho and Pierre Farget from the Bible Historiale.

1483: Psalms G. le Roy, Lyons
The first edition of the French Psalter.

1523 New Testament Simon de Colines, Paris
1530 Bible M. Lempereur (de Keyser), Antwerp
The first printed French Bible, translated by Jacques Lefèvre d'Étaples, who relied heavily on the text of Jean de Rely's recension of the Bible Historiale (printed in Paris before 1499), and prepared his own translation of those parts of the Bible not included in the earlier book. Revisions by Lefèvre himself appeared in 1534 and 1541. This text serves as the basis for numerous subsequent Roman Catholic versions.

1535 Bible Wingle, Neuchâtel
Translated by Pierre Robert Olivetan, a cousin of Calvin. This was the first French Protestant Bible. Olivetan personally revised the text for editions of 1536 (N.T.) and 1540. A revision by Calvin appeared in 1552. This was the first text to use R. Stephanus' division into numbered verses.

1550 Bible B. van Grave, Louvain
The 'Louvain Bible', a revision of the Lefèvre version by a committee of the Faculty of Theology at the University of Louvain. Other revisions of the Lefèvre and Louvain Bibles appeared later: 1573, by Michael de Bay; 1608, Besse; 1613, Deville; 1621, Frizon; and 1647, Véron.

1560 Bible H. Estienne, Geneva
The French 'Geneva Bible', a revision of Olivetan, either by Calvin or under his direction. In 1588 an edition reworked by C. B. Bertram, with the aid of Theodore de Bèze, was published. Numerous other revisions appeared during the 16th and 17th centuries.

1566 Bible Chesneau, Paris
Translated, with considerable reliance on the French Geneva Bible, by René Benoist, a priest of St. Eustache. (For the use of Roman Catholics.)

1644 Bible Chouet, Geneva
Translated by Jean Diodati, who also prepared an Italian version (1607).

1666–1670 New Testament Paris
Translated by Denis Anselot, who had procured a copy of the Port Royal (De Sacy) Ms. before its publication and based his version on its readings.

1667 New Testament Migeot, Mons
1672–1695 Old Testament Paris
The 'Port Royal', or 'De Sacy', version, initially prepared by Antoine

le Maistre from the Vulgate and revised and completed by his brother, L. Isaac le Maistre, who was better known under an assumed name, De Sacy. Although imprisoned in the Bastille, he translated most of the O.T. His translation was published in 30 volumes. Remarkable for its elegance of style; used by both Roman Catholics and Protestants.

1668 New Testament Muguet, Paris

A paraphrase prepared by Antoine Godeau, Bishop of Vence. His version of the Psalms was published in 1686.

1696 New Testament Halma, Utrecht

1707 Bible Desbordes, Amsterdam

A revision of the French Geneva Bible by David Martin, a French Protestant minister who left France in 1685 and undertook the translation at the request of the Walloon Synod.

1697-1703 New Testament Paris

Translated by Dominique Bouhours, with the aid of Michel Tellier and Pierre Besnier, Jesuit priests. A revision by P. Lallemont was published between 1713 and 1725, and another revision by Herbet was published in 1748.

1701-1716 Bible Paris?

Translated by L. de Carrières; a revision of the De Sacy Version.

1702 New Testament Trevouss

A translation generally accepted as the work of Richard Simon, Roman Catholic.

1702 New Testament Paris

Translated by Charles Huré, a Roman Catholic professor at the Sorbonne.

1703 New Testament J. L. de Lorme, Amsterdam

Translated by Jean Le Clerc, Protestant professor at Remonstrant Seminary.

1718 New Testament Amsterdam

Translated by Isaac de Beausobre and Jacques Lenfant, French Protestant pastors who had taken refuge in Berlin.

1719 New Testament Paris

Translated by a priest named Barneville.

1724 Bible Amsterdam

Translated, on the basis of the French Geneva Version, by Jean-Frédéric Ostervald. A revision by the translator was published in 1744. This popular Bible is still in use.

1743 Bible Paris

A revision of the Carrières version of the De Sacy text, prepared by the Abbé de Vence.

1753 Bible Cologne

Translated by Nicholas le Gros. An edition in 1739 had included only Genesis to Numbers, with the De Sacy version used for the rest of the Bible.

1820-1824 Bible Paris & Lyons

Translated by Eugène Genoude, a Roman Catholic layman. A revision by the translator appeared in 1846.

1835 New Testament Valence

A fresh translation of Anselot's version by pastors and professors of Geneva.

1836 Gospels 1851 **New Testament** Paris

Translated by Abbé Dassance, Roman Catholic.

1839 New Testament 1861-1862 **Old Testament**

Lausanne

Translated by Louis Gausson, Louis Burnier, and Henri de la Harpe. The N.T. was a revision of Olivetan.

1842 New Testament 1848-1849 **Bible**

Promotion of Christian Knowledge, Paris

A revision by a committee, which included H. T. Luscombe and A. J. Matter. The text relies heavily on Martin and Ostervald.

1846 New Testament Quebec

A translation with paraphrase inserted in the text, prepared by Joseph Signay, Roman Catholic. Based on De Sacy.

1846-1853 New Testament Paris & Geneva

1846-1855 Bible Paris

Translated with commentary by L. Bonnet, a pastor of Frankfurt. An edition revised by the translator and Alfred Schroeder appeared from 1892 to 1905.

1847-1861 Old Testament Neuchâtel

Translated by Perret Gentil, a Protestant professor at Neuchâtel.

1853 John London

Translated by James Hamilton, 'according to the Hamiltonian System'.

1855 Gospels Paris

Translated by Jacques B. Bossuet, Bishop of Meaux. Another Roman Catholic version of the Gospels, translated by Alcide-Michel Destrem, appeared the year before in Paris. In 1862 versions by Adrian Brun and Ruben were published in Paris.

1858 New Testament Paris

Translated by Eugène Amand, Reformed pastor of Les Vans.

1859 New Testament Vevay

1885 Bible La Haye

Translated by John N. Darby, leader of the Plymouth Brethren.

1861 New Testament 1877 **Bible** Paris

Translated by J. B. Claire, Roman Catholic. A new translation from the Vulgate with Papal authorization.

1863 New Testament Paris

A revision of the Genoude version by A. Gaume, a Roman Catholic priest.

1872-1874 New Testament Paris

A translation prepared by Hugues Oltramare, under the direction of the Protestant clergy of Geneva.

1872 Psalms (incomplete) 1874 **New Testament**

1880 Bible Geneva

Translated by Louis Segond, a professor of Hebrew, as part of the same project that produced the Oltramare N.T. It was published in the same format. Segond later translated the N.T. to assure uniformity of style. This Bible became immediately popular with French-speaking Protestants. A revision of the N.T. appeared in 1962 (q.v.).

1874 Bible Toulon

Translated by Antoine Amand, a Roman Catholic priest.

- 1874-1881 **Bible** Paris, Strassburg
Translated by *Eduard Reuss*, a Protestant professor at Strassburg.
- 1885 **New Testament** 1894-1904 **Bible** Paris, Tournai
Translated by *A. Crampon*, Roman Catholic. A revision appeared in 1952 (q.v.).
- 1885 **New Testament** Paris
Translated by *Edmond L. Stauffer*, pastor of the Reformed Church. Another edition appeared in 1889 (usually considered to be 1st edition), and a retouched version was published in 1894.
- 1886-1889 **Bible** Paris
Translated by *Eugène Leclercq*, Roman Catholic.
- 1894 **New Testament** (tentative) 1903 **New Testament**
1910 **Bible** SB de France, Paris
'The Synodal Version', edited by a committee appointed by the French Protestant Synod at Marseilles. This version, which became a popular Bible among French Protestants, has often been reprinted.
- 1897-1905 **Old Testament** Paris
Translated by members of the French Rabbinate under the direction of *Zadoc Kahn*.
- 1903 **New Testament** Paris
Translated by *A. Decoppet*, a Protestant clergyman.
- 1928-1947 **Bible** SB de France, Paris
The 'Centenary Bible', translated by numerous scholars to celebrate the centennial of the Bible Society of France.
- 1932 **Bible** Société St. Paul, Vincennes, Paris
Translated by Roman Catholics of the *Pieuse Société Saint Paul*.
- 1948 **New Testament** 1950 **Bible** Brussels
The 'Maredsous Bible', translated by the monks of Maredsous, particularly *Paul G. Passelecq*.
- 1948-1956 **Bible** Paris
The 'Jerusalem Bible', translated by the Dominican fathers of L'Ecole Biblique de Jérusalem.
- 1951 **Bible** Paris
Translated by numerous Roman Catholic scholars of the *Ligue Catholique de l'Evangile*, under the direction of *Achille Liénart*.
- 1951 **Gospels** 1953 **New Testament** Montreal
The 'ACEBAC Version', prepared by members of l'Association Catholique des Etudes Bibliques au Canada, including *Charles-Omer Garant*, *Donat Poulet*, *André Le Gault*, *Adrien Brunet*, *Irenée Saint-Arnaud*, and *Arthème Tetraault*.
- 1952 **Bible** Paris
A revision of the Crampon version, prepared by *J. Bonsirens* (O.T.) and *A. Tricot* (N.T.).
- 1954 **Gospels** Paris
Translated by *Yvan Daniel*, Roman Catholic.
- 1956- **Bible** (incomplete) La Pléiade, Paris
A translation prepared by French scholars, including *E. Dhorme*, *Frank Michaëli*, and *A. Guillaumont*.
- 1960- **John Acts Galatians-Colossians** SSB, Paris, New York

The 'Version Populaire' translated by *Fritz Fontus*, *Harold Heneise*, *Sauveur Marcellin*, and *Thomas Jules*.

1962 **New Testament** (tentative) SB Française, Paris
A revision of the Second Version, prepared by a committee including F. Michaëli, J. Muntz, P. Poujol, P. Prigent, R. Séphan, and J. M. Nicole. After 1964 it was published as the 'Nouvelle Version', a revision.

1963 **New Testament** Watch Tower Bible and Tract Society
Translated by the *New World Bible Committee*.

1966 **Luke N.T. and O.T. Selections** SSB, Paris
Translated by *Pierre de Beaumont* in simplified French usage.

1966 **Luke Acts** Paris
Translated by Roman Catholic (*Ligue* and *Michalon*) and Protestant (*Prigent* and *Loisy*) scholars and referred to as the '*Edition Œcuménique*'.

1967 **Romans** Alliance Biblique Universelle, Paris
Translated by Catholic and Protestant committees, under the direction of *M. Boegner* and *Cardinal Bea*, and referred to as '*La Traduction Œcuménique*'.

1968 **Mark** Alliance Biblique Universelle, Paris
Translated into '*français courant*', in much the same style as the *Today's English Version*, by *Jean-Claude Margot*.

FRENCH: AMIENS-PICARD 400

Ch'è l'Singnor vô Diu k'ôz adoré, é pi ch'è li tou seul k'ô sèrviré.

Mt 4. 10 1863

French dialects have long been considered an interesting cultural feature of certain regions of France. Although these dialects still persist, especially in rural and village France, they present little problem in communication. French dialects formerly were, and sometimes are still, grouped as the Northern dialects, or *langues d'oïl*, and the Southern Provençal dialects, or *langues d'oc*, a classification based on the development within these groups of the Latin affirmative '*hoc illud est*', or '*that is so*'. The southern dialects retained a shortened form of the Latin phrase and the northern dialects evolved a special construction of the vowels of the first two words. The *langues d'oc* are treated under Provençal.

To a considerable extent provincial dialectal differences still characterize the colloquial speech of France, as well as the various patois spoken in areas of French colonial impact. The Biblical passage on the Prodigal Son, Luke 15. 11-32, has been translated into no less than 85 local French dialectal versions (see *Mémoires de la Société des Antiquaires de France*, Volume VI, 1824). Although these versions show the usage of more than a century ago, they graphically portray the role of dialects even in as ostensibly homogeneous a linguistic community as France. It must be borne in mind that these dialects, varying from standard literary French vocabulary and pronunciation, are not corruptions of French, but forms of the language. Starting from essentially the same point as standard French - that is the strongly Latinic Old French - they have evolved differently, owing to

local or regional political and cultural influences. Indeed any of these dialects might now be the standard French form, but for the vicissitudes of history (e.g. if Paris had not been located so strategically, or if Cardinal Richelieu had founded the French Academy in another city).

The Amiens-Picard dialect is spoken in the Picardy region around Amiens, in northern France. (See No. 23 for note on Louis-Lucien Bonaparte.)

1863 **Matthew** London
Translated by *Edouard Pariz* for Louis-Lucien Bonaparte.

FRENCH: BURGOGNE

NO SPECIMEN AVAILABLE

A dialect spoken in Burgundy, in northeastern France.

1831 **Ruth** Printed privately, Dijon
Translated by *C.-N. Anantou*.

FRENCH: FRANCHE-COMTE

C'ost lou Seigneu vôte Due que vos aidoreriz,
et peu c'ost lu seul que vos sarviriz.

Mt 4. 10 1864

A dialect spoken in the Doubs Valley above Besançon, in north-eastern France. The dialects of Burgundy and Franche-Comté are historically related.

1864 **Matthew** London
Translated by *C. Thuriot* for Louis-Lucien Bonaparte. (See note to No. 23.)

FRENCH: GUERNSEY NORMAN 403

Ch'est l'Signeur vote Gyu qu'ous ador'raiz, et
ch'est li seul qu'ous serviraiz.

Mt 4. 10 1863

A Norman dialect spoken on Guernsey, in the Channel Islands.

1863 **Matthew** London
Translated by *Georges Méviev* for Louis-Lucien Bonaparte. (See note to No. 23.)

FRENCH: SAINTONGE

Vut qu'ol é-t-écrit que vous adorez voute
Seigneur le bon Dieu, et que vous sarvirez
reinsèque li.

Mt 4. 10 1863

A dialect spoken in the former French province of Saintonge, in southwestern France, along the Bay of Biscay. This province is now the Charente-Maritime department.

1864 **Matthew** London
Translated by *Burgaud des Marets* for Louis-Lucien Bonaparte. (See note to No. 23.)

FRENCH: TOULOUSE

405

Car Dious à tallomént aimat lé mounde, qu'a
dounat soun Fil unique, aï qué quin qué se sio
qué crey én el nou perisco pas, mès aoujo la bido
éternello.

Jn 3. 16 1820

A dialect spoken in Toulouse in southern France.

1820 **John** B. Nabarro, Toulouse
Translated by *C. Chabrand*.

FRENCH: VAUDOIS, ANCIENT 406

1 Noczaz foron fâites al terez dia en la Cana de Galilea: e la maire de Yeshu era aqui.	3 E vin defâlhent la maire de Yeshu dis a luy: Ilh non an vin. 4 Yeshu dis a ley: O fenna, qual cosa es a mi e a tu? la mia noczaz e li disciple de luy.
---	--

Jn 2. 1-4 1848

Vaudois was spoken during the Middle Ages by Waldensians in the Piedmont region of Italy. Manuscript translations of the New Testament and parts of the Old Testament were prepared by followers of Peter Waldo as early as the 13th century.

Vaudois, with the dialects of Dauphin, Neuchâtel, and Lyons, is a Franco-Provençal tongue, and is considered to form a transition between French and Provençal.

1848 **John** J. Murray, London
Edited from 16th century Mss. by *W. S. Gilly*.

1890 **New Testament** *Archivo Glottologico*, Vol. XI
Edited from 16th century Mss. by *C. Salvioni*.

FRENCH: VAUDOIS, MODERN 407

E trêè giorn apreu, un fesia de nossé à Cana de Galiléa, et la maré de Gésu èra lai.	manquâ, la maré de Gésu l'i di: I l'han pâ gi de vin. 4 Mâ Gésu l'i ha respondù: Cosa y-ê-la entra mi et tu, dona? Mia houa é pancâ à nossé, coun seui disciplé.
--	---

3 E com lou vin é vengù à vengù.

Jn 2. 1-4 1830

The modern Vaudois dialect is spoken in Vaudois communities in northwestern Italy and southeastern France.

1830 **Luke John** BFBS, London
Translated by *Pierre Bert*.

FRENCH: WALLOON

408

1 Vochal li k'minc'mint d' l'Evangille di Jésus-Cri, fi dè bon Diu. 2 Sorlon çou qui l' profète Isaië a scrit : « Vola qu' dj'vôye mi-andje divant vos, èlle trè l'primire et v's aprètôyèrè l' vôte. 3 Ine vwès brèt è dèzèrt : Aprètèz l' vôte dè Signeur èt s'ridrèssèz sès pèzès. » 4 Dj'han-Batisse vîna batizant è dèzèrt, prètchant l'batème di pènitence po l' pardon dës pèchès. 5 Tote li Judèye èt totes lès djîns d'Jèru-

Mk 1. 1-4 1934

Although the term Walloon is sometimes used to describe all the 4 million French-speaking Belgians (as distinguished from the Flemish), the Walloon dialect actually connotes the French spoken around Liège, in southeastern Belgium. It was there that the 19th-century movement to develop a Walloon literature was strongest.

1934 Mark Gillet-Jacques, Liège
Translated by J. Mignolet.

FRIULAN

409

Tu adoraràs lu Signôr Dio to, e tu serviràs lui
sol.

Mt 4. 10 1860

Friulan is spoken by about 500,000 people in northeastern Italy and adjacent Yugoslavia, the area included in the historical region of Friuli. Named after the Roman town of Forum Iulii (Cividale), Friuli was conquered, ceded, and divided throughout its history, until in 1947 western Friuli was incorporated in the Friuli-Venezia Giulia Region of Italy.

The Friulan, or Friollian, dialects make up the eastern group of the Rhaeto-Romance languages, which include also the Romansh and Tyrolian tongues. (See No. 23 for note on Louis-Lucien Bonaparte.)

1860 Matthew London
Translated by Pietro del Pozzo for Louis-Lucien Bonaparte.

FRISIAN

410

1 Bigin fan it Evangelië fan Je-
zus Christus. Gods Soan
2 Lyk as biskreaun stiet by Jesaja,
dê profet: Siich, ik stûr myn ingel
foar dyn antlit út, dy't dyn wei
rêdretse sil;
3 d'et slim fan ien, dy't ropt yn de
woestnje: Klearje de wei fan de
Heere, meitsje syn paden rjocht.
4 Johannes de Doper kaem yn 'e
woestnje, forkundigjende de doop
fan biskering ta ferloving fan sün-
den.
5 En it hiele lân fan Judea roun

Mk 1. 1-4 1947

Friesisch, as the Frisians call their language, is the tongue of Friesland, a northern province of the Netherlands, and the adjacent coastal islands in the North Sea. The Frisians are a people of Anglo-Saxon stock, and their language is closely related to English. Frisian proper is still spoken by about 250,000 Frisians. (Almost half the population of Friesland is Dutch-speaking.)

Frisian, a Germanic tongue, is spoken in three distinct dialects: Western, or Frisian proper, Eastern, and Northern.

1755 Psalms Leeuwarden

Translated in part by Gijsbert Japiks and finished by Simon and Jan Althuysen.

1858 Matthew Printed privately, London

Translated by Jost H. Halberstam for Louis-Lucien Bonaparte.
Reprinted 1884 by BFBS. (See note to No. 23.)

1879 Luke Leeuwarden

Translated by G. Colnjon.

1897 Mark Leeuwarden

Translated by S. K. Feitsma.

1912 Mark De Motor, Snits

Translated by W. van Borssum Waalkes.

1933 New Testament 1937 Psalms 1943 Bible

Netherlands BS, Amsterdam

Translated by G. A. Wumkes and E. B. Folkertsma.

FRISIAN: NORTHERN

411

- Di ônjfång fon dât evangelium fon Jesus 1.
- Krast, Godens saan, wos: / sô as et shrawen 2.
- stont bai di profet Esaiaas:
- „Lôk, ik siinj man angel for din onlas haane,
di wârd de dan wâi bââne; /
dâr as en rees fon ân, di biilket ônj e fârken: 3.
- Bâân di Hiire san wâi,
shoghti sin steege!“ /
- sôdenji trâtj Johannes, di wat dupet, ap ônj e 4.
- fârken an prâtjet fon dât dupen to en amkiir an
to ferjeeuwen fon e seene. / An fon dât hâl lônj 5.

Mk 1. 1-4 1954

The Northern dialect of Frisian is spoken by more than 10,000 people living in the North Frisian Islands and along the North Sea coast of Schleswig-Holstein, Germany, as far north as the border of Denmark.

1954 Mark Flensburg Avis

Translated into the North Frisian usage of Mauring by Alfred Boysen.

FULA: FUTA-JALON

412

ARABIC CHARACTER

فُتُو دَ تَجَارِيْهُو كَ رِيْشَن
مَجْرِيْطُ لَعُو
قُوْنُو دَرِ عَائِيْ بِسَلِيْنُو
بَعْدِيْ مَطْلُوْدُو لَعُو مَطْلُوْدُو
مَجْنُوْمُو هَتْدَا قَدْ يِيْ سَمَاعُو
هَوْبُو شُوْطُو قُوْلُو وَدِ مَجْنُوْ لَهْدُو

١ جوميراه قد بو بنى طشنى مطة كنى
 ٢ يوحنا عيسى قولة نواجو
 ٣ تيميس شوو بنى هاجبا قيسى
 ٤ بىناجه ليد يهود ينكو بين

Mk 1. 1-4 1963

Fula: Futa-Jalon is the form of Fulani (q.v.) spoken by about 1.5 million people in and around the Fouta Djallon area of Guinea. There are mutually intelligible dialects in Senegal and Portuguese Guinea.

Arabic Script

1929 **Matthew** 1963 **Gospels Acts Romans** BFBS, London

Translated by Harry O. Watkins, *Christian and Missionary Alliance*, with the assistance of Madyu Dyallon and other African Christians.

FULA: MACINA

ARABIC CHARACTER

١ نيلوم تشبى نى كز تنخل ولام
 ٢ كى انجيل بعثى بىسوع ونبو
 ٣ بىسوع عتالبا مكد ندام
 ٤ كز تنخل نى نى بىكرام ونبو
 ٥ عى يسوع حانم بىقلا ونبو بىسوع
 ٦ وعمر بى. كهم ونبو مكد بى.
 ٧ وكن عمر وراى نبى

Jn 2. 1-4 1934

Macina is the form of Fulani (q.v.) spoken by more than 50,000 people on both sides of the Niger River, between Timbuktu and Segou, Mali. It is a West Atlantic language.

Arabic Script

1934 **John** Mimeographed by CMA, Kankan

Translated by Charles and Sadie Stamm and E. P. and Eva Howard, *Christian and Missionary Alliance*.

FULANI

414

1 Pudfuki linjila Yesu Almasihu, 'Bidofo Allah; 2 bana ko lati bindadum har annabo'en: Nda, mi don nula nulafo am jiha yeso ma, taskitanando lawol ma yeso ma. 3 Sauru gokando nder ladde: Taskitane lawol Jaumirawo, ndarnitine daton makoo.

4 Yuhanna wari, eno wada baptisma nder ladde, eno wazina baptisma tubu ngam faruye hakkeji. 5 Mo'egal lesdi Yahudiya e

Mk 1. 1-4 1956

ARABIC CHARACTER

١ جرحى يلب يكت بطو بىشتم وى - عم وامن
 ٢ جركى بخى ٢ عم وى - ثوب عم لام عستنج
 ٣ عم غووب كخط مو عتب اساي
 ٤ ولبو موظم ج غوى - حول غنك جركى - عتب
 ٥ لاول جوميراه - كزيب كلب صايد ٤ يكت بوب
 ٦ بربش تماش غلوط مفع كزيب لزل - يافم صايد
 ٧ بكت ج جركى ٥ ج غرسليم ع بخى جى

Mt 3. 1-4 1961

Fulani is spoken primarily in Adamawa and Rauchi provinces of east-central Nigeria and in adjacent Cameroon, but forms of Fulani are found from Mauritania to Chad. It is known as Fulfulde (self-designation), Fula, or Peul. Estimates of the number of speakers run from 3 to 5 million. Fulani is used as a lingua franca in certain areas, but it has not developed as a literary language. There are many regional dialectal forms of this West Atlantic language. Scriptures have been published in the Macina and Futa-Jalon dialects. (See Fula.) The Adamawa usage is termed Eastern Fulani. All other Nigerian forms are sometimes known as Western Fulani.

Roman Character unless noted

1919 **John** 1922 **Mark** BFBS, London

Translated by A. W. Olsen, *Sudan United Mission*.

1927 **Genesis** BFBS, London

Translated by F. W. Taylor, a Nigerian official.

1943 **Mark James** Mimeographed by Sudan United Mission

Translated by Ruth Christiansen, SUM.

1956 **Gospels** 1963 **New Testament** BFBS, London

Translated by E. and V. Roulet and Ruth Christiansen.

1961 **Matthew** (Arabic script) 1962 **Genesis** (Arabic script)

SSB au Cameroun, Yaoundé

A transliteration of the Roulet text.

1964 **New Testament** SB en Cameroun, Yaoundé

A revision of the Roulet text by L. H. Stenmes, Lutheran Brethren Mission, R. Kassihlke, H. Endresen, Ruth Christiansen, and Mallun Marcus Muhammadu.

1966 **Psalms** SB Cameroun-Gabon, Yaoundé

Translated by R. Kassihlke. In the same year the N.T. and Psalms were issued in one volume.

(IKI)FULIRO

415

1 LWO kutondera makuru misha ga Yesu
 Kristo, Mugala Mungu. 2 Kwo bikayan-
 dikwa mu katike kitabu kyo munabii Yesaya:
 Lole, nyeha natuma ndumwa yani
 mbere lya malanga gawe,

Agagira njira yawe mbere lyawe;
3 Izu lyage lyalira mu ishamba,
Mulime barabara lya Nahamwitu,
Mutemule njira yage;

4 Kwoko akaboneka Yohana kubatiza mu ishamba na kuyigeriza higulu lyo bubatizo bo kuhindula mutima kwo buliosse bwe nzambi. 5 Bakamugendera kihugo kyoshi

Mk 1. 1-4 1929

The Fuliro language is spoken north of Lake Tanganyika, in eastern Congo-Kinshasa. It is a Bantu tongue with affinities to the Hunde and Ha languages.

1929 Mark (tentative) BFBS, London

Translated by Lars Johansson, Swedish Free Mission, assisted by Yohane Magwele, Yesaya Mbagwa, Dawidi Muhali, and Yakobo Muvunda.

FUTUNA

416

1 Temokagi y tavisau rufie y Iesu Kristo tatariki o Teatua; feipe tavisau aprofit niserye [javau kakauna tioku agelo kamokagi y takó, eiy kapenpena tiau aretu weimua y takó—tasi kotapa i agamotu kapenpena akaua taretu o Teriki, qtotonu akaua ano retu.] 2 a Jon nibabtiso i tanohva neitucua tababtiso mo aroto tagata nikoike, pe kiamky tanori apenanesa. 3 afaki Judy oji ma afaki Jerusalem niroro ky tey, eiy nibabtiso y kiry i tavitate Jordan, akiry neitucua apenanesa ory.

4 a Jon nikati y mōga afuru kamel, nilava tiona taupuku y kiry bulimatau, eiy nikina alokust ma hune i agamotu.

Mk 1. 1-4 1875 (Recomposed)

Futuna is spoken by a diminishing population of about 200 on the island of Futuna, in the southern New Hebrides. It is a Polynesian language related to Āniwa.

1869 Mark Printed privately, Sydney

1888 Acts BFBS, Sydney

1896 Jonah 1898 James-Jude MP, Futuna

1912 Galatians-Revelation New South Wales Auxiliary BS

1923 Psalms BFBS, London

Translated by Joseph Copeland, London MS, and W. Gumm, Free Church of Scotland Mission.

GA

417

Iesu Kristo, Nyoŋmō bi le, sanekpakpa le šisidše.

(1,2-8. Mat. 3,1-12. Luk. 3,1-18. loh. 1,19-30.)

2. Tamō bŋni aŋmā ye gbalō Iesaia

wolo le mli akę: * "Na, mitšū mibgo le ke-mitšō ohle, moni aasā ogbe le atoō le." * Mal. 3,1. Mat. 11,10.

3. "Moko gbē mibo ye nā le nō akę: Nyesāa Nuntšō le gbē le, nyedsadšea etempōni le trōmōl!" Ies. 40,3.

4. Iolane ba ni ebaptisi ye nā le nō, ni ešig tšuitšakemō baptisimō ni akę-nāa ešaiřā.

Mk 1. 1-4 1946

Ga is spoken by 235,000 people in coastal areas of Ghana, primarily east of Accra, and spreading across adjacent Togo into Dahomey. A Kwa language, it is closely related to Adangme, Krobo, and other dialects of this area. First Scripture translations were in 'Accra'.

1843 Matthew John BFBS, London

Translated by A. W. Hanson, an African clergyman.

1854 Matthew John (revised) 1855 Mark Luke

1857 Genesis Daniel 1 John-Revelation 1858 Acts

1859 New Testament BFBS, London

1859 Isaiah 1860-1861 New Testament (revised)

BFBS, Basel

1860-1866 Old Testament BFBS, Basel and Stuttgart

1872 New Testament (revised) BFBS, Basel

Translated by J. Zimmerman, Basel Mission, assisted by A. W. Hanson and I. Nikoi.

1889 New Testament Evangelical MS, Basel BS

A revision prepared by F. G. Christaller.

1900 New Testament BFBS, Basel

Futher revised by M. Sugar, G. Jaeger, C. C. Reindorf, D. Sabar, and L. L. Richter, Basel MS.

1909 Bible BFBS, Basel

The 1900 N. T. with a revised O. T., prepared by C. Koelle, C. C. Reindorf, L. L. Richter, and N. B. Mohem.

1954 Mark BFBS, London

Orthography revised by C. A. Hesse.

1966 John BSS, Ghana

Revised orthography.

GADSUP

418

1. Yitati Kō'tiŋkga' weml Kgdgiti ukakŋim wainta wŋm gwōku' wŋyāni wengni kukandem ma'nin mukemi.

2. Ōkéké Kō'ti tenimi Aiteya tiyikŋim wainta indidemi mini wŋyā Yitatinkga' tenim wŋyaygni ma'nin tide āpādēmōni. Indēno. Teni Kō'ti we'i tenti' anipāni idintā tgaŋkmi emi ā'nadi' uŋkādemi eni' ayuwi āŋkantemi.

3. Pāyām mākapā'té yādādemī tintēmīti. Yí'koyuní' ayuwitēko. Antē'dé wení' ayamandako.
4. Mí'nín tīden āpādāgnīmī penanī mī'nūdāgnīmī Yonī a'mā' mākapā' apo'tapī'uēmī mam tiyimīdēmī nom yimiyīnkādemī mā'nín tēmōnī. Ikēnyī' māndā andā kī'pādē'ī nom māndāgmī yí'koyunī ikēnyī'

Mk 1. 1-4 1968

Gadsup is spoken by about 7,500 people in the Kaimantu Sub-district, Eastern Highlands, Territory of Papua and New Guinea. It is a non-Austronesian language.

1968 Mark SIL

Translated by Chester and Marjorie Franz, WBT.

GAELIC

419

TOISEACH Soisgeil Iosa
Críost, Mhic Dhé:
2 A réir mar a ta esgriobh-
ta anns na fáidhibh, Feuch,
cuiream mo theachdair roimh
do ghníúis, a dh'ulluicheas do
shlighe roimhad.
3 Guth an tí a dh'éigheas

anns an fhásach, Ulluichibh
slighe an Tighearna, deanaibh
a cheumanna díreach.

4 Bha Eoin a' baisteadh
anns an fhásach, agus a' sear-
monachadh baistidh an aith-
reachais, chum maitheanas
pheacanna.

Mk 1. 1-4 1922

The Gaelic of Scotland is spoken by about 100,000 Scots, of whom only a small number are exclusively Gaelic speakers. (See also Irish.) English is now the language of Scotland, politically united with England since 1707, and Gaelic is now spoken chiefly in the northwestern region, the Scottish Highlands. Originally inhabited by the Picts, a people of disputed origin, Scotland was settled by Celts from Ireland about the middle of the first millennium A.D. Until the Reformation the Gaelic of Scotland was identical with that of Ireland, and shared the same literature. An independent Scottish Gaelic then developed. Manx is more closely akin to Scottish Gaelic than to Irish.

Before the publication of the 1767 New Testament, Irish Scriptures were used in Scotland. Scottish Gaelic is printed in Roman character.

1684 **Metrical Psalms** S. Knibo, Edinburgh

The first complete Psalter in Gaelic, translated by Robert Kirk. It incorporated the fifty Psalms, or 'Caogad' of 1659 (which was also included in the Synod of Argyll version, 1694, and its revisions; MacFarlane's, 1753; Smith's, 1787; Ross's, 1807 and the revision of the General Assembly on the Gaelic Scriptures, 1826).

1767 **New Testament** 1796 **New Testament** (revised)

1801 **Old Testament** Scottish Society for the Promotion of Christian Knowledge, Edinburgh

Translated by John Stuart, with assistance from his son, John Stuart, and John Smith, all Scottish ministers. Revised several times.

1875 **New Testament** A. King, Aberdeen

Translated by Fr. Ewen MacEachen and Fr. Colin Grant.

1902 **Bible** SSPCK, Edinburgh

A revision begun in 1880 resulted in a new translation by a committee headed by Norman Macleod.

GAGAUZI

420

1. Iisus Hristosun, Alla-
hán Oolunun Evāngeli-
easānān başlantāsā.

2. Nidjea eazlāmāş pro-
roclardā: ištea Bean Senin
iuzlunium iōniundeā iolla-
erām Benim Anghelimi,
hangāsā hazārāedjēc Senin
iolunu Senin iōniundeā.

3. Cioldā ciarānān sesi:

hazārālin Saabinin iolunu,
Ona cararlārā epān dooru
diuz (diuzledin).

4. Gheldi—ghiosterildi
loan cioldā, neredē vap-
tiz-e-deardi, hem dā na-
saat veridi ghiunahlarān
aifiāā icin pişmanlāc vap-
tizliini.

5. Hem dā biutium Ea-

Mk 1. 1-4 1935

CYRILLIC CHARACTER

1 Вe иочунджи гюнде Галилеянинъ Кана
шехринде дююнъ олубъ, Исусунъ вали-
деси орада иди.

2 Вe Исусъ иле шайрдлери дахи дююне
даветъ олунду.

3 Вe шерабъ ексилмекле, Исусунъ вали-
деси ана, шерабларъ йокъ диръ, деди.

4 Исусъ ана, ей хатунъ, сенимъ бенимъ

Jn 2. 1-4(a) 1927

Gagauzi is spoken by a dwindling group of people living along the Bulgarian Black Sea littoral, from Cape Eminē to Cape Kalisakra. It is a Turkish dialect. The Gagauzi are Orthodox Christians.

1927 **John** (Cyrillic character) BFBS, Varna

Translated by Ivan Todoroff and S. Thomoff, Orthodox clergymen.

1934 **Matthew** (Roman character) 1935 **Mark** (Roman character) BFBS, Bucharest

Translated by Mihail Clacir.

GAHUKU

421

1 Iseesug Kilistog Oqmasiqmīni gipala aig ganaq
gaveqa lamanaq laq oko neve.

2 Menog lo utoq oakac ve Zesaiag laqa loko
luhuva rīzamoq neve:

Aqnigozo, noniq gakor lo komekeme itī ve amisele-
kugo, ale goiq oko gapoga vele getitive,

3 Matighisigug ve makoliqini anoqluqa solō

4 Zohaneq monoq nágamiq holo kimiakaq ve hatigi-
siguq utoq oake, lihimaqini apaso ketatíve loko
gika ali viligikiki monoq nágamiq hilatave loko
utoq oko lo kemeko minemoq.

Mk I, I-4 1963

Gahuku is spoken by about 6,000 people in the Eastern Highlands District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1963 Mark 1968 Luke SIL, Ukarumpa
Translated by Ellis Diebler, WBT.

GALICIAN

422

NAQUEL tempo deixouse ver Xan Bantista predicando no deserto de Xudca.

2 E dizendo: **Faze** penitência: porque está cerca o reino dos ceus.

3 Este é aquel de quen se dixo pol o profeta Isaías: *É a voz d'aquel que esclama no deserto, dicindo: Prepara o camiño do Señor; facede direitos os seus sendeiros.*

4 Levaba Xan unha roupa de pelos de camello, e unha petrina de coiro ao redor dos lombos: e a súa comida eran langostras e mel silvestre.

Mt 3. 1-4 1861

Galician, or Gallego, is spoken by about 2 million people in the mountainous region of Galicia, at the northwestern tip of Spain. Galicia (the classical name for the area, which has persisted), was conquered by the Romans, who tapped its mineral resources. It was later annexed to the Suevian Kingdom. The Galicians have remained a vigorously independent people.

Galician is considered a Portuguese, rather than a Spanish, dialect.

1861 Matthew London

Translated by José Sánchez de Santa María for Louis-Lucien Bonaparte. (See note to No. 23.)

GALLA: CENTRAL

423

ETHIOPIC CHARACTER

፩፡ ካናጂልቀብኒ፡ወንጌሊ፡ከን፡የሱስ፡ክርስቶስ፡እልማ፡ዋዋዮ፡።

፪ ራግድ፡ኢሳይያስ፡ሙጥፋቲ፡እካ፡ጥፋሚ ።

ኩፍኢርጋኪያ፡ሲ፡ፈ፡፪፡ጥ፡ኢርጋ፡ከፊኪ፡
ከ፡ሲ፡፪፡ፈ፡፡ (ቀጸሱ) ።

**፪ ሰገሊን፡ነማ፡ደደ፡ደዋቲ(በኪ፡ለፋቲ)ከን፡
እዩ። ከራዋቃዎ፡ሐራ። ከን፡ሐረመዒሲ(ደንደሳ)
ወልቀጣቲ፡ጉይ ።**

**፱፡ ዮሐንስ፤ ጊደጊዊ፤ ኢየሁዳ፤ ቀረ፡
ከን፡ዋናውቅ፡ጀቢያ (ፈለዎ)፡ሠጥ፡አምበርባ
ይ፡ወብ፡በሉ፡።**

Mk I, I-4 1876

The Galla, or Oromo, number between 2.5 and 3 million people in west-central and southwestern Ethiopia. From the Blue Nile in the north, Galla tribes are found as far south as the Lake Rudolf area of Kenya. Once one of the most southerly Cushitic tribes, inhabiting northwestern Kenya, the Gallas took advantage of Ethiopian internal turmoil, following the Somali wars of the mid-19th century, to move northward into the area they now hold, displacing from it other Cushitic peoples. The numerous Galla or Gallinya dialects are still little known, and Scripture translations in Galla languages are here given on the basis of geographical rather than tribal names. The Boran are also generally considered a Galla tribe.

Ethiopic Character unless noted

1870 **Luke** 1871 **John** Pilgrim MP. St. Chrishona

1872 **Genesis** **Psalms** 1874 **Acts—Revelation**

1876 **Matthew** **Mark** **1876 New Testament**

1877 Exodus BEBS St. Christopher's

Translated by J. L. Krapf, Church MS, Debeta Saneb, and Rofo, a Galla.

1893 **Mark** (Roman character) Lovedale MP, Cape of Good Hope

Transliterated by students at the Lovedale Missionary Institute.

GALLA: EASTERN SHOA

424

Guyawani sana Yoannes Baptista kan jedani dufe,
mogga Yudaya oesa utu lablabus.

2. Utu jedus: gadda cubu gadda, motumni Waqa
maka diatef.

3. Isatu, kanarra Yesayas dubate, utu jedu: sagalen nama hiyu mogga qesatti: kara gofta kokopesa, dandisa kajelsisa.

4. Yoannesi mo kafana kau rifensa galatti ufata tures,
teba hidata tures. diannisa hawanisafi damu turtes.

Mt 3. 1-4 1886

The Ittu, or Eastern Shoa, a dialect of Galla.

1886 **Matthew** BFBS, Vienna

Translated by Hailu, a freed Galla slave from Harar.

GALLA: NORTHERN

ETHIOPIC CHARACTER

[illegible]

Mk I, 1-4 1800

The northern Galla dialect, translated especially for the Gallas of the Massawa area, is used throughout Ethiopia, from Addis Ababa to the Sudan border.

Ethiopic Character

1893 **New Testament** Swedish Mission Press, Moncullo

1899 Bible BFBS, St. Chrishona

Translated by Onesinus Nesib, a Galla teacher.

GALLA: SOUTHERN

426

- 1 Mal sun ha dufe Yohan Baptiftun, ha
2 lalabe gar if Yudaya; ha yede, Ufigaba,
3 manif hayumt irana ha diate. Manif
kun isumt ka Isava rhagan dubete:

Hafur isa ka kulisu didit,
Midaisa dirbu Wofidoa,
Kajelcha dandi isa.

- 4 Yohanilen ufan isa rhifens galati; hitu
gogale hidansa kaba; sagale isalen
awanesaf dam ifati.

Mt 3, 1-4 1004

The Southern Galla, or Bararetta, dialect, translated for Gallas living south of Lake Abaya in Ethiopia and in Kenya.

1878 **Jonah** United Methodist Free Church MP. Ribe

1889 **John** BFBS, London

Translated by Thomas Wakefield, UMFCM.

1904 Matthew BFBS, London

Translated by R. M. Ormerod, UMFCM.

GALLA: SHOA, SOUTHERN

427

- 3¹ Sawarri sanitis Joānes kan tshamfamu duffe
berisses kan judaia bosonati. 2 Tsheddes, Wa-
namtuda debēa, motuma Waka diate girde. 3 Kuni
kan dubatame Jesaia nabi birati kan tshedde,
Sagalle kan eiju bosonati, toltsha karra Waka
karrasas guda katsheltsha. 4 Tshenāni Joānes woi-
jasas rifensa gamēla kabe, kan itilles sabāta duktasati,
niadasas auwānisa dāgmas bosōna.

Mt 3. 1-4 1841

This dialect of Galla is that of the Southern Shoa region.

1841 **Matthew** Printed privately, London

Translated by J. L. Krapf, Church MS, assisted by Berk, a Galla.

GANAWURI

428

- 1 TUM bol yeneŋ Yesu Kristi nwon
Tanbei.
2 To lili lili hra ne ke ha ndo takada
Annabi Isaya yaŋ,
Ne se tom mesenje ñe nu yise mo
Hiha na ke nyaŋ kine mo.
3 Zelos nyi yeres ahai nyinen nya
ñkine Darwei
Yegenefe cikeik.
4 Yohanna ne yes, A ve hro se yek Baptisma
ndo hai, ne se toŋ eve bol Baptisma, se bogò
sana ne bok, ni yene hana nyinen fot a mon.

Mk I, I-4 1940

Ganawuri is spoken by about 4,000 people south of Jos in Plateau Province, Nigeria. It is related to Jaba, Iregwe, and Katab within the Benue-Congo linguistic group.

1940 Mark BFBS, London

Translated by Thomas L. Suffill, Sudan United Mission.

(LU)GANDA

429

- 1 OKUSOKA kwenjiri ya Yesu Kristo, Omwana wa Katonda.
- 2 Nga bwekyawandikibwa mu na'bi Isaya nti Laba, 'nze ntuna omubaka wange mu masogo, Alirongosa olugudlowo;
- 3 E'dobozirye ayogerera wa'gulu mu 'dungu nti Mulongozosa olugudo lwa Mukama, Mulung'anye amakuboge;
- 4 Yokana ya'ja eyabatiza mu 'dungu nabulira okubatzibwa okwokwenyena olwoku gyibwaka ebibi.

Mk I, I-4 1961

The BaGanda, the dominant tribe of Uganda, number about one million, primarily in Buganda Province. They comprise only one seventh of the nation's population. Although English is the official language, LuGanda is employed as *lingua franca* throughout much of the country (where no less than 13 distinct tongues are spoken by more than 100,000 each, besides a host of lesser languages and dialects). Ganda is closely related linguistically to Kiga, Nyore, Nyoro, Teso, and Ruanda.

1887 Matthew Church MS Press, Natete

1891 **John** Printed privately, Wareham

1892-1893 **New Testament** (in parts) 1893 **Exodus Joshua**
1894 **Genesis Psalms Daniel** BFBS, London
Translated by missionaries of the CMS, including G. L. Pilkington,
A. M. Mackay, R. P. Ashe, and E. C. Gordon.

1894 **Matthew Mark** Printed privately, Marsilles
1896 **John** Imprimerie Notre Dame, Montreuil
Translated by Roman Catholic missionaries.

1896 **Bible** BFBS, London
Translated by G. L. Pilkington and A. M. Crabtree, CMS. Known as
the 'Biscuit Tin Bible', because its shape was, by accident, the size of
the tin boxes in which the BaGanda often protected their few books.

1899 **Bible** BFBS, London
Revised by a committee of BaGanda Christians, under the direction of
Jane E. Chadwick, CMS.

1905 **Gospels Acts** Maison-Carrée, Algiers
1933-1934 **Gospels** 1936 **Gospels Acts**
1953 **Romans-Revelation** White Fathers Press, Uganda
Translated by Roman Catholic missionaries, primarily Fr. Modest
Raux. Scripture narratives, translated by Roman Catholics, were
published in 1892 and 1913.

1968 **Bible** (new orthography) BS in East Africa
The 1899 text, with a new orthography by C. M. S. Kisosonkole.

GANGTE

430

- 1 Pathien Chapa Isu Krista Chanchin Pha tun kipatna 1
chuh.
Thiengau Isaijah lehkhabuah, 2
"Ngai tie, ka siwlehhak na ma ah ka sawl a,
A mah chun na lampi siem ina."
"Gamthipa mi kiko khat chun, 3
"Lalpa lamlien lai unla,
A lampi hei zangun," a ti,"
ti a, a zik guol khan, gamthipa baptist Johan khah, thilhihkhelhel 4
ngaihdamnn lungheina baptisma thu gen in, a hung pawt a.

Mk 1. 1-4 1959

Gangte is spoken by about 12,000 people in central Manipur,
India. It is related to Thado.

1952 **Matthew** 1955 **Mark** BS of India, Pakistan and
Ceylon, Calcutta
1955 **John** North East India General Mission, Churachandpur
1959 **New Testament** BS of India and Ceylon, Bangalore
Translated by Mr. Thongzakam, the Rev. Lalthianliam, and the Rev.
Vangzadal, North East India General Mission, assisted by a com-
mittee of pastors and evangelists.

GARHWALI: SRINAGARIA

431

DEVANAGARI CHARACTER

१ तिन घन्ने।—तैवगत् योहन् डुवकी दिवौह्नुजो घाडू
२ देदर अज् समेका राज्य नेह्रु खिन वैविटी दिख् वैह्ना

३ ऊन् वै वादर विह्नादाह्का भूह्मा बायेन् कांकिन तै वै खिन
कि जैका विवागा विह्नादेवाह् काचरोन वादो गवेहिनि
कि भूह्मा दुखे वैह्नुजो रक भयका वै भोट क् कि
विह्नुको वाटो थार कछन् तैको वाटो सान्ने कछन्।
७ त योहन् जटका जमका पाखुलासे गुदगा यदे गवेन् अज् त
को तिमह्नामा पायुह्नायो वाचां होथां खिन अज् तैका
५ खुदो पिठिंगा अज् वयका मछ। तवार विह्नाकम् अज्

Mt 3. 1-4 1827

Garhwali is spoken in the Garhwali District of northern Uttar
Pradesh, India. It is a Central Pahari language of the Indo-Aryan
family, and is related to Jaunsari and Kumaoni. Srinagaria is the
dialect of Garhwali spoken in the Srinagar area.

Devanagari Character

1827 **New Testament** Serampore MP

Translated by the Serampore missionaries.

1876 **Matthew** American Methodist MP, Lucknow

Translated by J. H. Gill, AMEC.

GARHWALI: TEHRI

432

DEVANAGARI CHARACTER

२ तिसरा दिन गलीला का काना नौ नगर माँ के को व्यो थयो,
आर यीशू की बोई, याने माँ, मी बाख थयी। २. आर यीशू आर वै
का चेला मी वै व्यो मा न्यूत्या गया थया। ३. जाब दाखरस घटी गाय
ताब यीशू की बोई, याने साता न (जैसे) याने यीशू से खाल कि ऊँकी
पास दाखरस नो रयो। ४. यीशू न तै से खाल हे नारी, (या) बैरवान,
तेरो में से क्या काम, असी थ्यारो बगत नी आयो। ५. यीशू की (बोई)

Jn 2. 1-4 1966

Tú Parmesur apnā Issur-ka-tain munḍinḍawḥ wor
khalāi tai-kī sewā kar.

Mt 4. 10 1895

Tehri is the dialect of Garhwali spoken in the Tehri area of
northern Uttar Pradesh, India.

Roman Character

1895 **Matthew** Church MS, Orphanage Press, Agra

Translated by Thomas Carnichael, CMS.

Devanagari Character

1910 **Matthew** (revised) North India Auxiliary BS, Allahabad

Revised and transliterated by William Greet, Tehri Border Village
Mission. Another revision appeared in 1914.

1966 **John** BS of India, Bangalore

Translated by Alice Smith, Hill Tribes Mission, and Jagah Singh.

GARO: ABENG

BENGALI CHARACTER

১ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
২ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৩ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৪ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৫ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৬ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৭ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৮ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৯ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
১০ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা

১ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
২ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৩ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৪ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৫ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৬ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৭ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৮ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
৯ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা
১০ বিভিন্ন ভাষাভাষী লোকেরা বিভিন্ন ভাষাভাষী লোকেরা

Lk 3. 1-4 1887

Garo, a language of the Boro group of the Tibeto-Burman family, is spoken by about 250,000 people living in the Garo Hills, District of Assam.

The Abeng Garo dialect was spoken by people living on the plains of Mymensingh, south of the Garo Hills. This region is now in East Pakistan, where there are numerous Garo communities.

Bengali Character

1887 Luke Bible Translation Society, Calcutta

An adaptation of the Achik Garo Scriptures by J. Ellison of the Baptist MS.

GARO: ACHIK

BENGALI CHARACTER

- ১ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
- ২ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
- ৩ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
- ৪ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
- ৫ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
- ৬ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
- ৭ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
- ৮ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
- ৯ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা
- ১০ ইতিমধ্যে বঙ্গদেশে বিভিন্ন ভাষাভাষী লোকেরা

Mk 1. 1-4 1875

- 1 Isolni Depante Jisu Kristoni
- 2 Minkai Isola katchimikigiani
- 3 Bakro aganpragkija sakani

kurang.
Gitetni ramako daksobo.
Uni reaniko dimbengato;
4 bakro baptize kuigija aro pap-
rangko watanina giak pilanini
baptize ka-ko aganpragkija Johan
re-bahsa. 5 Unon Judea asong
gimik, aro Jerusalem pilikan

Mk 1. 1-4 1964

The Achik dialect, spoken by people of the Garo Hills, Assam, India, predominates among several mutually intelligible Garo dialects, and is considered the standard dialect.

Bengali Character

1875 Matthew Luke John Bible Translation Society, Calcutta

1875 Mark Baptist MP, Sibsagar

Translated by T. J. Keith, American Baptist Missionary Union.

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1882 Galatians-Philippians Genesis

1884 Matthew Mark (revised) 1888 Luke John (revised)

1 John-Revelation 3 1890 Acts 1891 James

1894 Romans-Revelation (2 vols.) ABMU, Tura

Translated and revised by Marcus C. Mason and E. G. Philips, ABMU.

Roman Character

1903 Genesis (revised) 1904 Gospels (revised)

1909 New Testament ABMU, Tura

1924 Old Testament BFBS, Calcutta

Translated by M. C. Mason, E. G. Philips, Miss E. C. Bond, ABMU, and Modhumath Momin, a Garo. Orthographic changes were made in subsequent editions of the Bible, 1936 and 1954.

GAWIGL

435

- 1 Koraiti Jisase, Gotega Malomo molkomo. Yuga
- 2 ugu peagamoga pulu itipe lekemo. 2 Aisea, Go-
- 3 tega ugu nijirimu yemone, itipe nibe bokuna to-
- 4 rumu. Pili! Na Gotene naga ugu nili yemo nuga
- 5 ou kubi lepalie, nuga aulka aki tijibe yemo mudu-
- 6 kuru, nirimu. 3 Kolia ku lelina yemoga kerena
- 7 opa ugu nibelie, Ye Ailimuga aulka anum teko
- 8 mimi tekolie, yuga aulka teko tubi tieyo, nirimu.
- 9 4 Jane, yu no lijili yemo, kolia ku lelina wedo oba
- 10 opa ugu nibelie. Enega konopu alowa tekolie no
- 11 ligi kinie Gotene enega ulu pulu kerime kanopa
- 12 kode tejibe, nirimu. 5 Akinie Juriye yaboma kepe

Mk 1. 1-4 1967

Gawigl is spoken by about 30,000 people in the Western Highlands District, Territory of Papua and New Guinea. Related to Melpa, it is a non-Austronesian language.

1967 Mark BFBS, Australia

Translated by B. Blowers, Evangelical Bible Mission.

GBARI: GYENGYEN

436

- 1 Abeda 'kmsunhi nabari manahi nya Yesu Kristi, Nugun
- 2 Shekwohi nya, tukwo.
- 3 Ngye shi a beyi ka dna litafi anabi Ishaya nya,
- 4 Gwyewe, ma tnu mi tnutnuhi eho abyey,
- 5 Wo nu wo ba zhin ho zokwo aba;
- 6 3 Begye eza-yihi nya dna zhabwi mi:
- 7 Fye zhin Dagahi zokwo aba,
- 8 Zhin wo zokwo cewo.
- 9 4 Yohanna wa be, wo nu n w zhin baptisma ezhabwi mi, wo
- 10 zhin wa'azi jesun wo gu tuz baptisma abwiye nya ntu gafara
- 11 alaifi nya bo. 5 Yahuda ekni viyan, Urushalima aza yi jesun

Mk 1. 1-4 1956

The Gyengyen, or Matai, Gbari dialect is spoken in northern Niger Province and in adjacent areas of Zaria Province, Nigeria. The Gbari language is spoken with considerable dialectal variation among an estimated 150,000 people. Gbari is a Kwa language, related to Nupe and Igbara.

1912-1913 Mark Niger Press, Shonga
Translated by D. Macfarlane and T. E. Alvarez, Church MS.

1915 Mark BFBS, London
Translated by C. E. Dudley, Sudan Interior Mission.

1922 Luke 1924 1-3 John 1929 Romans
1934 1-3 John (revised) 1935 Luke (revised)
BFBS, London
Translated by John Hay, SIM.

1938 John BFBS, London
Translated by J. Johnston Booth, SIM.

1956 New Testament BFBS, London
Translated by J. Hay, Aaron G. Goertz, and Thomas Brown, SIM,
aided by Gagare and Tature.

GBARI: YAMMA OF GAYEGI 437

1 Jesu Masihu Tawashie 'Bi beta mari nyici ba,
hini. 2 Shan ba 'a wo ka fi e Aizeya anabi
litafi lo nyi, ga ga nyie,

He le wye, Mi 'a nye tnutnuli ka gi ho be,
Ze ga sun here zugo ba nyi;

3 Zado belebini yi sawyi dna e cikā lo,
Se ku piyigo zugo,
Se 'a we azugo gagali sun cilili;

4 Yohana ga be, ze sun baptismā dna e cikā lo nyi,
ani wu Tawashie beta le ba 'a li zibma ke ba
go baptism e lapi gafara bero. 5 Aza kikiri e yi

Mk 1. 1-4 1925

The Yamma dialect of Gbari is one of the Western forms of this Kwa language. It is the dialect of the area around Gayegi, Nigeria.

1925 Mark BFBS, London
Translated by Eva and F. X. Stanley, Sudan Interior Mission.

GBARI: YAMMA OF PAIKO 438

2 I wiyago shari ro 'a yi pa mura i Kana Galili nyari ro;
ce Jesu 'ya wo gni ro: 2 'A ga daku Jesu muhin to
'anyike yi gye ba zhi mura pa ba. 3 'Sa e shingma gigiri
nuwan ga gba, Jesu 'ya ga gna wo, Ba je yi shingma gigiri
nuwan yi m. 4 Jesu ga gna wo, Nyigosa, nye nuwan dna i ho
be ro! Nye 'a e si be m. 5 Wore 'ya ga gna atnuturi, Ko wo

Jn 2. 1-4 1926

The Yamma of Paiko dialect of Gbari is spoken in the area around Paiko, south of Minna, in Niger Province of Nigeria.

1926 John BFBS, London
Translated by Hope Wallis, Sudan Interior Mission.

GBEAO

439

3 Kele jli pu tuo m woroma Tabirio Sisae o nia
koloba foe dae. Pantio Pailate o mono koloba
ccai kele Judia. Haeote mono koloba kele Jalali.
O mamu Filo o mono koloba kele Ituria kele Torako-
nato. Lasenio mono koloba kele Abilini. 2 Tilojua
Aenao kele Kaefa u mona bodiopo foe. Nyosowa
Nwi diate Jan mo. O mono Saekeraia ju. O nene
gbaje bo nyo sele ne. 3 Jan o munane kele de la
kae neane kele Jodo gwia. O boala nyopo bo sis ulu
gbwinikukwi bo, u ma baetai, ulu gbwinikukwi ma
te worle poe. 4 Ke ae nua cele lo kele celedae mo
Isea kae, o mono Nyosowa Sawepo nyu.

"Nwi bolo do boala le jomo kele gbaje soli,
Wo Koo no sunu mo ba solae mo.

Lk 3. 1-4 1953

Gbeapo is spoken by about 9,000 people north of Cape Palmas, Liberia. It is a Kru language, related to Grebo.

1953 Luke (with English) ABS, New York
Translated by Louise Hacker, Assemblies of God Mission, with the
assistance of Amos Warner and others.

GELA

440

1 Na vuivunina na ronoono uto nina Jesus Christ
Dalena God.

2 Te vaga te gereā tua a Isaia na porovete, Ko
rigia, inau tu vetena kasunia vanigo nigua na mane
vetena, ge ke vati kasunia vanigo na halatumu i nagomu.

3 Na malana ahei te bosa gaegahe ta na bona aroha,
me gagua, Kau goni kasunia na hala tina nina Lord ma
kau goni dilai na lei halatuna.

4 A John te mai, te vilitabu ta na bona aroha, me
taraira nia na vilitabu ni tugu lio. 5 Ma gaira soko
na Judea tara ruguhoru mai tatana, ma ra na Jerusalem,
ma gaira soko tara lavia na vilitabu tatana ta na beti

Mk 1. 1-4 1923

The four Florida Islands, in the central Solomons between Guadalcanal and Malaita, are called 'Gela', or 'Nggela', by the Melanesian inhabitants. Little dialectal variation is noted in the Gela language, which is closely related to Bugotu. Enclaves of Gela speakers are also found in neighboring Guadalcanal and Savo, where a non-Austronesian tongue predominates.

Euangelium Matth.

Das I. Capitel.

Das Euangelium nach Mattheus beginnt mit dem Wort: In dem Jahr, da Jesus Christus geboren ward, ist das Evangelium nach Mattheus geschrieben.



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ist page of Mark 1534

With Martin Luther and his Bible a new era begins in the history of the Christian Church, marked by a renewed interest in the Scriptures. The importance of Luther's Bible cannot be overestimated. Not only did it become the foundation of the Reformation spirit in Germany; it served also as the basis of translations into several other European tongues. Although revised several times, it remains essentially as Luther prepared it.

1466 Bible Mcentel, Strassburg

The first Bible printed in a modern language. The text of this Bible was taken from a Ms. version attributed to an unknown scholar of the late 14th century. All 13 of the other pre-Lutheran Bibles were based on this text. Other notable pre-Lutheran printings which followed the Mcentel text were: 1470, Eggensteyn, Strassburg; 1475, Pfanzmann, Augsburg; 1475, Zainer, Augsburg; 1475, Sensenschmid & Frisner, Nürnberg; 1477, Sorg, Augsburg; 1483, Koberger, Nürnberg; 1487, Schönsperger, Augsburg; 1507, Osnar, Augsburg.

1528 New Testament

1523-1524 Genesis-Song of Solomon Lotther, Wittenberg

1532 Prophets Lufft, Wittenberg

The translation prepared by Martin Luther. So immediate was its success (85 reprintings of the N. T. appeared before the O. T. was completed in 1532), and so durable its style, that it remains the standard Protestant German Bible to this day. The first complete edition of the Luther Bible was published in 1534 (Lufft, Wittenberg); revisions by Luther himself were published in 1541 (known as 'Melancthon's Bible'), 1545 (the 'Standard Luther text'), and 1567, the first text with verse divisions. Several revisions appeared later.

I Dies ist der Anfang des Evangeliums von Jesus Christus. 'Wie geschrieben steht im Propheten Jesaja (Mat. 3, 1; 40, 3): «Siehe, ich sende meinen Boten vor dir her, der da bereite deinen Weg.» «Es ist eine Stimme eines Predigers in der Wüste: Bereitet den Weg des Herrn, machet seine Straße richtig!» Johannes der Täufer war in der Wüste und predigte die Taufe » der Buße zur Vergebung der Sünden. Und es ging zu ihm hinaus das

Mk 1, 1-4 1967

'GUTE NACHRICHT FÜR SIE'

Das ist die Gute Nachricht über Jesus Christus, den Sohn Gottes.

Es begann, wie der Prophet Jesaja geschrieben hat:

Hier ist mein Bote, sagt Gott,

ich will ihn vorausschicken,

damit er alles vorbereite.

Jemand ruft mit lauter Stimme in der Wüste:

Nichtet den Weg, damit der Herr einziehen kann!

Baut ihm eine gute Straße!

So trat Johannes in der Wüste auf, taufte die Menschen und sagte ihnen seine Botschaft: Ändert euch und laßt euch taufen, und Gott wird euch eure Schuld vergeben! Alle

Mk 1, 1-4 1968

1527 New Testament Stockel, Dresden

A Roman Catholic version by Jerome Emser. Although a notorious critic of Luther and the Luther Bible, Emser deviated in only a few places from Luther's version. In 1526 a Roman Catholic version by Jacob Beringer had also more or less reproduced Luther's text.

1527-1529 Bible Froschauer, Zürich

The 'Zürich Bible', adapted slightly to reflect Swiss German usage. (Such adaptation was common practice in the 16th century.) Thus most editions of Luther's Bible published in southern Germany or Switzerland, i.e., Augsburg, Basel, and Nürnberg, included either explanatory notes or different readings to accommodate the German dialects of these areas. (See also Louv German.) Growing impatient because of the delay in publication of Luther's version of the Prophets (1532), a committee of Zürich ministers themselves translated Isaiah-Malachi, and published their version with the Luther text of the rest of the Bible. Other such 'Combined Bibles' also appeared. At the beginning of the 20th century a Committee, working from the original languages, revised the Zürich Bible. The complete revision was published in 1931 under the auspices of the Church Synod in Zürich.

1529 Bible Schoeffer, Worms

The Zürich Bible with slight revisions. Known as the 'Baptist Bible', it was the first published Protestant Bible to include the name Bible (Biblia) as a general title. A century later another significant revision by J. Breiteringer appeared in Zürich.

1531 Bible Froschauer, Zürich

A new edition of the Zürich Bible, with a new rendering of Job-Song of Solomon. The preface is thought to be written by Huldreich Zwingli, the famous Swiss Reformer.

1534 Bible Jordan, Mainz

A Roman Catholic rebuttal to the Luther version, by Johann Dietenberger, a Dominican. The text leaned heavily on Emser for the N. T. and Luther for the O. T.

1537 Bible Krapff, Ingolstadt

Prepared by Johann Eick, Roman Catholic.

- 1573 Psalms Leipzig**
A metrical Psalter, translated from French by Ambrosius Lobwasser. It was popular among the Reformers. Another metered version of the Psalms was published in 1582 by Caspar Ulenberg.
- 1617–1619 Bible Herborn**
Translated by Johannes Placator; published earlier (from 1602) in fascicles.
- 1630 Bible Cologne**
Translated by C. Ulenberg. It seldom departs from the Dietsberger text.
- 1630 New Testament Rakow**
Translated by T. Crell and I. Stegmann, Socinians. In 1660 another Socinian translation of the N.T., prepared by J. Felbinger, was published.
- 1662 Bible Cologne**
The 'Catholic Bible of Mainz', prepared by a committee of Mainz scholars.
- 1751 Bible Constance**
Translated by a group of Benedictine scholars, chief among whom was G. Cartier.
- 1753 New Testament Stuttgart**
Translated by J. A. Bengel.
- 1780–1783 Pentateuch** (Hebrew character)
D. F. Starcke, Berlin
Translated by Moses Mendelssohn for German Jews. Although vigorously opposed at first, it became a standard text and was often republished. Also printed in Gothic character.
- 1788–1805 Bible Nürnberg**
Translated by Heinrich Braun. The 3rd edition was revised by Joseph F. von Allioli. (See 1830–1837 below.)
- 1807 New Testament Braunschweig, Vieweg**
Translated by Leander van Ess and his brother, Carl. It was the first Roman Catholic version of the N.T. prepared from the Greek. The 3rd edition, 1816, was revised in accordance with the Vulgate, with alternative renderings following the Greek text at the foot of the page. Van Ess's O.T. was published 1822–1836, and the first complete Bible in 1840.
- 1808 New Testament Regensburg**
Translated by M. Wittmann, Roman Catholic. It became known as the 'Regensburg Version'.
- 1809–1814 Bible Heidelberg**
Translated by W. M. L. de Wette, assisted by J. C. W. Augusti. A revised edition appeared in 1831–1832.
- 1815 New Testament Giel, Munich**
Translated by Johann Gossner, a Roman Catholic who later became a Protestant and founded the Gossner Mission.
- 1825 New Testament Münster**
Translated by J. H. Kistemaker, Roman Catholic. The BFBS issued many editions after a revised 2nd edition, 1834.
- 1826–1836 Old Testament** (Hebrew character) Karlsruhe
Translated by Asher ben Joseph for German Jews.
- 1830–1837 Bible Nürnberg**
The Braun version, revised by Joseph F. von Allioli. Thereafter it was known as 'Allioli's Bible', and became the standard German Roman Catholic version.
- 1852 New Testament Elberfeld**
Translated by K. von der Heydt.
- 1855 New Testament 1871 Bible Elberfeld**
Translated by J. N. Darby, Plymouth Brethren leader. His version appeared in French in 1859. In 1860? a version of the N.T. by Friedrich Ringsdorf was published in Hamburg.
- 1868 New Testament Leipzig**
Translated by C. C. J. von Bunsen, and edited by H. J. Holtzmann after von Bunsen's death.
- 1870 New Testament 1892 Bible Halle**
A revision of Luther's text by a commission of scholars appointed by the Eisenach German Evangelical Conference in 1863. Tentative editions had appeared in 1867 and 1883. The most important revisions of Luther's text which appeared in the 19th century, it is known as 'the Halle issue of the definitive edition of the revised Luther Bible'. Other revisions by J. F. von Meyer (1819), and Rudolf Stier (1856) were published by BFBS.
- 1875 New Testament Tübingen**
Translated by Carl Weizsäcker, Protestant. An original translation from the Greek, following the text of Tischendorf's 8th edition.
- 1888 Genesis 1892–1894 Old Testament Freiburg**
Translated by Emil Kautzsch and others.
- 1899–1901 Bible Regensburg**
The 10th edition of the Allioli Bible, revised by Augustin Arndt. Later editions referred to as Arndt's Version.
- 1903 New Testament 1905 Bible Bonn**
Translated by F. Schlachter, a Swiss scholar of Biel. It is known as the 'Miniature Bible'. Certain O.T. portions in Schlachter's translation appeared before publication of the complete Bible.
- 1903 New Testament (incomplete) Trier**
Translated by Jakob Ecker, Roman Catholic. Re-edited (1907) as the 'Fulda School Bible', it was translated into eight European and two African languages.
- 1906–1907 New Testament Göttingen**
A version prepared, with commentary, by a number of German scholars, with Johannes Weiss as editor.
- 1909 New Testament Braunschweig**
1926 Old Testament Württemberg BS, Stuttgart
N.T. translated by Konstantin Rössch; later published with the O.T. of Eugene Heme, Roman Catholic.
- 1915 New Testament Keplerhaus, Stuttgart**
Translated by V. Schweitzer; after Schweitzer's death by Peter Ketter. The Psalms first appeared in the 1937 printing. Known as the Keplerbibel.
- 1924–1926 Bible Mainz**
Independent versions of the O.T., by Paul Riessler, and the N.T., by Rupert Storr, but published in the same format by the same house, they tended to be used as a complete Bible.

1925 **New Testament** Steyler Missionsdruckerei

Translated by Jacob Schäfer, Roman Catholic. Numerous O.T. Books by Edmund Kalt, part of the same projected version, were also published between 1923 and 1927. This text was later included in the Parsch version of 1934.

1927 **New Testament** Munich

Translated by Fritz Tillmann, Roman Catholic.

1931 **New Testament** Stuttgart

Translated by Adolf Schlatter.

1933 **Epistles** 1934 **Gospels** 1939 **New Testament**
Heilbronn

Translated by Friedrich Pfäfflin.

1934 **Bible** Klosterneuburg

The 'Klosterneuburg Bible', edited by Pius Parsch from other German translations by Roman Catholics.

1939 **New Testament** Regensburg

Prepared under Adolph E. Knoch, along the lines of the English Concordant N.T. (1921); in this version each Greek word was always translated by the same German equivalent.

1946 **New Testament** WBS, Stuttgart

Translated by Ludwig Thimme.

1953 **New Testament** 1955 **Old Testament** 1956 **Bible**
Pattloch, Aschaffenburg

The N.T. by Josef Kürzinger and O.T. by Vinzenz Hanp and Meinrad Stenzel were both published earlier. In 1956 they were published together as a complete Bible.

1956 **New Testament** 1964 **Bible** WBS, Stuttgart

A revision of the Luther text, prepared by a committee. A tentative revision of the N.T., published in 1938, was not accorded official sanction until 1956. This N.T. was then published with the Luther O.T. as revised in 1912. In 1964, when the revision of the O.T. was finished, the complete revised Luther Bible was published.

1958 **New Testament** Frankfurt

Translated by Frank Sigge, Roman Catholic.

1958-1961 **Gospels Revelation** Nürnberg

Translated by Wilhelm Müller-Jürgens, Roman Catholic.

1961-1962 **Matthew Mark John Acts** Evangelische
Haupt-Bibelgesellschaft, Berlin

Translated by Norbert Buske, Fritz Hempel, Ernst Gess, and Kurt Zabel.

1963 **New Testament** Watch Tower Bible and Tract Society

Translated by the New World Bible Translation Committee.

1964 **New Testament** Stuttgart

Translated by Helmut Rietzmüller, authorized for use by Roman Catholics.

1965 **Bible** Freiburg

The 'Herder Bible', prepared by a committee of Roman Catholic scholars.

1965 **New Testament** Stuttgart

Translated by Jörg Zink.

1967 **New Testament** WBS, Stuttgart

The German translation corresponding to the English 'TEV' (published 1966), Gute Nachricht für Sie. It was translated by Barbara Beuys, Norbert Brieger, Johannes Lehmann, and a committee.

1968 **Bible** Herder, Freiburg

A translation based on the text of the 'Herder Bible', then revised with reference to the French Jerusalem Bible. Edited by Diego Arenhoevel, Alfons Dreissler, Anton Vögler, and Rudolf Pesch. In the same year, Herder published the same text with the apparatus of the Jerusalem Bible.

Since the mid-16th century there have been numerous publications of German Scriptures, transliterated into Hebrew character, for the use of German Jews. They include the following transliterations from Luther's text:

1540, Cracow, New Testament (incomplete), by Johann Harzage, a Jewish convert to Christianity.

1820, London, New Testament, by Judah D'Allemand, for the London Jews Society.

1858, [BFBFS] Vienna, Old Testament, by R. König, Free Church of Scotland Mission to the Jews.

GERMAN: BERN

443

Seit für di frohi Botschaft vo Jesus Christus, dm Gotteskohn, es willigs Ohr! Si fahrt scho bi de Propheten a. Dr Jesaja het geist: „Lueg, i schiden e Ma vor de här. Da soll dir de Wäg bereite. I de Wüeshti ghört men e Stimm, die rüeft: „Bahnet e Straß für e Herrscher! Traget alles, was unabien isch, ab!“

Esu hets dr Johannes dr Täufer gmacht. Er isch i d'Wüeshti cho und het touft und het prediget: „Tuet ech bekehren und laht ech toufe! De warden ech cui Sünde vergäht!“

Mk 1. 1-4 1944

The Bern dialect of German is spoken in and around Bern, the capital of Switzerland. Although German is only one of the four official languages of Switzerland (with French, Italian, and Romansch), it is the mother tongue of more than 70 per cent of all Swiss. Known as Schweizerdütsch, it is a High German dialect, although it differs considerably in pronunciation from standard High German.

1936 **Luke** 1940 **Acts** 1944 **Matthew Mark** Bern

Translated by Johann Howald.

GERMAN: ERZGEBIRGISCH

444

Im fuchzaahnten Jahr dr Regierung vum Kaifer Ciberius, als Pontius Pilatus Landpflaager war in Gudaan an Herodes Vierfürst in Galiläa, sei Brueder

This Low German dialect is spoken by about 5,000 people in rural areas of the Oldenburg district of Lower Saxony, West Germany.

1915 **New Testament** A. Dunkmann, Aurich?

Translated by O. Boekhoff. Reprinted 1924, Dunkmann, Aurich. A portion of an early Ms. of the Psalms in Old East Frisian was published in Zeitschrift für Deutsches Alterthum und Deutsche Literatur, 1888.

GERMAN: PENNSYLVANIA 447

3 1 Zu sellre Zeit is Yohannes den Daafer kumme, un hot in der Wilderniss vun Judea verkinnt: 2 Nau bessert eich! Gottes Reich schteht eich graad var der Dier. 3 Nau kummt seller, wu der Brofeet Yesaya devun schwetzt: Do is en Sctimm vumme Mann, as in der Wilderniss ausruft: Macht der Weeg zerecht fer der Har, as er darrichkumme kann! 4 Seller Yohannes hot en Rock aus Kameelhohr gewore un en Gartil aus Ledder um sei Leib. Un er hot vun Hoischrecker gelebt un vun wildem Hunnich.

Mt 3. 1-4 1955

The Pennsylvania German dialect, often termed 'Pennsylvania Dutch', is spoken by several hundred thousand people (estimates run to more than a million), primarily in Berks, Lancaster, Lebanon, Lehigh, Northampton, and York counties of Pennsylvania. Although Germantown was founded as early as 1683, the great influx of Germans began in the early 18th century, when the immigrants from the Rhenish Palatinate began to arrive. Most of the German families were seeking religious freedom, and tended to settle in rural areas and maintain their European culture. Their language blended several German dialects, primarily the Rhenish Low German, and adopted certain syntactical elements of High German and English.

1955 **Matthew** 1968 **Gospels** Pennsylvania German Society, Allentown, Pa.

Translated by Ralph Charles Wood, with the assistance of Hagen Staak.

GERMAN: TRANSYLVANIA 448

5 Ich beschriew'en dy, ir Dichter ze Jerusalem! dā den Riden, ober Firzlahen af dem Riedt, dat ir mōng Krenge denn nēt amsedt, noch ri'gt, bes datt et selwest gefüllt.

6 Bi'r es dā, dā etaff gibt aus der Wōßten, wā e gnued Kuch, wā e Geruchsel von Kūrrhen, Wērich und allerlaa Pulver ōnes Apenthieters?

7 Eich! em daad Bāe Salomo bi'r stohn si'ēzig Starcken aus den Starcken en Israel.

8 Ed baalden alle Schreider, und sōng geschedt ze striden. En ictlicher buet sōng Schmierd un sōnger Hoff, em der Rorcht wellen en der Nocht.

Song 3. 5-8 1859

The German speakers of Transylvania, the historic region which now comprises central Rumania, number almost 200,000, and are known as Saxons. Primarily the descendants of German colonists who settled in this area during the 12th and 13th centuries, they also include the descendants of those who came in during the 18th century period of Austrian domination. (See No. 23 for note on Bonaparte editions.)

1859 **Song of Solomon** London

Translated by J. Seivert for Louis-Lucien Bonaparte.

GILBERTESE 449

MOAN euañkerion Iesu Kristo are Natin te Atua; 2 N ai aron are koreaki irovia burabeti ni kañai, Noria, I kanakoa au man n ri moam, ba o na katauraoa kawaim [i main].

3 Banan temana ae takarua n te rerena ni kafiai, Kam na katauraoa kawain Iehova, kaeti kawaina nako.

4 E bababetito Ioane n te rerena, ao e taekina babetitoan rairan te nano ba baini kabarani bure.

Mk 1. 1-4 1892

Gilbertese is spoken by most of the 48,000 inhabitants of the Gilbert and Ellice Islands, the British Colonial Territories south of the Marshall Islands, in a location where both the Equator and the International Date Line pass through them. Gilbertese is a Micronesian language.

1864 **Matthew** John **Ephesians** MP, Apaiang

1866 **Matthew** ABS, New York

1869 **Mark** Acts 1871-1873 **New Testament**

1877-1878 **New Testament** (revised) 1886-1887 **Job-Isaiah** ABS, Honolulu

1893 **Bible** ABS, New York

Translated by Hiram Bingham, American Board of Commissioners for Foreign Missions.

1895 **Matthew** Printed privately, Freiburg

A revision prepared by E. Bouteemps, Roman Catholic.

1954 **Bible** ABS, New York

A revision prepared by George Eastman, London MS, assisted by Kaitara Metai.

GIO 450

1 DE e ka pōe, qe Taibedjo Siza, e ka Sou me ka, kwe goo do ga aro qu kae, Pontio Paidā, e ka me go qa me ka Zudia, e Hedō, e ka me go qa me ka

Gadeji, a za de Fedo, e ko me go da me ka Itudja, waa Trakonaite se gu nu, e Daisania, e ko me go
2 da me ka Abedini, de Ana waa Kaifa, wo ko
sra 6o me va kae, Aabi wo e bee, e nu Zakadai
3 gbe Zon pie, e ko pii dag. E nie se gu saa dze
Zodan son, e pe wo nee, Ka ko yen za, ko kaa ka
zoo sie, ko Aabi nyee ka soo yaa zie ka da duo,
4 ko woo ka batai ka. Pa do mo, ye bee su me
Aizaia wo do ko dje bie me a di wo kwi gu,
Me do wo, e gbla gbee pii dag,
Ka kwa Den ba zea ko se ka,
Ka a zea fle tee ka, ye do kpin do.

Lk 3. 1-4 1943

Gio (Gee), or Dan, is spoken by about 125,000 people in the Eastern Province of Liberia and in adjacent Ivory Coast. In Liberia, the Gio are found primarily in the upper valley of the Cavally River, south and east of the Tchien. Gio is a Mande language, related to Mano and Gouro.

1943 Luke 1945 Acts BFBS, London

1949 Timothy Mid-Liberia MP, Tappi

Translated by Perry E. Chubine, Liberia Inland Mission, and Gordon D. McLish, Mid-Liberia Mission.

1954 John 1956 Luke (revised) ABS, New York

1958 Acts (revised) BS, Monrovia

1959 Ruth Job Daniel Jonah 1960 Exodus World-Wide Evangelization Crusade, Ontario, Canada

1962 Genesis LIM, Monrovia

Translated by P. E. Chubine and Thomas Jackson, LIM.

(KI)GIRYAMA

451

- 1 Chaho cha uyoro udzo wa Jesu Masihi, Mwana wa Mulungu.
- 2 Here viryahu virizhoorwa kahi za mwambirizi Isaia,
Lola, namuhuma muhumwa wangu mbere za usoo,
Andiyekehendera-to ngira-yo;
- 3 Mumiwo wa mutu apigaye kululu ko nyika,
Hendani-to ngira ya Bwana,
Igolozeni mikondo-ye;
- 4 Wakwenda Johana, iye ariyekala akibaputizi ko nyika
akiambiriza ubaputizi wa kudzyuta kwa kuusizwa dambi. 5 Makimwendera kuko atu a-tsi nima ya Uya-

Mk 1. 1-4 1924

KiGiryama is spoken north of Mombasa, in southwestern Kenya. It is a Bantu tongue, closely related to the Nyika dialects, but manifests considerable Swahili influence.

1892 Luke (with Swahili) 1893 Acts 1895 Matthew

1899 John 1900 Mark 1901 Old Testament

1908 Romans-Revelation 1915-1923 Gospels

Acts (revised) 1924 New Testament (revised)

1951 Psalms (revised) New Testament BFBS, London

Translated by missionaries of the Church MS, including W. E. Taylor, J. Gona, and D. A. Hooper. Revised by Florence I. Deed.

(LU)GISU

452

- 1 MWANZO kwa njiri ya Isa Masiya, Omwana
- 2 wa Were. Nga nabi Isaya walandika mu
- kitabo ari Lola, se nduma mukwenda wase aku-
- 3 tangise, akung'onere muiira wobira; Ligono Iya
- mundu abolera mu magora ari Mung'ona itsira
- 4 ya Mwami, mugolola mukosi kwewe. Yohana
- waita, wabatisa mu magora, wabolera ari mw-
- 5 galuka, mbabatise, ebibi birusweho. Baba-

Mk 1. 1-4 1904

The Gisu, also known as Masaaba, number about 330,000 in eastern Uganda, west of Mount Elgon. A Bantu language, it is spoken in several dialects.

1904 Gospels BFBS, London

Translated by W. A. Crabtree, Church MS.

1910 Gospels Acts BFBS, London

Revised and translated by W. Holden, CMS.

GITKSAN

453

1. Wai la kyal-dukatsenel gol li 3. Nihli gwilawitit gi al tkunipis
da kingi Therius Cesar, nihli Pon- lak yib al lewulal Jordan, liyakul
tine Pilate sinigisil al Judea, ni- gwilawitit al dim wila ge layine
gi Herod Tetrarch al Galilee, ni- al gukatsenit al dim sinigisil li
waikt Philip al Tetrarch al Iturea- hadolokopit:
gaal gwetwudak Trachonitis, nihli 4. Hognat al nitamkit al zim
Lysanias Tetrarch al Abilene. gwilawitit al dzokos Israhil gwilawitit
2. Al gi nihli Amas gani Gai- matlasitit gi. La umel gem giol
phusl gamititit liyet, gi adikal al- wiamhit al lak noom zezik, Sin
ziak Sinuotit lakugi as John leol- gwilawitit gwilawitit gi al dim sin
gum gists Zacharias al lak noom yib- gwilawitit gi al dim yuul gi.

Lk 3. 1-4 1906

The Gitksan Indians, native to the upper courses of the Skeena River of British Columbia, speak what is considered to be a dialect of the Zimshian tongue.

1906 Luke No publication stated

This Gospel was given to the Bible Society by Mrs. Thorkildson, wife of a missionary among the Gitksan. The translator is unknown.

GLAVDA

454

- 1 Zungwura lebegmarawa Yesu Krist, zera Yazhi- 1
gilla. Band kwa vindava ma xuda wakita annabi 2
Ishaya:
"Vazega, mbilegana zerabilegara tevukwagha
kwanna dabatlegan kebaramagha;
ghaya dadadaga ma xuda teghala: 3
Batlambatleg kebarama Dadamazhigilla,
geramagirega kedulaxana."
Yohana seghavsega, ina kwanna bagabag ketsufega ma 4
xuda teghala, ina kwanna tagataga kelebeg tsufega pe-
laghra kwanna vilegarvileg kebisha xaipaxa. Badum 5

Mk 1. 1-4 1967

Glavda is spoken in the Mandara Mountains of northeastern Nigeria.

1967 **Mark** (with English) BS, Frankfurt
Translated by Eugene L. Rapp and Zakariya Kelekuwa.

GOGA

455

ETHIOPIAN CHARACTER

ጳጳጳ ሃሰት ስርዐት ጸሐፊ ሃይለማርያም
ጳጳጳ ወንጌልያል ሃይለማርያም ሃይለማርያም
ጳጳጳ ጳጳጳ ሃይለማርያም ሃይለማርያም
ጳጳጳ ጳጳጳ ሃይለማርያም ሃይለማርያም
ጳጳጳ ጳጳጳ ሃይለማርያም ሃይለማርያም
ጳጳጳ ጳጳጳ ሃይለማርያም ሃይለማርያም
ጳጳጳ ጳጳጳ ሃይለማርያም ሃይለማርያም
ጳጳጳ ጳጳጳ ሃይለማርያም ሃይለማርያም

Mk 1. 1-4 1934

Goga, a dialect of the Cushitic Walamo language, is spoken by the Goga, who live in the southwestern part of the Walamo-speaking area, near Lake Abaya in southern Ethiopia.

Ethiopian Character

1934 **Mark** BFBS, London

Translated by Walter A. Ohman, Sudan Interior Mission.

(CHI)GOGO

456

1 Umwamulizo wo luganuzi luswanu
Iwa Yesu Kristo,
2 Nha vyono lwandikwa muli Isaya
umuwizi,
Langa ta, nghumutuma mutumwa
wangu hamwande yo wusu wako,
Mono kolonozereza nzila yako;
3 Izi Iya yunji yakubalaluka ku nyika,
Nozerezenyi nzila yo MUWAHA,
Gololenyi wukolo wakwe;
4 Yakaza Yohana, mono yabaputizaga
ku nyika yakuganula wubaputizo wo wu-
nene ko ku wunenelwe wo wubi.

Mk 1. 1-4 1962

The Gogo language is spoken by at least 400,000 people south-west of Dodoma, in central Tanzania. It is a Bantu tongue related to ChiKaguru.

1886 **Matthew** Universities' Mission to Central Africa Press, Zanzibar

1887 **Luke** BFBS, London

1889 **John** Church MS Press, Frere Town

1891 **Matthew** (revised) 1893 **Ruth** **Jonah**

1897 **Gospels** **Acts** 1899 **Romans-Revelation**

BFBS, London

Translated by H. Cole, J. E. Beverley, and J. C. Price.

1905 **Genesis** 1910 **Exodus** **Numbers**

1911 **New Testament** BFBS, London

Translated and revised by J. H. Briggs, E. W. Doulton, and T. B. R. Westgate.

1952 1, 2 **Samuel** BFBS, Sydney

1960 **Mark** **Luke** (revised) 1962 **Bible** BFBS, London

Translated and revised by O. T. Cordell, CMS.

GOGODALA

457

1. Maema enoba sokate balama Godope Mata Jesu
Kerisope gi. 2. Aenaepi Isaiah giladaenapa lumagi
bukama alilojana gilala. Ae ti, nae naedowali gisou-
lanapa aedowali lopama ouaminamalowa, e wamuna-
malelona nabidi obate saeleminamalelo. 3. Lumagite
wa gobala mama midaelo. Dae Wawape nabidi saele-
mina, obape nabidi sogolale aenamina. 4. John pae-
jana, oba wa gobala luma wima golodaemunotolojana
lumagi, oba wima golo gi danadolojana, aepite luma
obwimunu sosawe gi naessaedaemite kobeledaemadili.

Mk 1. 1-4 1952

Gogodala is spoken by about 5,000 people north of the Fly River and along the Aramia River, in the Western District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1942 **Mark** (mimeographed) UFM Press

1952 **Mark** **John** 1958 **Matthew** **Luke** **Acts**

BFBS, Sydney

Translated by Charles Horne, Unevangelized Fields Mission.

GONDI: ADILABAD

458

TELUGU CHARACTER

భగవంతుని నామ సంకీర్తనం
నమోస్తుతం. 1. ఇందుకు నా నామ సంకీర్తనం
నమోస్తుతం. 2. ఇందుకు నా నామ సంకీర్తనం
నమోస్తుతం. 3. ఇందుకు నా నామ సంకీర్తనం
నమోస్తుతం. 4. ఇందుకు నా నామ సంకీర్తనం
నమోస్తుతం. 5. ఇందుకు నా నామ సంకీర్తనం
నమోస్తుతం. 6. ఇందుకు నా నామ సంకీర్తనం
నమోస్తుతం. 7. ఇందుకు నా నామ సంకీర్తనం
నమోస్తుతం. 8. ఇందుకు నా నామ సంకీర్తనం
నమోస్తుతం. 9. ఇందుకు నా నామ సంకీర్తనం
నమోస్తుతం. 10. ఇందుకు నా నామ సంకీర్తనం
నమోస్తుతం.

అయినలు యెమయన కాయడ లిం మాతపు । బాప్తి స్త 4
 సియనలు యోహాను కేడతె నుంజి చావున మాన్దితును
 లాసి మారినలు మన్దున్ లాసి బాప్తి స్త ప్రచార కీసరు
 వాతొరు । అసికె యూడయ దేశం నురు సందిరు, 5

Mk 1. 1-4 1962

The Gonds of India number about 1,250,000, living in an area which was until the 18th century the rich and independent realm of Gondwana. Living in upland areas of southern Madhya Pradesh, they are in a period of cultural change. Many are losing their tribal identity and becoming assimilated linguistically. Gondi is a Dravidian language, distantly related to both Tamil and Telugu. It exhibits certain affinities with the Khondi, or Kui, tongue, a fact which suggests that the Gonds and Kuis may once have been one people. The Adilabad dialect is spoken by Gondi tribes in the Adilabad district of northern Andhra Pradesh.

Telugu Character

1962 Mark BS of India and Ceylon, Bangalore

Translated by Sri J. Andriah and P. Samuel.

GONDI: BETUL

459

DEVANAGARI CHARACTER

(1) రెండు వియా పిజ్జా గలిలతా కానా నాడె మరమింగ
 మచా । యీశు నా వాడే బ్రగా మతా । (2) మరమింగె యీశు
 అని బెలాలోడ వరతాలోడ మతోడ । అంగుడారస మిక్కిలి వుచ ।
 (3) ఫిర యీశు నా వాడే బోన ఇవా లాత :- బోడ కర్మ
 అంగుడారస వేలెలె । (4) యీశు తానెల్తుల :- వాడేనీ - నీకున
 నాడె బని కియ ? నావా అొక ఇల్లె వావె । (5) బోనా

Jn 2. 1-4 1948

Betul is the Gondi dialect spoken in the Betul district, southern Madhya Pradesh, India.

Devanagari Character

1948 John BFBS, Allahabad

1968 Matthew BS of India, Bangalore

Translated by Clement Moss, National Evangelical MS of Stockholm, aided by Hriday Babu and Jahbharsingh.

GONDI: CHHINDWARA

460

DEVANAGARI CHARACTER

1 ఇశ్వరతొర మరీ యీశు జ్ఞోషుతా సుసమాచారతా
 2 మోహుర । జేతా మున్నెవోవాన్వారేకేతా కి-
 తావతె నిజేమాతా కి హురా అన్నా అపనె

దూతున నీవా మున్నె రోహతాతొనా జొ నీవా
 3 మున్నె నీవా సరీ బనెకీయానూర । బొనె లెంగ
 అతొ జొ డొంగుడె క్షిణితాతొర కి ఇశ్వరతా
 సరీ బనెకీమిన్ద జొన్హ రాజసకే సకీ క్షిమిన్ద ।
 4 యోహన్ డొంగుడె బపతిసమా సీతుర అని పాప-
 తా ముజ్జాక్షిత్త జ్ఞాయానా మన్ మలెహతానా
 5 బపతిసమా వెహుర । అని సబరొ యిహుదియా

Mk 1. 1-4 1873

The Chhindwara dialect is spoken by Gondi tribes in the Chhindwara district, southern Madhya Pradesh, India.

Devanagari Character

1872 Matthew 1873 Mark North India BS, Allahabad

Translated by J. Dawson, United Free Church of Scotland.

GONDI: KOI

461

TELUGU CHARACTER

- 1 తిలెంకైసు రాజ్యతే పదిహేన్ ఏండిడె యూ
 నయ్య దేశేతికి హొంలి పిలాకు అధిపతి ఆకి మంజి కలి
 లయ్య దేశేతికి హేరోను చతుర్థాధిపతి ఆకి మంజి
 ఇమూరయ్య రాజోనితి దేశేతికి ఓని తమ్ముండత్తె నీలిప్పు
 చతుర్థాధిపతి ఆకి మంజి అవిరేనే దేశేతికి లూసా
 నియ అధిపతి ఆకి మంజి,
- 2 అన్న కయవ పెద్ద యాజువర్కు ఆకి మనవర్కు
 అడివికె జకరియాలె మర్రి పెత్తె యోహానగ్గ దేవుని
 నూట పెత్తె.
- 3 అప్పై ప్రధుని ఆర్ చక్కాని తుంగాటి ఓని
 ఆర్లీంబ బయలు తుంగాటి, ఒర్లో వాయ సమేము
 ఆకి మంరె ఒర్లో పెట్టు అడిగి మంరె, పంకపు
 సవరాని అయితాంగ, కల్గినినే నూయము అయితె
- 4 అప్పై మనవర్కు అందోరు దేవుని రిక్తెనా లూ
 తోరు ఇంజె,

Lk 3. 1-4 1932

1 tiberi kaisáru rájijétté paqihénó éndide, yú-
 daiaś déshétiki ponti pilátu adipatí áshi manji,
 galileaś déshétiki heródu kaṭúrdátipatí áshi
 manji, itureia trákonití déshétiki óni tammund
 atté pilippu chaṭúrdátipatí áshi manji, abhi-
 léne déshétiki lusánia adipatí áshi manji,

later merged with the Franks). It is interesting that this Gothic civilization, with its distinct language, did not leave a trace of influence on the subsequent Germanic culture.

Ulfilas, or Wulfila (d. 383?) translated the Bible into (Visi)Gothic 'with the exception of the Books of Kings which he omitted because they are a mere narrative of military exploits and the Gothic tribes were especially fond of war'. Numerous fragments of 5th- and 6th-century manuscripts preserve portions of this early translation. Most noteworthy is the magnificent Codex Argenteus, written in silver and gold on purple parchment. It is now in Uppsala in the University Library. Although there is no scholarly consensus on the derivation of the characters, it seems that about 20 were borrowed from Greek uncial script, five from the Latin alphabet, and two were invented signs, possibly inspired by runes. The Gothic, or 'black letter', type used in printing has no connection with Ulfilas' alphabet, which, to avoid confusion, is termed Moeso-Gothic. This Moeso-Gothic character is used for some of the earlier printings.

A number of critical editions of Gothic Scriptures have been published.

GOULEI

465

1 Ndo mute gugu, ée ndo dann diye kei ngao't kemm bbee
2 ke Kana, bbeekon ke Galilé, Kon Jesu ndi tutu, dee
3 bbar Jesu se njekuegirse lenn nan't tutu to. Loo ke
mann-kann-nduú goto bbaa' kon Jesu edenn ede ne:

— Mann-kann-nduú mbat dé de't.

4 Jesu tel edee ede ne:

— Diye, kee ée ta le jé jee sei wa. Ndo'n lem nai bai.

Jn 2. 1-4 1956

Goulei is spoken by 7,000 to 10,000 people in southern Chad, in the area between Fort Archambault and Lai. It is a Central Sudanic language of the Chari-Nile family, grouped linguistically with Bongo, Bagirmi, and the Sar dialects.

1956 John BFBS, London

Translated by W. A. Cameron and Gladys Lees, Sudan United Mission.

GOURMA

466

1 Jesu Kilisiti, Otiem-Bijwa Labali-gamo yacilima.
2 Nani lan den diani mama osawali-pwalo Esayi yatili ni,
Didi, i swani ntongo aliga,
Yuwa n ba nambi asanu.
3 Li tie yuwa n kpani lifwasieli ni yanialu gi yedi,
Dambi mani nDiedo yasampieniu,
Nadi mani oyasani.

4 Jan den cwa gi batasi lifwasieli ni, gi go wangi yaba-tisima n yuwandi yayan-lebidima n nwa lipa-bidili kelima titwombiadi sugili yapo. 5 Jude yaba kuli leni Jelusalemale

Mk 1. 1-4 1954

Gourma is spoken by about 210,000 people in southeastern Upper Volta and in adjacent Niger and Dahomey. Related languages (dialects) are spoken by the Pilapila, Kasele, Moba, Tobote, and others. Gourma is a Gūr language.

1947 John Sudan Interior Mission, Niger

1954 Mark 1955 Matthew-1 Corinthians

1958 New Testament SB, Paris

Translated by E. and W. M. Strong, SIM.

GOURO

467

1 Kazambali bi Jezu Kristo, ale wājili pelisiana le kɪ ku.

2 Wɪ le wa gye kira Ezai le sebe gi, yɪ le kɪ ku: Ka yee! Ma āle laidene ŋwōvɔ i lezia, ye e dā ile zi pla le i le;

3 Mɪ le kɪ a siana bwi gi, a derɪ le kɪ ku: Ka Mizā le gbē pla; ka ale zinu kele tigrili.

4 Jā bora, ye e munu batize wu bwi gi. E le wo le le wo bli nala ye e wo batize wu winyane le zāte valɪ ma.

Mk 1. 1-4 1951

Gouro (Guro), or Kweni, is spoken by about 200,000 people over a wide area around Bouaflé, south-central Ivory Coast. Several Gouro dialects are spoken in this area, including Ghan (Gagu), Mwa, and Suamle, all of which are usually grouped in the Mande linguistic group.

1951 Mark 1954 Genesis BFBS, London

1955 Acts Christian Literature Crusade, Pa., USA

1956 Matthew Luke John Romans-Revelation

Mimeographed in Ivory Coast

1960 New Testament Worldwide Evangelization Crusade, Ontario, Canada

1961 Luke (revised orthography) BFBS, London

1968 New Testament (revised) BS in West Africa, Abidjan

Translated by Mrs. L. J. Staniford and Grace Rieder, WEC.

GRAGED

468

1 E me Jesus Kristus inan totol gamun inan fun. 2 Pro-fet Jesaia gazalak egin, Nasi, ŋa ŋainag totol ŋenaup ilawoi, i o naonen oina dal kibinewoi. 3 I auan ta fatu uɗaulon ibobime, Ujanzen inan dal kibinep pani, inan dal tiduk nau. 4 Flaneknen Johannes fatu uɗaulon itaseg kankan buleknen aupasek pasinenoi flanek azu ipidin.

Mk 1. 1-4 1960

Graged, Gedaged, or Ragetta, is spoken by about 25,000 people living around Astrolabe Bay, in the Madang District, Territory of Papua and New Guinea. It has also come into use as a lingua franca for surrounding tribes, and it is understood by at least 60,000 people. It is a non-Austronesian language.

1925 Luke 1935 Luke (revised) Acts 1 Thessalonians
Philemon James BFBS, London
Translated by H. George, Lutheran Mission.

1960 New Testament BFBS, London
Translated by E. F. Hannemann, American Lutheran Mission.

GREBO

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Yon Krasu Golemah ya ð bush ðlara 1
1ah haruadi. Keð ðs na eh kine profit- 1
too ðh kinidi kðh; y, tðch ðh tedehabehabð
koh mah yidò, ginihi mi nðh tðde mian-
sah koh með yeth. Gachet ð dah pe he ð

ðih ð wiah kre wah kudi, hðh mðne Kuri-
ðh tade, hðh seuu ð tade ðwaru yeh. Yidat ð
bapitwidi kre wah kudi ð tidi bapitwidi
to gæcho-h we boh hwe mah, wa kðne
kukhwh muu wore madih pce. Ne Yudi- ð

Mk 1. 1-4 1841

Grebo is spoken by an estimated 100,000 people in coastal and inland areas of Liberia, from the Cestos River eastward into Ivory Coast. It is sometimes divided geographically into 'Beach' and 'Bush' Grebo, although other distinctions, based on tribal divisions, are used by the Grebos themselves. Grebo is a Kru language.

1838 Matthew 1841 Mark American Board of
Commissioners for Foreign Missions, Cape Palmas
Translated by J. Leighton Wilson, ABCFM.

1848 Luke 1850 Genesis 1851 Acts 1852 John
1866 Romans 1868 Matthew 1 Corinthians ABS,
New York
Translated by John Payne, ABCFM.

1872 Psalms Schultzze, Basel
1966 Psalms (reprinted) Mimeographed, Cape Palmas
Translated by J. G. Auer, Lutheran missionary.

GREEK: ANCIENT

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GREEK CHARACTER
BEZA TEXT

A ΠΧΗ τὸ εὐαγγέλιον τοῦ
Χριστοῦ υἱοῦ τοῦ Θεοῦ
Ὁς γεγραπτός ἐστι τῶν
προφητῶν, ἰδοὺ ἐγὼ ἀ-
ποστέλλω ὑμᾶς ἐν τῇ ἐρήμῃ
μου ἀποστῆναι
ἐν τῇ ἐρήμῃ μου, εὐαγγελί-
σαι τὸν λαόν. Κε.

Rincipium Eu-
gelii Iesu Christi
Fili Dei
Vt scriptum
est in Prophetis,
Ecce ego mitto
ante faciem tuam, qui praepar-
abit viam tuam coram te.

Intitulus Evangelii
Iesu Christi
Fili Dei
Vt scriptum
est in
Prophetis,
Ecce ego mitto
ante faciem tuam, qui
praeparabit viam
tuam coram
te.

Mk 1. 1-3 1565

ERASMUS' N.T.



A ΠΧΗ τὸ εὐαγγέλιον τοῦ
Χριστοῦ υἱοῦ τοῦ Θεοῦ
Ὁς γεγραπτός ἐστι τῶν
προφητῶν, ἰδοὺ ἐγὼ ἀ-
ποστέλλω ὑμᾶς ἐν τῇ ἐρήμῃ
μου ἀποστῆναι
ἐν τῇ ἐρήμῃ μου, εὐαγγελί-
σαι τὸν λαόν. Κε.



A ΠΧΗ τὸ εὐαγγέλιον τοῦ
Χριστοῦ υἱοῦ τοῦ Θεοῦ
Ὁς γεγραπτός ἐστι τῶν
προφητῶν, ἰδοὺ ἐγὼ ἀ-
ποστέλλω ὑμᾶς ἐν τῇ ἐρήμῃ
μου ἀποστῆναι
ἐν τῇ ἐρήμῃ μου, εὐαγγελί-
σαι τὸν λαόν. Κε.

1st page of Mark 1516

FIRST 'TEXTUS RECEPTUS'

A ΠΧΗ τὸ εὐαγγέλιον τοῦ
Χριστοῦ υἱοῦ τοῦ Θεοῦ
Ὁς γεγραπτός ἐστι τῶν
προφητῶν, ἰδοὺ ἐγὼ ἀ-
ποστέλλω ὑμᾶς ἐν τῇ ἐρήμῃ
μου ἀποστῆναι
ἐν τῇ ἐρήμῃ μου, εὐαγγελί-
σαι τὸν λαόν. Κε.

Mk 1. 1-4(a) 1624

NESTLE TEXT

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ.
Καθὼς γεγραπμένον ἐστὶν ὅτι
Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου
πρὸ προσώπου σου,
ὅς κατασκευάσει τὴν ὁδόν σου.

φωνῇ βοῶντος ἐν τῇ ἐρήμῳ·
 ἐτοιμάσατε τὴν ὁδὸν κυρίου,
 ἐνδύειας ποιεῖτε τὰς τρίβους αὐτοῦ;¹
 Ἦγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ² κη-
 ρύσσει βαπτισμα μετανοίας εἰς ἄφεσιν ἁμαρ-
 τιών. καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία ὅ

Mk 1. 1-4 1952

BOVER TEXT

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ Υἱοῦ τοῦ Θεοῦ.
 2 Καθὼς γέγραπται ἐν τῷ Ἠσαΐα τῷ προφήτῃ
 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
 ὃς κατασκευάσει τὴν ὁδὸν σου·
 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
 Ἑτοιμάσατε τὴν ὁδὸν κυρίου,
 ἐνδύειας ποιεῖτε τὰς τρίβους αὐτοῦ.
 4 Ἦγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσει
 βαπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. ὁ καὶ ἐξε-

Mk 1. 1-4 1959

BIBLE SOCIETIES' TRANSLATORS' TEXT

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ].¹
 2 Καθὼς γέγραπται ἐν τῷ Ἠσαΐα τῷ προφήτῃ,
 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
 ὃς κατασκευάσει τὴν ὁδὸν σου·
 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
 Ἑτοιμάσατε τὴν ὁδὸν κυρίου,
 ἐνδύειας ποιεῖτε τὰς τρίβους αὐτοῦ—²
 4 Ἦγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ³ κηρύσσει
 βαπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. ὁ καὶ ἐξεπορεύ-

Mk 1. 1-4 (a) 1966

When we speak of Ancient Greek in a Biblical sense, we do not refer to the 'Classical' Greek of the thinkers, poets, and playwrights of the Attic, or Athenian, civilization (before c. 322 B.C.). The Greek of the New Testament is Hellenistic Greek, usually said to have developed in the camps and armies of Alexander the Great and to have been carried by his armies throughout the world he conquered. However, Hellenistic Greek is a vernacular mixture of the Attic and Ionic usages and began its development as early as the 5th century B.C. The spoken idiom of the Hellenistic Period (300 B.C.–500 A.D.) was *Koine*, or 'Common', Greek, a form of the Greek language which came into use in the Seleucid and Ptolemaic empires, and later spread throughout nearly the whole Mediterranean world.

Hellenistic literary Greek attempted to maintain the character of the earlier Classical Greek. This movement, known as Atticism, resulted in the use of somewhat archaic vocabulary and grammar. It is noted to a greater extent (e.g., in Luke's writings), or lesser extent (e.g., in Paul's writings) in the literary *Koine* of the New Testament. *Koine* Greek gradually gave way to the national vernaculars, and in Greece evolved into Byzantine Greek and after 1453 into Modern Greek.

Editions of the New Testament in Ancient Greek are not translations at all, but attempts by modern scholars to arrive at the actual form in which the writings were originally prepared.

The Greek Old Testament, however, represents the first Bible translation, the oldest of all Bible versions, and the only pre-Christian translation of the entire Old Testament. According to tradition, it was translated during the 3rd and 2nd centuries B.C. for the Jewish community in Alexandria. A legend says that Ptolemy Philadelphus (285–247 B.C.) wished a copy of the Jewish Holy Writ for his great Alexandrian library. He invited 70 (or 72) Jewish scholars to Alexandria from Jerusalem to prepare a translation of their Scriptures into Greek. From this legend it came to be known as the 'Septuagint' (Latin for 'seventy'). In reality the Septuagint was translated by a number of persons over a considerable period of time.

It is impossible to overestimate the importance of this Greek Old Testament to the growth of the Christian Church. Among other distinctions, it is the chief source of all the earliest versions, excepting only the Aramaic Targum and the Samaritan Pentateuch. Until Jerome made his late 4th-century translation directly from the Hebrew, the vast Latin-speaking world had only the 'Old Latin' versions, made from the Septuagint. The Syriac, the Armenian, and the Ethiopic Old Testaments are daughter versions of the Septuagint.

Throughout the Middle Ages the scholars of Western Europe, with only the rarest exceptions, were limited to the Latin Vulgate as their source for both the Testaments. But with the fall of Constantinople in the 15th century, virtually coincidental with the invention of printing, the way was opened for the West to recover the Greek Bible through the manuscripts of fugitive Greek scholars from the Eastern Empire. These texts, often markedly divergent from those of the Vulgate, were spread in a succession of printed editions, produced during the 16th and 17th centuries, to satisfy the rapidly expanding world of classical and Biblical scholarship. It must be noted that the first Greek New Testament did not appear until 1516 – by which time well over 100 editions of the Latin Bible and vernacular Scriptures in 11 languages had been published. This late appearance was due, not to lack of interest, but in part to the technical problems involved in providing the quantities of special type necessary to print such a work.

As with Latin, little critical interest was taken in the text of the early Greek Bibles. Although Erasmus claims to have sought the most authentic readings for his version, it is generally accepted that he used texts which were readily at hand, and even resorted to translating 'backward' from the Vulgate when his source texts were incomplete. The 'Pre-Critical Period', as Dr. Bruce M. Metzger calls it, is typified by a complacent championing of the Beza text, which came to be known by the rather inflated epithet of the 'Textus Receptus' ('received text'). (See under dates 1505 and 1624 below.) Although it became scholarly practice to collect and document variant readings – culminating in the monumental list of 30,000 compiled by John Mill – few, indeed, were the editors who dared depart from the *Textus Receptus*. It was not until Johann Griesbach ventured to publish his own recension that scholars began the active critical reappraisal

of the text which has continued vigorously ever since. The search for fresh evidence continues, although it is not every day that a *Codex Sinaiticus* appears to the Tischendorf; textual critics are busy grouping and studying the approximately 5,000 Greek Biblical manuscripts which have already come to light. Thus we sense the trail leading back, back, toward the ideal, but unreachable, goal of the original texts, as set down by the Evangelists and Apostles.

A great many scholarly editions of the Greek New Testament and the Septuagint Old Testament have been published, of which the following are perhaps of the greatest interest and importance.

OLD TESTAMENT

1522 *Bible* Alcalá

The Complutensian Polyglot, the Greek section of which was edited by Diego L. de Zuñiga, Fernando N. de Guzman, and Demetrios Ducas. The O.T. section was completed in 1517, but not published till 1522.

1572 *Bible* Plantin, Antwerp

The Antwerp Polyglot, second of the great polyglots, follows the Complutensian in the O.T., and relies heavily on it for the N.T., as well. Other 16th-century polyglots included the Heidelberg (1587), the Hamburg (1596), and the Nürnberg (1599) editions.

1629–1645 *Bible* Vitre, Paris

The Paris Polyglot, edited by Cardinal du Perron and Guy M. le Jay. Follows the texts of previous polyglots.

1894 *Old Testament* Cambridge

Edited by H. B. Swete. This is the text of the *Codex Vaticanus*, with an apparatus of variant readings from other Mss.

1906–1940 *Old Testament* Cambridge

Edited by A. E. Brooke and N. McLean, with an extensive critical apparatus.

1935 *Old Testament* Stuttgart

Edited by A. Rahlfs; a critical text based on the *Codices Vaticanus*, *Sinaiticus*, and *Alexandrinus*.

NEW TESTAMENT

1504 *John* (6 chaps., with Latin) Aldus, Venice

The earliest portion of the N.T. printed in Greek. It appeared in a volume of the poems of Gregory Nazianzus.

1516 *New Testament* (with Latin) J. Froben, Basel

The first printed Greek N.T., edited by Desiderius Erasmus, with his own Latin translation, in a period of only six months. Some verses of Revelation seem to have been retranslated from the Vulgate. A second, slightly corrected edition appeared in 1519.

1534 *New Testament* S. Colines, Paris

The earliest attempt at a comparative critical Greek text, prepared by S. Colines, the publisher.

1546 *New Testament* R. Stephanus, Paris

Edited by R. Stephanus (*Estienne*), and based on the Erasmus and Complutensian texts. The 3rd edition (1550) was called the *Editio Regia*. A slightly revised edition in 1551 introduced the system of verse numbering now popular.

1565 *New Testament* (with Latin) R. Stephanus, Paris

Edited by Theodore de Bèze (or Beza), noted theologian and Calvin's successor, whose commentary had appeared in a 1560 printing by Bargagli and Courteau, Basel. Based on Stephanus' 1551 edition, with Beza's Latin translation. Several revisions appeared, with major recensions: in 1582, 1588, and 1598.

1624 *New Testament* Elzevir, Leiden

Edited by Bonaventura and Abraham Elzevir, in the Erasmus, Stephanus, and Beza tradition. The preface to the 2nd edition in 1633 referred to the text as the *Textus Receptus*, the 'received text'. The reverence accorded it was so great that until 1881 it formed the basis of all major Protestant versions in Europe.

1707 *New Testament* Oxford

Edited by John Mill, with remarkably extensive apparatus, and based on the Stephanus text. In 1710 L. Kuster published an edition (Amsterdam) with even further expanded apparatus.

1734 *New Testament* G. Cotta, Tübingen

Edited by Johannes Albrecht Bengel, with variant readings graded according to their value.

1777 *New Testament* J. Curt, Halle

Edited by J. J. Griesbach. An independent text, based on analysis of Mss. into Western, Alexandrian, and Byzantine recensions. Adopted by the Scamptore missionaries as the basis for their versions.

1841 *New Testament* Leipzig

Edited by L. F. K. Tischendorf, following the *Textus Receptus*. The 8th edition (1872) contained the fullest critical apparatus to appear in the 19th century.

1859 *New Testament* Cambridge

Edited by F. H. A. Scrivener; based on Stephanus. Often reprinted.

1879 *New Testament* (with Latin) Bagster, London

Edited by Samuel P. Tregelles; based on early uncial Mss.

1881 *New Testament* Cambridge

Edited by B. F. Westcott and F. J. A. Hort. They distinguished a 'Neutral' New Testament text among the types current before the ecclesiastical recensions. This they edited, with a slight apparatus, and with an introduction describing their critical method with classic precision and clarity. This assured the triumph of their text over the medieval standard text (*Textus Receptus*), and laid the basis for all subsequent critical editions.

1881 *New Testament* Cambridge

An edition prepared by F. H. A. Scrivener; a reconstruction of the Greek text used by the English Revised Version Translation Committee. A similar edition was prepared by Edwin Palmer at Oxford. In 1910 Alexander Souter edited the Palmer text with a select critical apparatus. An edition with a revised apparatus appeared in 1947.

1898 *New Testament* Württemberg BS, Stuttgart

Edited by Eberhard Nestle. Sometimes known as the *Stuttgart Text*; a majority text based on the Westcott-Hort, Tischendorf, and Weymouth texts, it became and remained a standard for scholarly use. The 3rd edition (1901) included Weiss' readings instead of Weymouth's; the 13th edition (1927) saw a recasting of the apparatus, which has been constantly revised to report new Mss. discoveries, especially papyri. (25th edition, 1963.)

1900 **New Testament** Hinrichs, Leipzig
Edited by Bernard Weiss. *Favors the Codex Vaticanus.*

1913 **New Testament** Berlin
Edited by Hermann von Soden. *An independent text with a full critical apparatus. Part 1 (1911, in 3 volumes) reports the date, method, and analyses underlying the text of the edition. A smaller edition with condensed apparatus was also published.*

1933 **New Testament** (with Latin) Rome
Edited by Augustin Merk, with an apparatus based on von Soden's edition of witnesses, augmented with fresh evidence. Later editions by Stanislas Lyonnet (1951), J. P. Smith (1957), and C. M. Martini (1964).

1933-1940 **Mark Matthew** Oxford
Edited by S. C. E. Legg. *Westcott-Hort text with an extensive apparatus of variants from early Mss., patristic quotations, and previous editions. Luke was prepared but not published.*

1943 **New Testament** (with Latin) Madrid
Edited by Joseph M. Bover. *Eclectic text with select apparatus, including modern critical editions.*

1966 **New Testament** ABS, BFBS, National BS of Scotland, Netherlands BS, WBS
Edited by an international committee, consisting of Kurt Aland, Matthew Black, Bruce M. Metzger, and Allen Wikgren. *The distinctive purpose of this edition was to produce a critical apparatus, restricted in the main to variant readings significant for translators. The apparatus includes an indication of the relative degree of certainty for each variant.*

GREEK: MODERN

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GREEK CHARACTER
BAMBAS VERSION

ἌΡΧΗ τοῦ εὐαγγελίου τοῦ Ἰησοῦ Χριστοῦ, Τίς τοῦ Θεοῦ
καθὼς εἶναι γεγραμμένον ἐν τοῖς προφήταις, Ἰδοὺ, ἐγὼ
ἀποστέλλω τὸν ἀγγέλόν μου πρὸ προσώπου σου, ὅστις θείλει
κατασκευάσαι τὴν ὁδὸν σου ἐμπροσθέν σου. Ἡ φωνὴ βοῶντος
ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν τοῦ Κυρίου, εὐθείας κἀματὴ
τὰς τρίβους αὐτοῦ.

Ἦτο δὲ Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ ἐκράτουν βά-
πτισμα μετανόας εἰς ἄφεσιν ἁμαρτιῶν. Καὶ ἐξήρχοντο πρὸς

Mk 1. 1-4 1950

Modern Greek is the language of almost 10 million people, including Greek-speaking inhabitants of Greece, Cyprus, Turkey, and the United States, as well as the unique theocratic republic of Athos, home of the monastic colonies of Mount Athos. Although Modern Greek is spoken with a remarkable lack of dialectal variation, there are nevertheless two distinct levels of language. The first is *Katharevousa* ('pure'), the language of officialdom and of most literature, including the newspapers; it maintains the vocabulary and syntax of Koine Greek. (See Greek: Ancient.) The second is *Demotiki*, or *Romaiki*, the vernacular Greek as it is now spoken. It is much simplified grammatically, and employs considerable loan vocabulary.

Although the movement to promote literature in the colloquial usage emerged as early as the 18th century, and the two forms have in fact drawn somewhat closer together, they still remain distinct.

With few exceptions Greek Scriptures have been prepared in the formal literary idiom. In fact, the publication of the Pallas vernacular version of Matthew in an Athenian newspaper in 1901 touched off so much public and political unrest that the government prohibited publication of Modern Greek Scriptures of any kind. This prohibition, which lasted 23 years, was revoked in 1924.

The history of the Modern Greek Bible has been dominated by two versions. The early (1638) translation by Maximus, a monk of Gallipoli, has been often revised and reprinted. However, the version (1844) by N. Bambas and others has become the standard version, especially among Protestants. The first portion of the Bible ever to appear in Modern Greek is an interesting bit of Judaica – the polyglot Pentateuch (1547), edited by the famous Soncino family of Venice. It contains a translation of the Torah into Greek, printed in Hebrew character.

Modern Greek is the spoken language closest to the language in which the New Testament was originally composed. Thus the translator of the Gospel into Modern Greek would seem to have an advantage over the translator into any other tongue. In recent years a number of new translations have appeared, notably the New Testament published by the Bible Societies in 1967.

Greek Character unless noted
1547 **Pentateuch** (Hebrew character) E. Soncino,
Constantinople

The first published Scriptures in Modern Greek, prepared by the elder Soncino for Jews of Constantinople.

1638 **New Testament** Aubert, Geneva
The first published Modern Greek N.T., printed with Ancient Greek. The Modern Greek text, prepared by a Greek monk named Maximus, was published at the expense of the Dutch States-General. A revised text, edited by a defrocked priest named Seraphim, was published by the Society for the Propagation of the Gospel in 1703.

1710 **New Testament** Orphan House, Halle
A revision of Maximus' text, with corrections by Anastasius Michael, edited by August H. Francke. It was often reprinted. The first edition by the BFBS published in 1810; by the Russian BS in 1817. Numerous editions with slight revisions appeared, notably recensions by G. C. Renouard and Thomas Pell Platt, 1824; by D. Schinas, 1927; by H. D. Leves, 1830.

1831 **Psalms** 1933 **Genesis-Joshua** BFBS, London

1838 **Gospels** BFBS, Athens

1840 **Old Testament** BFBS, London

1844 **New Testament** BFBS, Athens

Translated for the BFBS by N. Bambas, assisted by N. Ioannides, E. de Tipaldo, H. D. Leves, and others. A revision of both Testaments, the first one-volume Modern Greek Bible, appeared in 1851. Although slight revisions have been made in it, it remains the standard Modern Greek Bible.

1854 **John** (Roman character) Church MS, Smyrna
 1859 **Luke Acts** (Roman character) BFBS, Smyrna
 Edited and transliterated by T. J. Wolters, CMS.

1900 **Gospels** Sakellariou, Athens
 Translated at the suggestion of Queen Olga into popular Greek usage.

1902 **Gospels** Liverpool
 Prepared in vernacular usage on the basis of the Codex Vaticanus, by Alexander Pallis. Matthew had been published in 1901 in the Athenian newspaper, The Acropolis. This translation caused so much agitation that all modern versions were prohibited by law of Church and Government until the repealing of this law in 1924.

1947-1949 **Minor Prophets** Astir, Athens
 Translated by B. Vellas.

1954-1955 **Bible** Bible House, Athens
 Translated by Athanasios Chastoupis and Nikolaos Louvaris.

1967 **New Testament** BFBS, Athens
 Translated under the supervision of B. Vellas by a committee, which included Hamilcas Alivisatos, C. Metallinos, George Hadjiantoniou.

1923 **Bible** BFBS, London
 Completed by G. O. Henry and C. Edmunds.

GUAJIBO

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- 1 Pejjenia lihuaisi raja natajju-jjuabajē, Jesucristo canacujitoia Dios pejjunto.
- 2 Isaia, lihuaisi tsipaebinwa pe yaquinae bajjutota pe nayaquinarutsi cahuwuyaa: Taja lihuaisi caponaenwa raja panehuajunaeyaa beria itorobajū nija namuto pecatoo jjenebi nejja.
- 3 Pe ajihui jibi jahuata lihuaisi pe cahuaahuaajainwa, pe jumeitai tsabiabinwajē: Huaja tujjanenwa pija namuto patoo jjanihuaere, namuto patoo rohua ejjanare.
- 4 Juan nejjata pe ajihui jibi jahuata bau-tisababiaba, jihui itaa najumataba cujiru cambiaba be nabautisaba, neconi penatoo najumataba cujiru copatsi nejjatai, jai tsabiabi.

Mk 1. 1-4 1960

Guajibo is spoken by about 20,000 Indians in Eastern Colombia in the Amazonas territory of Venezuela. The linguistic group is divided into two tribes - the Guajibo, who are agricultural in their economy, and the Quivo, who hunt and fish.

1960 **Mark Acts** New Tribes Mission
 Translated by Julio Jimenez, NTM.

1966 1, 2 **Thessalonians** 1968 **Mark** (revised)
 NTM, Puerto Ayacucho
 Translated by Sophie Muller, NTM.

GŪ

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WHĒWHĒWHENU wēndagbe Jesu
 Klisti tōn, Ovi Jiwheŷewhe tōn;

2 Le yē wlan ɛn to owē yēwhégán lē ton mē, Pōn, yēn do mēdagun šie hlan nukōn towe, mēhe na jla aliho towe do to nukōn towe.

3 Ogbē mēhe tōn to awhádo to zūngbo mē, Ml jla aliho Oklunō tōn do, ml hēn mōji etōn lē jlō.

4 Johanu to bibaptizi to zūngbo mē, bo sō to yēwheho bāptēm vojō tōn dō na jona ylando tōn.

Mk 1. 1-4 1923

Gū is spoken in coastal and inland areas of southeastern Dahomey, between Alada and Porto Novo. The number of speakers is estimated to be as high as 500,000. A Kwa language, Gū is related to Ge, Ewe, Fon, and Mina.

1886 **Matthew** 1888 **Mark Luke** 1889 **Psalms John**

1890 **Acts-Philemon** 1892 **Hebrews-Revelation**

1895 **Genesis** 1900 **Exodus** BFBS, London

Translated by T. J. Marshall, an African Wesleyan MS pastor, and a committee.

1908 **New Testament** 1910 **Psalms** BFBS, Paris
 Revised and translated by a committee, including G. O. Henry.

1919 **New Testament** BFBS, Paris
 Further revised by G. O. Henry and C. Edmunds.

GUAJIRA

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SUTTIAXA tūrua andie anās nhik
 Jesukristo, Nchōn Malēwa.
 2 Masaki ašajjuashin sunāin iaia,
 purōpetakai;
 Jiraka, tajōuin chi talōwatayakai
 supulērua puhupūna,
 Nūndēraewa pupūna pupulērua.
 3 Nūndūki chi awatashakai ēre

mamka sumōiwa:
 Junātera pupūna Sēfōrkai,
 Lotō jutūma nupūnouchen.
 4 Juan awōitōia-japuhō ēre mamka
 sumiwa, ōlaka ašajjapuhō ēre
 awōitōiajawa mūmā ayōcōja supūna
 alāira tu ālajalirua ē mojin.
 5 Ajjātpūnūki nūndimūi sulduje

Mk 1. 1-4 1944

Guajira is spoken by about 40,000 Indians in the arid Guajiro Peninsula of northeast Colombia. One of the largest lowland tribes of South America, the Guajira speak an Arawakan language.

1944 **Mark** (with Spanish) ABS
 Translated by Mr. & Mrs. William E. Thompson, South American Indian Mission.

GUANANO

Ahri tjal Javvixista Gjohmaka macaro to
 furea ma buxare palvureaja. Gjohmaka pu
 durupure leia ma tixi to juare acheta ahri
 vaka. vix.

--Baga. Ia mureșarirore an pjahe an
vabakti mureșe ejaheșarirore mureșe.

I yee tlee mee saritupa daroo anapocoo,)
--Deero botori maha yee, sari pjaatere to

Mk I. I-4 1968

Guanano is spoken by about 800 people along the Rio Vaupés on the Brazil border, Colombia.

1968 **Mark** (with Spanish) SIL, Colombia

Translated by Nathan Waltz, WBT.

GUARANÍ

1 HESU KIRITO, TUPA RA'Y, PARENGATU⁽¹⁾ ñepyrüha.

2 Oikuatiahaguéicha marandu⁽²⁾ Isaia:

"Péina niko amondo che parehára⁽³⁾ ne renonderá,
ombosako'i hañua nde raperá." (Mal. 3:1)

3 "Ne'ēpu osapukāiva tave'ŷme:(4) Pembosako'i Karai rapērā, peipysō hapepo'irā." (Isa. 40:3)

4 Ojehauka niko Huā pe Poromongarayhāra tave'yme
omoherakuāvo angajevy⁽⁵⁾ mongaray⁽⁶⁾ angaipō'orā.⁽⁷⁾

Mk I, I-4 1963

Guaraní is spoken by more than a million people living in Paraguay and in adjacent areas of Brazil and Argentina. Guaraní is essentially the national language of Paraguay, although Spanish is the language of government and education. A Jesuit mission among the Guaraní Indians was established as early as 1579. Luiz de Mantoya reduced the language to writing, but no Scriptures were printed at that time.

The Tupi-Guaraní language family includes such far-flung South American tongues as Cocama of Peru, Guaráyo of Bolivia, Nyengató of Colombia, the Tupian languages of the southern Amazon Basin, and many Guaraní languages of southern Brazil.

1905 **Luke** (with Spanish) 1907 **Acts** (with Spanish)

1913 New Testament BFBS

Translated by J. W. Lindsay, South American MS.

1947 **Psalms** BFBS, Toronto

Translated by Pavel Rosenberg.

1962 Mark (tentative) 1963 New Testament

Instituto de Estudios Bíblicos, Asunción

Translated by Reinaldo Decoud Larrosa of the Plymouth Brethren.

1963 **Mark** 1965 **Luke** SSB en América Latina, México

Translated by Pedro A. Ruiz Díaz Ocampo and Humberto Gómez, Baptists. Both Mark and Luke were diglots with the Spanish *Versión Popular* text.

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GUARANÍ: IZOCEÑO

1 JESU CRISTO Tumpa Tai iñe iyipi.
2 Oyekwatiauka oi rami Isaias Oñemoñe va iñe pe;

Emae, che amondo cheñe jerajaha nde-
rova jenonde.

Nderapera oyapo kavita va;

3 Nū pe iñe ata va,
Pembokavi Yandeya japera,
Pembosimbi japera.

4 Juan ou, ñu pe oporombobautisa va,
jare oñemoñe toyembo. Lautisauka oyembo-
pia ambwae va reta oñemboaiuka vaera
chugwireta iyoa. 5 Jare ojo chupe opaete

Mk I. I-4 1933

During the early 16th century, Guaraní-speaking migrants arrived in southeastern Bolivia, where their language was adopted by numerous indigenous tribes. Of the various dialectal forms developed, the usage of the Parapetí River area is known as Izoceño (derived from the town of Izozog). It is related to Chiriguano, Guairayó, Siriono, and other Guaraní tongues of that region.

1931 John 1933 Mark BFBS, London

Translated by L. F. R. Harwood, South American MS, assisted by Victor García.

1964 **Mark** (with Spanish) SSB en Bolivia, Cochabamba

Translated by Harry Rosbottom, WBT.

GUARAYO

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1. Ko yipendar nehësa evangelio Jesucristo Tumpä-
rahër. 2. Aipo ehi profeta Isafas-rembiukchiaguer:
amondo chehehe-mombehusar pempähü-we-nara päñe
moingantü-äguä pert- rupi. 3. Oyendu tiempéi ava
onehë pirantä ava-poröhësave: pefemongantü yar-
raper-rupi peyapo pert lhiñi-vahe. 4. Juan ou ava
ampirämo-äguä mahungur-päpe, aipo ehi: Tapeamira
monsä, tapesekunärö perekokur taferiorisa peangäpa
püü. 5. Opakatu äw-rupi Judea-we-tekura-rupi Jerusa-

Mk I, I-4 1964

Guarayo is spoken by about 5,000 Indians living in five villages of the Guarayo River area of northeastern Bolivia. A member of the large Tupi-Guaraní family of South American languages, Guarayo is related to Siriono, Pauserna, Chiriguano, and other Bolivian tongues.

1964 **Mark** Methodist Church in Bolivia, Cochabamba
Translated by Homer L. Firestone, Methodist.

GUAYABERO

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¹ Agre nye a man eba'ba'chitina,
Quicacatoe Toad ha'chila, Ixana Toad
nawaweto, a'nara quhepi nioeris, Ixanae
Itopi, Nioeris, niochitirio,
² "Pheuechachi cawicacatobu'a' ton a'pawerobu,
Ire a'pawin quhepi bu'lonquak, Ixana Toad,
³ Oo pui ya'bu'lonquakub a'na quhepi
ma'ba'chitirio, Ire a'pawin bu'lonquakub,

Ire otobok, towarin," tibia Ixanae Ixana,
niochitirio.
⁴ Ixe quhepi Ononcha ha'chila, I'qud
yapapi maweris, Oo pui ya'bu'lonquakub
ya'bu'lonquak, Ixana'na puiwari, —Ixe
nawaweto, Toad puiwari niochitirio
Toad Ixanaquakub, Ixe quhepi I'qud
nawaweto, Ixana, Ixana, Ixana

Mk 1. 1-4 1963

Guayabero is spoken in the Amazonas Province of Colombia, near the Venezuela border.

1961 Acts 1963 Mark SB en Venezuela

1964 1, 2 Peter 1967 Hebrews New Tribes Mission

Translated by Sophie Muller, NTM.

GUAYMÍ: EASTERN

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Ougile ooln quena ne orürü Jauúxristo Ngöbö Ngöbö
badá. ² No erere tí tiganí tárá badá Isafá, ní ougile
toagá Ngöbögile: Toen, tí güe tí ougile ngüanagá juen na
oñenagri, ne oá güe ma jí Igadhide. ³ Ngüagá juen oá
caibe de: Ji Nñanguigile Igueda mun güe; jí digueda
medre nñn grá ie mun güe. ⁴ Juan nñmane ngábe bautisare
oá caibe de, arando nñmane dhirire fedre: Mun güe ja
tñ ouidí ne ámane, Ngöbög güe mun nguide dñenagá mun
badá águre, ne ámane tí güe mun bautisadhi, Juan güe
niebare fedre. ⁵ Ji nñnanga oá de Judea de da Jandapi

Mk 1. 1-4 1968

Guaymí is spoken by 35,000 to 50,000 people around Chichica, Tolé District of Chiriquí Province, Panama. It is a Chibchan language, spoken in several dialects by different Panamanian tribes. The Guaymí usage of the Chichica area is usually known as Eastern Guaymí.

1968 Mark NTM, Panama

Translated by Charlotte Teubner, New Tribes Mission, and Layo Carpenter.

GUDEILLA

ETHIOPIAN CHARACTER

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ኢ ፡ ታቦም ፡ ጠመቆ ፡ ዮሃንስ ፡ ይሁዋ ፡
ኡል ፡ ኡዱመኦ፤ ፡ ኩሩኩያ ፡ ዋሩኩ ፡ ከ
ኢሳ ፡ ዩኩያ ፡ ጆሪ ፡ ደበሰሌሄ ፡ ዋ ፡ መንጊ
ስት ፡ ሂንጫካኤ ፡ ኩኩ ፡ ከፈንች ፡ ኢሳ

ያሊ፤ ፡ ዎጩኩከ ፡ ከኢሳ ፡ ዩኩያ ፡ ሰገር ፡
ኡዱመኦ ፡ ኡሊ፤ ፡ ሳርሃንከ ፡ ዋ ፡ ጎጎ ፡ አጠ.
ሌሄ ፡ ኢ፡፡ ፡ ጎዳም ፡ ጠባሰሌሄ ፡ ዮሃንስ
ኪም ፡ ኢደች ፡ ጋሚሳ ፡ አድ ፡ ሄኩኩ ፡ ሊ.
ሲስ ፡ ሰበታ ፡ ለደአም ፡ ሄኩኩ ፡ ኢ፡፡ ፡
ርባት ፡ ቃዋዋ ፡ ዲንዳላ ፡ ማረቦ ፡ ሄኩኩ ፡
ኤ ፡ አመ፤ ፡ ዮሳሰሌሚ ፡ ይሁድ ፡ ሁንዲም ፡
ዮርዳኖስ ፡ ገደኖ፤ ፡ ዮኩከ ፡ ሁንዲም ፡ ኢ፡፡ ፡
ዮሊ፤ ፡ ፈረከም ፡ ሄኩኩኦ ፡ ኢ፡፡ ፡ አንገ፤ ፡

Mt 3. 1-4 1935

Gudeilla, or Hadya, is spoken by an estimated 75,000 people living in western Arussi Province of southwestern Ethiopia. A Cushitic language, Gudeilla is related closely to Sidamo.

1935 Matthew BFBS, London, Addis Ababa

Translated by Clarence W. Duff and Norman C. Couser, Sudan Interior Mission, with the assistance of Mulunah Habte-Yes, Saboro Wosorei, Asaffa Bamborei, and Shugutei Dado.

GUERZE

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1 E, Teofile, goloi da galan nyiiyai Yesu e di kpala
too, gze de-yele ho heli, qaa dyee tolo ke yili maa
meni 6a.
2 Gze ho te, kelayai e di yeve dyu, e di liewoo 6o
Nii Maaheyer po.
3 E gbooo huluma le a die kol3-dyer dyu ponoo tama
po, naa nojoo 6oo pulu. Di gaa holo pou-naag
goo mu, e hwaa Yala na toola maa meniayi dae.
4 Gze naakpon dyu di po yili hu, e di liewoo 6o ye
di ho heye Jerusalem, hwec ka Naq na mincheyer
maa kpon, ye die, yii ka maa meni meq na.

Acts 1. 1-4 1959

Guerze is spoken by about 100,000 people living in the N'Zere-kore area of extreme southern Guinea. A Mande language, it is closely related to Kpelle of Liberia and is considered by some to be the Guinean Kpelle.

1959 Acts BFBS, London

Translated by Barbara Lytle, Christian and Missionary Alliance; Mark and John, translated by Ray Possiel, were published in 1949? by the CMA Press, Kankam.

The White Fathers have published numerous Selections from the Bible in Guerze: Liturgical Gospels, translated by Fr. Paul Lassort, 1953 and 1957, Mission d'Afrique du Nord Press; Gospel Harmony, published in 1954 at Issy-les-Moulineaux, France; and O. T. Stories, published in 1959 at the Mission d'Afrique du Nord Press.

In 1927 Liturgical Selections by Fr. P. Laplagne were published.

- 1 Yanyu kuku ngulkurr, Jesusanka.
Nyulu Godumu kangkal. 2 Ngadi-ngadiku
Isayangka Godumu kuku balkan, Nyulu
kabanba balkan, "Milka janay. Ngayu dingkar
yungal yimbajji bamanda, yundu dunganjiku.
Nyulu dingkarangka yunu baral ngulkurr-bungal.
3 Dingkar yirrkey-yirrkey bubungu
jirrbugjirrbugu, "Baral ngulkurr-bunga. Maja
jirimun kankadayda. Baral junkayku balka."
4 John nguwmil milbijinda bubungu
jirrbugjirrbugu. Nyulu bama Godundumundu
kukubu milka bakan. Nyulu yalaman, "Yurra
jiba jurrkijika! Godungku yurranin dajinka,
dayirr-bunganka, ngulkurr-bunganka. Ngayu
yurranin banabu dukul damal, bama wubulku
milbinka, Godungku yurranin dajin, dayirr-
bungan, ngulkurr-bungan." 5 Bama wubulku

Mk 1. 1-4 1967

Gugu-Yalanji is spoken by about 300 Australian aborigines living in the coastal area between Cooktown and Mossman, Cape York Peninsula, Queensland.

1967 Mark SIL, Berrimah

Translated by Henry and Ruth Hershberger, WBT.

GUHU-SAMANE

- 1 Dzesu Kiristuho sinabidza khooba erani.
2 Dzeesa ma too abiho neta qeeteta
sinabidza oi hee,
Nookare. Anai garu abi nameke
khata niho bosata dzoobiremi
tuumaqi noi niho tete roibetakoil.
3 Noho noo totoho haba habanata
sokate hiireqi hee, Sooparaho
tete minake korabeteqi oko tete
nohoke pobitaretqi hiibakoiqi hiireta.
4 Oi qi qeetetaho isakita Dzohane
sobasoba maikhata noi haba habanata
biranate sinabidza hiireqi hee, Abi
qupa burisi eete sobasoba oha
saridzemi Ohonga nokoho kahosa
5 dzamutaretqi hiireta. Hiiremi,

Mk 1. 1-4 1966

Guhu-Samane is spoken in the Morobe District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1966 Mark James BFBS, Australia

Translated by Ernest and Marjorie Richert, WBT.

GUJARATI

GUJARATI CHARACTER

- ૧ દેવના લીકરા ઈસુ ખ્રિસ્તની સુખાનો આરંભ; ૨ એમ વશાવાઈ પ્રભાત
[ના પુસ્તકમાં] લખેલું છે, કે

એ, હું તારી આત્મા આરા ફતને યોજાઈ છું;

તે તારી આત્મા તારે આર્મ તૈયાર કરે;

- ૩ સનમાં પોહારનારની એવી વાણી કે —

પ્રજાનો આર્મ તૈયાર કરે;

તેના રસ્તા સીધા કરે;

૪ તેમ યોજાઈ સનમાં બાપ્તિસ્મા કરેતો, અને પાપોની મારીને સહ પરાવાઈ
બાપ્તિસ્મા પ્રસિદ્ધ કરેતો હતો. ૫ અને આપા યહૂદાઈ દેશના તથા યરુશલેમના
રહેવાસીઓ તેની પાસે ગયા; અને બધા પોતાનાં પાપ કમલ કરીને યરુશલેમ નદીમાં
તેનાથી બાપ્તિસ્મા પામ્યા. ૬ અને યોહાનનો પોષાક ઘેટનાં રૂપાનો હતો, તે તેની

Mk 1. 1-4 1937

DEVANAGARI CHARACTER

SERAMPORE VERSION

- ૧ ઈશ્વરના દીકરા વિઝુલીકના મંગલ સમાચારનો પ્રથમ
૨ થે. જે એટલું જાણ્યોનો પોષાંક કહ્યું છે એ ગુજો જ પેતા
ના દૂતને તારા સાંભા મોકલ્યું છે. જે એ તારે સાંભે તારાં
૩ મારાન બાર કર્યું. ઉગાદમાં યુકારીને જણવાતાં
જક મયોસનું જન્મ થયે છે એ ઈશ્વરનો મારાન બાર કર
૪ એના મારાને સવલ્લ કર. અંગલમાં યોજાયેનું દુલ્લો
દિવસોથી જોઈ જોઈ પાપ માફ કરવાને માટે મન ધરાવોનો
૫ દુલ્લો ઘટતો થોઈ. એનેયારે વિઝડાઈ દેશના સજ

Mk 1. 1-4 1820

Gujarati is spoken by most of the 20-6 million inhabitants of Gujarat, India - a state constituted in 1860 from north and west Bombay State. It is also spoken by a large community in the city of Bombay. The Gujaratis are descendants of the southerly group of the Gujaras, an Aryan people who settled along the west coast of the Indian subcontinent about the middle of the first millennium A.D. Within the Indo-Aryan language family, Gujarati is related to Marathi to the south. The Gujarati script, related to the Kaithi alphabet in which Bihari is written, is now in official use. Other modifications of this writing, known as Vaniai, Sarafi, or Bodia, are also in private use.

Gujarati Character unless noted

1809 *Matthew* (Devanagari character) 1820 *New Testament* (Devanagari character) Serampore MP

Translated under the supervision of the Serampore missionaries.

1821 *New Testament* 1823 *Old Testament*1832 *New Testament* (revised) Bombay Auxiliary BS

Translated by W. Skinner and W. and Alexander Fyvie, London MS, and John Taylor.

1853 *New Testament* Bombay Auxiliary BS

A revision prepared by J. Wilson.

1856 *New Testament* 1858 *Pentateuch*1860 *Old Testament* Bombay Auxiliary BS

N.T. translated by a committee, including W. Clarkson and W. Flower, LMS. The O.T. was a revision.

1887 Gospels Acts 1889 New Testament

1899 Old Testament Bombay Auxiliary BS

Revised by a committee, including W. Beatty, G. P. Taylor, J. Schillady, and J. F. Steele, Irish Presbyterian Mission.

1965 Gospels Acts 1968 Romans-Revelation

St. Xavier's College, Ahmedabad

Translated by Maguindas Parakh, Professor of literature at Ahmedabad University, and J. Cuclli, Roman Catholic.

1965 Mark (tentative) BS of India and Ceylon, Bangalore

Revised by T. H. Lyle, Irish Presbyterian Mission, J. I. Chawhan, Methodist Church of South Asia, and a representative committee of all the Protestant churches in Gujarat.

GUJARATI: PARSİ

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GUJARATI CHARACTER

પોર્સીયા એક પ્રકૃતિ પર્સીસાની ઇશ્વરના રક્ષાત્રી. ૨ નેમ નામી-
શીની જીતવોજી બધું છે કે, 'ભે, હું મારા પેંગમરને તારી આગળ મોકલું-
છો, તે તારી આગળ તારે રક્ષે તે તારા કરશે. ૩ રાતમાં એક જાગરના
રતો આવાન છે કે, અદર્શની રાહ તારા કરે, તેના રક્ષા સીધા કરે,'
જેમ પ્રત્યક્ષ રૂપમાં આપનીસમા આપતે, તથા પ્રત્યક્ષની મારીને સાર તો-
આજ આપનીસમા અંદર કરતો અમીઆ. ૪ તો આપના પ્રકૃતિ પ્રકૃતિ

Mk 1. 1-4 1864

Parsi is the form of Gujarati spoken by the descendants of a group of early Zoroastrian refugees from Muslim persecution in Persia (Iran). They now speak Gujarati in a form distinguished by its admixture of Persian vocabulary.

Gujarati Character

1861 Gospels Acts 1864 New Testament Bombay Auxiliary BS

Translated by Danjibhai Nuroji, a Parsi Christian.

GUNWINGGU

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1. Gungare gunwog gunmag nuje Jesus Christ. 2. Isaiah gunwam jineye, nagudji binin yamungewe garogme, nujga gabolgmanbun ge. 3. Nagudji binin gaidjineye gore gubolgdale, nuja nurimangburimen rog; nuja rog nuribolgmanbu mandjad nuje Nagimug. 4. John benbabadaidgeji gore gubolgdale benmanefoljolmi, Nuja nurimargware nurijimen, bu nuje bablaidjige. 5. Biriwep binin nawu

Mk 1. 1-4 1942

Gunwinggu is spoken by about a thousand inhabitants of Western Arnhem Land, in northern Australia. So closely do the aboriginal tribes of that region live with other tribal groups that most speak several tongues. Thus Gunwinggu is understood by many more than those to whom it is a native tongue.

Early missionary efforts in northern Australia were hampered by this diversity of languages. The Rev. Alfred Dyer wrote of his

problems among the Gunwinggu: 'If you drew a circle of 100 miles radius round the station you would find you had from five to ten languages amongst the people. We actually started school with eleven scholars speaking five different languages. We had no time to study a language, so for us there was only one way out; we taught them English, not pidgin English but proper English. When I started daily Services, they were given by interpretation into the three best-known languages; nearly all who attended could speak at least three languages; one man I knew spoke seven (quite an accomplishment for someone who could neither read nor write).'

1942 Mark 1 John BFBS, Sydney

Translated by Mrs. G. R. Harris, Church MS, and A. Capell, Professor at the University of Sydney.

GUPAPUYNU

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1. Dhuwalanydja nurru-yirr'yunawuy dhawu bulanjiti Djesu Christkalaguwuy, gunhi nanyi Gathu'mirrinu Godku.

2. Dhuwalayinydja wukirriwuy dharrana yana ga djawarrkirriwuy Isaiahwuy balanya. Buthuru-bitjurr, narra yurru djuy'yun dhawumirrinha narrakuwuy narra nathili nhokala. Nanyi yurru dhukarr nhugu yakthun.

3. Nayinydja yurru wathun yindi rirrakayyu nayilpinura waganpara bitjan, Dhukarr namathanu yakthurrui Garraywu. Batjuwarr nahanu dhunupaynu, bitjan.

4. Bala John gunhi Liya-lupmaranhamirri malj'thurruna nunhiliyi nayilpinura waganpara ga djawarrkthurruna gana yolhuwala malaguwala marr ga dhu walala liya-guliny-bunhamirri walalangiyigalanguwa yajtkurruwa romgu bala liya-lupthunna marr ga dhu Godthu walalangu bay-jakaramana.

Mk 1. 1-4 1967

Gupapuyu is spoken by about 300 aborigines of eastern Arnhem Land, in northern Australia. It is also understood by many neighboring tribesmen. It is the third indigenous language of Arnhem Land in which Scriptures were published. (See Gunwinggu and Nungubuyu.)

1967 Mark BFBS in Australia

Translated by B. M. Lowe, Methodist Overseas Mission, with the assistance of Bandarawuy and Badalija.

GURENNE

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1 Yesu Kristo, Naayinne bia, yelsonne piilengo. Wo 1
1 noodeca Yesaya n gulese: 2

Bise, mam tonn la mam tonna fo nengan,

enga te a wa maale fo sore;

ayema konkore kaase moo puan yette: 3

Maaleya Daana sore,

engaya a soa te a tuuse,

Yohane waan na bo soa moen, te a yelle lebeggere 4
soaboa sea n tare yea yelbeero basega puan. Te Yu- 5

Mk 1. 1-4 1962

Gurenné, or Nankanse, is spoken by more than 100,000 Gurusni, a name loosely applied to several tribes living east of Navrongo, in adjacent areas of Ghana and Upper Volta. It is a Gūr language.

1962 Mark (with English) Basel Mission, Stuttgart
Translated by Eugen L. Rapp and V. N. Aboyer.

(GI)HA

490

- 1 Intango y'ubutumwa bwa Yesu Kristo, Umwana w'Imana.
- 2 Nkuko bwanditswe muli Isaya, umuhanuuzi, "Raaba, ndatumye integuza yanje imbele yawe yirolinganza inzira yawe;
- 3 Ijwi dy'umuntu ahamagalira mw ibuga (urutale), "Linganize inzira ya Databuja, Goroole imivunjo aho aroca;"
- 4 Yohana yabonekanye abatiza mw ibuga (urutale) n'ukubuura urubatzio gw' ugucikira kuzana ugukuligwaho ibibi. 5 Baramugira abo mu ghigwo

Mk 1. 1-4 1962

The Ha language is spoken in the Kasulu, Kibondo, and Kigoma districts of northwestern Tanzania, along the eastern shores of Lake Tanganyika and inland. The more than 400,000 WaHa (as the people call themselves) comprise one of the largest tribes in Tanzania. GiHa is a Bantu tongue, related to KiHangaza, KiFuliro, KiRundi, and KiKinyarwanda.

1960 Gospels 1961 Acts
1962 Romans-3 John Tabora MP
Translated by Fr. Van Sambeek.

1962 Mark BS in East Africa, Nairobi
Translated by Lionel J. Bakewell, Musa Kahurananga, Rubeni Gikanaka, and Rubeni Mbiha.

HABBE

491

- 1 Ama Aini Yesu Kristo kiberu esu tologu gu ūwo.
- 2 Profete Ezai dō ne kuni tonganyu, kise gi:
Yenci, titiyaine ma giru uwo ne yatiz3. Wo giru uwo ne ozu uwo yeyegeredo.
- 3 Olu solo ne ine pize gu mi womo kise geze: Inō Banga ozu yegereri, ozu dagi womo gobei tetai -bozoi.
- 4 Jā wiyā olu solo ne batizoubē. Hake yabu kānu be ga asubu duli batizu gu wadyu kānoubē. 5 Jude gana woile,

Mk 1. 1-4 1957

Habbé, or Dogon, is spoken by about 160,000 people in the Hombon and Bandiagara area of southern Mali and in adjacent areas of Upper Volta. It is a Gūr language related to the Lobi and Red Bobo dialects.

1933 John Christian and Missionary Alliance, Kankan
1947 1, 2 Corinthians 1-3 John James
Mimeographed, Kankan
1957 New Testament BFBS, London
Translated by F. Ballard, F. J. McKinney, Tom Burns, CMA, and Asegerena Duyo.

HAIDA

492

2. Waigen hinū il shouan, Kwutungē unga lth stlithto, shāgē kingdomgē āanān isis althlā.
3. Altsiilth anisu Isaiah nung Prophetgas shūtaiang, waigen hinū il shouan, Nung kil swaunshung tligē dāunga gu hin sahalthlang, Shālānā giē kūwē tlaēlthkiu, waigen kūwē tumzūsi langa tlayāguthu.
4. Wēata, John kin giandas camels hou idjan, waigen skidal tlidekou alth il tliidzguwau-gang, waigen tou langa locusts idjan, waigen ālthwun tou ishin.

Mt 3. 2-5 1891

Haida is spoken by Indians of the Queen Charlotte Islands and adjacent coastal areas of British Columbia and extreme southern Alaska. These Indians are culturally related to the Zimshian and Tlingit. Numbering about 10,000 in the early 19th century, by 1900 they were reduced by disease to no more than 2,000. Their language, considered to be a separate Nadene tongue, was originally spoken in several regional dialects. Most of the Haida now speak English.

1891 Matthew BFBS, London
Translated by Charles Harrison, Church MS.

1898 Acts 1899 Luke John BFBS, London
Translated by J. H. Keen, CMS.

HAITIAN CREOLE

493

- 1 Komansman Lévanjil Jezu-Kri, Pitit Bon-Dieu.
- 2 Dapré sa ki ekri nan liv profet Ezai:
Min-ni, m-ap voyé kon-missionnè mounn avan ou, Ki va paré chémin ou;
- 3 Sé vous sira k-ap rélé nan dézè a:
Paré chémin lé Ségne, Plani rout li yo.
- 4 Jan té paré ap batizé nan dézè a, ap prèche batém ré-pantans pou padon péché yo.

Mk 1. 1-4 1960

Haitian Creole is the only language of 95 per cent of over 4 million inhabitants of Haiti, the republic that occupies the western third of the Caribbean island once known as Hispaniola. Although the island was claimed by Columbus, the western part became a French colony in 1697 and remained under French control until 1804. Haitian Creole evolved from the pidgin language that developed as a means of communication between French colonists and the African slaves, who were imported to Haiti in large numbers during the 17th and 18th centuries.

Although the Haitian elite tend to consider Creole merely a corruption of French, soon to be overcome by the use of French in education, Haitian Creole is now more and more looked upon as a distinctive feature of Haitian life and culture. Official acceptance has brought about numerous reforms in its use in reading programs, publications, and radio.

Haitian Creole utilizes an almost exclusively French vocabulary, with a grammatical structure related to that of the Portuguese Creole that developed in West Africa as early as the 15th century. It is similar to the French Creole in use in other parts of the Caribbean. Including Creole speakers in Louisiana, Guadeloupe, Martinique, and French Guiana, Creole may be the tongue of as many as 5 million. A similar development is noted in the Creolized French in use on Mauritius and the Reunion Islands in the Indian Ocean.

1927 **Mark** Judson Press, Philadelphia
Translated by *Elie Marc, Baptist*.

1944 **Luke** 1952 **Acts** ABS, New York
1957 **John** Transylvania Bible School, Freeport, Pa.
Translated by *Henry O. McConnell; Marco Depestre, Methodist; James Smith and Raymond Joseph, West Indian Mission; and Ruben Marc, Baptist*.

1950⁵ **Gospels** 1951 **New Testament Psalms** SB et des Livres Religieux d'Haiti
Translated by *Arthur Bonhomme*.

1958 **Matthew Mark Romans—2 Corinthians**
1959 **Galatians—Colossians Hebrews Revelation**
ABS, New York

1960 **Genesis Psalms New Testament**
1960 **John** (with French) ABS, Port-au-Prince
1961 **Galatians—Colossians** (with French) ABS, Paris,
New York
Translated by *Raymond Joseph, Marco Depestre, and Alan Rocourt*.

1960 **Gospel Selections** La Phalange, Port-au-Prince
Translated by *Fr. Jean Parisot*.

1962 **Gospel Selections** Imprimerie St. Paul, Port Salut
1967 **Gospels** H. Deschamps, Port-au-Prince
Translated by *Fr. Paul and Yves Djean. A Creole Missal was published in 1952, Imprimerie St. Paul, Issay-les-Moulineaux, France.*

HALLAM

BENGALI CHARACTER

১ পাখিহে নারপাখাল জি বুত আখবরাধা বাহুদো। ২ জিবাঈ পুনরা আলোবা এই ইন্দুহি "এক কেইহি নারাতনা হিন কেইবা কাপালায়ি কাহেতি লাভতাক, আযাহিন নাংবা যাহিন লামপুই সেই বিনাতি, ৩ তুলেকিম বাসোবান ইন্দিপাইন্ আভিলাহতাক, মানিহি প্র আলামপুই সেইবিনতই, বাবা আখবকডেই সেইমানি তই।" ৪ হিবা চং হতই বাতিবা আপেকথেইন্ ছব বাসো বাহেগ পাগি বাপ এই-চাপোরাহিন ইন্দিবনা—বাতিবা আনুহেই আংকুথেই। ৫ হান্কে:

Mk 1. 1-4 1960

Although there are hills men of Tripura, India, who call themselves Hallam, this name is used as a collective term for a number of related tribes of that area, including the Chorei (about 20,000 in northern Tripura) and the Banjogi of East Pakistan. The Hallam dialects are generally classified with Hmar, Kom, Anal, and Hrangkhoh (spoken by 2,000 in Tripura) in the Old Kuki subgroup of the Kuki-Chin languages. Translation in Hallam has been in the Chorei dialectal usage.

1960 **Mark** BS of India and Ceylon, Bangalore
Translated by *Mrs. F. W. Waldock, Baptist Mid-Mission, Sri Jogenwar Choral, and Sri Mihir Mullick*.

(LU)HANGA

495

1 **Obusimik'wi obwe Injili ya Yesu Kristo, Omwana wa Nyasaye.**

2 **Amak'uwa k'inga olwakali akahandikwa muk'itabo k'yomunabii Isaya, mbu**
Lola, enduma omurume wange imberwi,
Oulak'ukasiya ingirayo;

3 **Oluoyoka lwoyo ousunganga mbu**
Muk'itsimi mumukasiye Omwami omuhanda;
Mugollosye tsingratsye k'irungi.

4 **Yohana Omubatisya yalolek'a muk'itsimi, nayila amak'uwa akobubatati obwobwialuk'asi k'ulwa obulek'yerwi bwefyonono.** 5 **Abandu abe Buyudaya ne-**

Mk 1. 1-4 1939

LuHanga is the Bantu language spoken by about 30,000 Hanga tribesmen (known as Buwanga). Closely related are the dialects of the Kisa, Tsotso, and Marama tribes. These speakers number about 40,000 in all. They are found in the region above Kavirondo Gulf in southwestern Kenya, and are among the tribes that make up the Luyia people. LuHanga is placed with LuNyore and OluLuyia in the Luyia, or Bantu-Kavirondo, subgroup of the northern Bantu languages.

1914 **Matthew** BFBS, London
Translated by *W. Chadwick, Church MS.*

1916 **Luke** 1922 **Matthew Luke** (revised) **Mark John**
1939 **New Testament** BFBS, London
Translated by *A. J. Leech, CMS, assisted by a committee.*

(LU)HANGA-(LU)NYORE UNION (OLULUYIA)

495A

3 **HAHO** mumuyika kwekhumi nakharano okwomuburuchi bwaKaisari Tiberio, Pondio Pilato nali Kafuna weBuyahudi, naye Herode nali omuruchi* weGalilea, Filipo omusiani wabwe nali omuruchi womumbali tsieIturea nende Turakoniti, khandi Lisania nali omuruchi waAbilene, 2 mundaalo tsiobukuhani* obukhulundu bwAnsai nende Kayafa,

likhuwa liaNyasaye liamwitsila Yohana waZakaria nali mushitsiimi. 3 Naye niyoola mumbali tsioetsilondokhana nende Yorodani, niyeelwatsanga' akobubatisiwe bwokhwikalukhasia khulwa obuleshelwi bwebionono; 4 shinga olwa kahandiukwa mushitabo shiamakhuwa kelsaya omulakusi, mbu,

Omwoyo kwoyo oulanjisia mushitsiimi, Mbu, Mukasie injila yOmwami, Mukololosie emihandachie.

Lk 3. 1-4 1960

The Luyia people, who call themselves AbaLuyia, number some 15 Bantu tribes, living in the southwestern corner of Kenya, above the arm of Lake Victoria which is Kavirondo Gulf. The numerous Luyia tribes spoke different Bantu languages and rigidly maintained their individual tribal identities. However, in the 1930's a national consciousness arose, and, in seeking a form of unity, they chose the name AbaLuyia for the entire people, and OluLuyia as the common name for the languages and dialects they spoke. Thus this collective term includes the people and languages of the following tribes: Nyore, Ragoli (Logoli), Hanga, Isukho, Itakho, Kabras, Kakalelwa, Khayo, Marachi, Marana, Nyala, Samia, Shisa, Tiriki, and Tsotso. The Bantu languages of these tribes, although generally grouped together within a Luyia or Bantu-Kavirondo subgroup, vary considerably, but in most cases preserve mutual intelligibility.

The New Testament had already been published in LuNyore, LuHanga, and LuRagoli when, in 1942, it was decided to prepare a translation of the Old Testament in a "Union" OluLuyia usage, which would attempt to serve speakers of all tongues of the AbaLuyia. The committee was faced with problems greater than those the ordinary translator faces when he takes up the challenge of restating God's Word in another man's language. They had not only a translation, but a language itself to create. Which of the many dialectal forms of grammar and vocabulary should be followed? On which pronunciation should the orthography be based? It was decided that Union OluLuyia was to be:

Grammatically the usage of the central dialects (Wanga, Marana, and Shisa).

Written according to the pronunciation of the majority of the AbaLuyia.

Composed of vocabulary in actual use by a majority of the tribes, and, where several phonetic variants were in use, be standard throughout.

The AbaLuyia were made accustomed to the new common language and its orthography by printing articles in the one vernacular newspaper, by publishing inexpensive books on popular topics, and by distributing leaflets to schools, all in the new orthography.

The first tentative Scriptures in OluLuyia were published in 1954, and work continues. OluLuyia Scriptures are replacing the LuHanga and LuNyore translations.

1954 Genesis 1956 Proverbs 1957 Isaiah

1960 1, 2 Samuel Luke 1962 John BFBS, London

1968 New Testament Psalms BS in East Africa, Nairobi

Translated by Leonora L. Appleby, Australian Church MS, with the assistance of Jared Isalu and a committee.

Selections in a translation by Roman Catholics have also been reported published.

(KI)HANGAZA

496

1 Inhangulo y' amakulu meza ya Yesu Kristo Umwana w' Imana; 2 ng' huko vya-handitswe n' umuhanuzi Isaya,

Ati, laba ndatumy' umuteguzi mu maso yawe,

Uzoteng' inzila yaw' imbele yawe.

8 Ijwi dy' utel' ugwamo mw' ishyamba ngo, Mutegul' inzila y' Imana, Nimugolol' ahacha.

4 Alaza Yohana, abatiriza mw' ishyamba no guhanul' amajambo yo kwihana kuzan' ukuvanwah' ivyaha. 5 Balamushengelel' igi-

Mk 1. 1-4 1938

The Hangaza language is spoken southwest of Bukoba in the extreme northwestern corner of Tanzania. It is a Bantu tongue, related to GiHa, KiRundi, and IkinyaRuanda.

1938 Mark BFBS, London

Translated by F. E. Shaw, Church Army missionary.

HANUNOO

497

1

1 TI umpisa Mayad pag Barita ni Hiau-Kiritu, ti Anak Diyus.

2 Angay sa pagkasurat sa ribru ni Isayas purupita,

"Malu, ipeuna niku kang suruguan sa kanmu,

mag-alistu kanmu dalan;

3 ti busis usa ka magtawag sa panga-wakawaan, magkun,

lalistu niyu ti dalan Panginuun,

tadlungun niyu kay manga dalan."

4 Nagras-ug si Hurwan, nagtulaw sa pangawakawaan ag itinudlu ti tulaw magsisi sa patawad sa manga

Mk 1. 1-4(a) 1963

Hanunoo is spoken by about 5,000 inhabitants of the southern areas of Mindoro Island, Philippines. An old alphabetic script still survives among the Mangyans of Mindoro. Hanunoo is a southern Mangyan (which means "Woodsmen") language. It is a Philippine Malayo-Polynesian tongue. (The ancient Philippine scripts and their derivation are discussed under Tagalog.)

1963 Mark Philippine Bible House, Manila

Translated by Elly van der Linden, Overseas Missionary Fellowship.

१ ईश्वरको नामको विहु जोरके मन्त्रसहाचारका पैलि
कोटका इव के जया नविर्वाणि पाथीम मान्यानावा के
२ हाको अ कायना दसुं चारे सामविर्वाड मेवमुं
३ के मे चारा सामकोर्वाड चारी वाट शोवरीना उवाकम
मुषारद ववावाजा एव मनवदे भनवरी एव ह के
४ ईश्वरको नामकार हैकार कर उंभी वाट शोवाड
उवाकम शोवने चुवरी मारावरी कोर पाप ववववावि
कातिर कावना मेटीरिमुवावि चुवरी उवाकर ववा ।

Mk 1. 1-4 1822

Harauti is a Rajasthani (see Marwari) language, spoken in the Bundi and Kota districts of east-central Rajasthan State, India.

Devanagari Character

1822 New Testament Serampore MP

Translated by the Serampore missionaries, who called the language Harotee.

HAUSA

499

- 1 Farkon Bisbarar Yesu Almasihu, Dan Allah, ke nan:
2 Yadda ya ke a rubuce a littafin Annabi Ishaya, cewa,
"Ga shi na aiko manzoni ya riga ka gaba,
Wanda zai shirya maka hanya.
3 Murayar mai kira a jeji na cewa,
Ku shirya wa Ubangiji tafarki,
Ku mika hanyoyinsa."

4 Yohana Malibatsima ya bayyana a jeji, yana wa'azi mutane su tube a yi musu batisma don a gafarta musu zumbansu. 5 Sai

Mk 1. 1-4 1965

ARABIC CHARACTER

٢١ بَارَوْنَ اِجْبِلْ يَسُوعَ الْمَسِيحَ دَنْ اَللهٖ . كَمَكْدَ
اَنْزِيُوْتْ نَكْنِ لِنَابِهِنْ اِسْعِيَا دُبْ اِنَّا اَيُّوْ مَنزَوْنَا
عَنْ بُسْكُنْكَ وَدَنْ دَاشِ شَرِيَا تَبْرَكْنِكَ .
٣ مَرِيَا تَمِيْكِرَا نَكْنِ دَالِجْ كُشْرِيَا حَنِيْنْ عُبْنِي
٤ كُدْبَدِيْتْ تَبْرَكُوْكَسْ . بُوْحَا وَدَنْ يَبِيْبَنْزْ
نَكْنِ دَالِجْ بَدُوْ يَبِيْ وَعِظِيْ بَبْسَمَنْ تُوْبَا

Mk 1. 1-4 1902

ALJEMI ARABIC CHARACTER

عَمَّا اَللهٖ يَلِيْعْ قَفَنْزْ دُوْتِيْ حَزِيْتَا بِلَا

عَظْمَتْسْ حَنِيَّةِ فِرْشْ كَطَرْ دُوْمِنْ دَنْ
وَنْزِيْنِ يَامَ عَسِيْكِيَا عِبْرَتْسْ كَدِيْلَا لِّلْبِ
اَقْمَا يَسْمِعْ رَنْزْ تَحْزَانِيَا .

Jn 3. 16 1925

Hausa is spoken by 7 million or more people in northern Nigeria, where it is the official language. Hausa groups are spread across West Africa, from Ghana to Chad, and as far inland as the Saharan oases of southern Algeria. In all there may be as many as 25 million Hausa speakers, for the language serves as a lingua franca throughout much of West Africa, particularly Nigeria. The predominantly Muslim Hausas adapted the Arabic script to their language long before European contact began. The usage of the Kano area of Nigeria has become the standard literary form of Hausa, and a considerable vernacular literature exists. A Chado-Hamitic language, Hausa is related distantly to Tangle, Kanakura, and Mousgoum.

Roman Character unless noted

1857 Matthew John Acts 1858 Genesis Luke

1859 Exodus BFBS, London

1877 John (revised) 1878 Mark CMS, London

1880 New Testament 1881 Isaiah BFBS, London

Translated by James F. Schon, a CMS missionary in Sierra Leone, who studied Hausa but never visited any Hausa-speaking area. The books are printed in italic type.

1881 Psalms BFBS, London

Translated by W. B. Baikie, a consular official.

1899 John (Arabic script) BFBS, London

Translated by Abd'el Kadr, a Hausa of Kano, and revised by C. H. Robinson.

1902 Mark (Arabic script) BFBS, London

Translated by C. H. Robinson, W. H. Brooks, and L. H. W. Nott.

1903 Mark 1 John 1904 John 1908 Acts

1909 Matthew Luke John 1 Corinthians

1 Thessalonians James 1 John

1912 New Testament BFBS, London

Translated by W. R. S. Miller, CMS, with the assistance of Mallam Faté, W. A. Thompson, and others. A revised edition appeared in 1925, BFBS, London.

1915 Genesis 1916 Exodus Deuteronomy 1917 Psalms

1920 Proverbs 1932 Bible BFBS, London

The O.T. was prepared by a committee, consisting of W. R. S. Miller, J. T. Maxwell, F. Farrant, A. P. Stirrett, A. M. Benson, and R. A. Dickson.

1925 John (Aljemi Arabic script) BFBS, London

A transliteration prepared by Mallam Hassan, under the supervision of W. R. S. Miller.

1952 John (tentative) 1956 John 1960 John (revised)

Matthew 1961 John (French orthography) BFBS, London

1965 New Testament BS in West Africa, Lagos.

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[illegible][illegible]

ס' וְתַת הָאֲרֶזֶן : יִהְיֶה
אֵלֶּיךָ מִלְּפָנֶיךָ עַל פֶּנֶי
יִבְרָא אֵלֶיךָ אֲדֹנָי
דָּךְ : יִתְקַרְא אֵלֶיךָ וְלֹא
יִקְרָה לְךָ אֲמֹר :
מִדּוּל כֵּן שֶׁ לְפָנֶיךָ :
עַם אֲשֶׁר מִתְּחִיל לִרְקֹעַ
כִּי אֵלֶיךָ לִרְקֹעַ שָׂעִים
אֲמֹר אֵלֶיךָ יְיָ הֵשִׁיב

SALEKINSON-GINSBURG TEX

בְּהָאֲלֹהִים : פְּתוּב
מֵלֶכְךָ לְפָנֶיךָ וּפְתוּב

קְרָא אֶל־הָעָם לְשׁוּב
וַיֵּצֵאוּ אֵלָיו כָּל־אֲרָץ

[illegible]

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[illegible]

שבת
 שבת היא יום קדוש, יום של מנוחה ושל
 שמחה. זהו יום שבו אנחנו מצווים
 לנוח ולקבל את הברכה של ה'.
 שבת היא יום של משפחה ושל
 חגוגה. זהו יום שבו אנחנו
 מצווים ליהנות מהבית ולקבל
 את הברכה של ה'.

Middle Hebrew is general idiom, used by the Jewish Mishnah and the medie-

ly considered to have been an academy of scholars who produced the laws of the oral Rabbinic Bible commentaries, T

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1st page of Gen 1514-1517

Hebrew, one of the official languages of the State of Israel (the other is Arabic), is spoken by 2·5 million native and immigrant Jewish Israelis. Ancient Hebrew is a northwestern Semitic tongue, closely related to Canaanite and the other languages of Syria and Palestine – Edomite, Moabite, Ugaitic, and Phoenician. The earliest example of Hebrew, outside the Bible, is the calendar (from the 9th century B.C.) found at Gezer.¹ Certain dialectal differences can be discerned by comparing the few extant examples of early Hebrew, and a hint of these differences can be found in the “Shibboleth Episode” recorded in Judges 12·6. It is evident that Hebrew was a spoken language until the period of the Babylonian Captivity (586–538 B.C.). During the years that the Jews lived in Mesopotamia, they abandoned Hebrew for the related Aramaic tongue spoken there. Thus we are told that when they returned from exile to Jerusalem after the Edict of Cyrus, they needed interpreters to understand the Law which Ezra read to them (Nehemiah 8·6–8). Thereafter Aramaic remained the everyday language of the Jews until their dispersion from the Holy Land.

gustic 'experiment' ever undertaken. The achievement is due primarily to a Lithuanian immigrant to Palestine named Eliezer ben Yehudah (Perelman), who arrived in the Holy Land in 1881 and immediately set out to 'modernize' and reinstate Hebrew as a living language. He added at least 2,000 new words based on original Hebrew roots. The Hebrew Language Council he founded became in 1953 the Academy of the Hebrew Language, which promotes and regulates this young-old tongue. The Hebrew alphabet developed from the Phoenician script. Thus it has a common origin with the Greek alphabet, on which the scripts of the modern European languages are based. Employing 32 consonantal letters, Hebrew is written from right to left. Modern Hebrew has no vowel markings, although a system of 'points' indicating the vowels has been in use since early in the Christian Era. The first use of these points is noted in the 9th- and 10th-century manuscripts of the ben Asher family, although the origin of these Masoretic marks (from the Hebrew word *Masora*, meaning 'tradition') is much older. The New Testament is the only actual translation of the Scriptures with which we are here involved, since the Old Testament was composed in Hebrew, with the exception of passages in Ezra, Jeremiah, and Daniel, which were written in Aramaic. The Hebrew Old Testament text now used by students at

translators is the result of both past and continuing scholarly effort. Scholars maintain that the earliest oral forms of the Scripture tradition were subject to various changes, especially when they were committed to writing. Jewish scribes were, however, very careful about the written form of the Old Testament text and by the time of Christ there were scribes who went so far as to count the number of letters in the Scriptures in an attempt to preserve them from change, and the Masorete scribes took great pains to avoid corruption of their texts. Yet there are certain differences in the extant early Hebrew manuscripts. Early printed Hebrew Scriptures were usually based on those manuscripts which were available to the editors or printers. It was not until the 18th century that an effort was made to evaluate the existing texts and to prepare a critical Hebrew version.

Scholars now have at their disposal textual readings from a number of sources: Hebrew manuscripts, the early versions, and the 'daughter' translations. Unfortunately the number of early Hebrew manuscripts of the Old Testament is not great, as compared to the many manuscripts available to Greek scholars seeking the New Testament text. The most important early Hebrew manuscripts are the texts from the Cairo Genizah, (fragments dating from the 9th century A.D. and earlier) and the Dead Sea Scrolls (dating from the first century B.C. and the first century A.D.). Other important manuscripts reflect versions attributed to scholars known as ben Asher and ben Naphtali (both of the 10th century A.D.). Thereafter there are more Hebrew manuscripts, but most of them are of little value in seeking the original text of the Old Testament.

The Samaritan Pentateuch is alleged to present the text as it was at the time of the Samaritan schism. The Septuagint Greek version(s) must also be mentioned as a prime source for Old Testament textual study. The Aramaic Targums also provide valuable insight into the state of the text. These Scriptures in Aramaic, the vernacular of the Near East at the time of Christ and for some time thereafter, were translations made in Palestine and Babylonia for oral delivery in synagogues. Extant manuscripts of the Targums date from the 2nd century. Finally, the Peshitta (the Syriac translation), the Latin Vulgate, the Coptic, and other early translations of the Old Testament cast light on the possible state of the early stages of the Hebrew texts.

A number of scholarly texts of the Hebrew Old Testament have been published, of which some of the more important are listed below. Also included are some translations of the New Testament into Biblical Hebrew.

1477 **Psalms** Bologna

Edited, with commentary, by four orthodox Jews; it is the earliest of three Hebrew Psalters which appeared before 1480.

1482 **Pentateuch** A. ben Chayim, Bologna

The first printed Pentateuch in Hebrew. Published at the expense of Joseph ben Abraham Caravita. Contains the Rashi commentary and the Targum of Onkelos.

1485-1486 **Prophets** J. Solomon, Soncino

First edition of the Prophetic books (including Joshua, Judges, 1 Samuel-2 Kings), published by a Jewish refugee from Spain, who settled in Soncino and adopted the place name as his own. The

Hagiographa was printed in Naples in 1487, completing the publication of the Hebrew O.T.

1488 **Old Testament** Soncino

First complete Hebrew O.T.; other editions by the Soncino publishing family appeared in 1491, Naples ?; 1492 and 1494, Brescia; and possibly 1511, Pesaro.

1514-1517 **Old Testament** Alcalá

The Complutensian Polyglot, first of the great polyglots. The Hebrew text (vols. 1-4) was edited by Juan and Pedro de Vergara, Alphonso de Zamora, Alphonso de Alcalá, and Pablo Coronel.

1516 **Old Testament** D. Bomberg, Venice

The first of several important editions prepared and printed by Daniel Bomberg. The 1517 edition was known as the first Biblia Rabbinica, edited by Felix Pratensis. The 1525 edition (2nd Biblia Rabbinica), was the first to include the Masora, edited by Jacob ben Chayim; the 1528 edition combined elements of the Pratensis and ben Chayim texts and was influential among the Reformers. A 3rd Biblia Rabbinica, edited by C. Adelkind, appeared in 1548. The 4th, edited by A. ben Joseph Salam and Isaac ben Gerson, was published in 1568.

1537 **Matthew** H. Petrus, Basel

First portion of the N.T. published in Hebrew, edited from the 14th-century translation of Shem Tob ben Shaprut, by Sebastian Münster. Another version, prepared by J. Quinquarborius, was published in Paris in 1551. A rendering from another Ms., edited by J. du Tillet, was published in Paris, 1555. In 1599 the complete N.T. was published in Nürnberg.

1572 **Old Testament** C. Plantin, Antwerp

The Antwerp Polyglot. The Hebrew section was edited from the text of the Complutensian Polyglot and 2nd Biblia Rabbinica by Benedictus Arias. This Hebrew text was later reprinted in the 1584 polyglot of C. Plantin; the Paris Polyglot, 1645, followed the same text.

1661 **Old Testament** J. Athias, Amsterdam

Edited by Joseph Athias, this well executed edition was based on Buxtorf's text. It was the first to have numbered verses throughout. It served as a basis for most editions until the appearance of the van der Hooght text of 1705.

1790 **Pentateuch** Oxford

The first printing of the Samaritan Pentateuch, edited by B. Blayney. To be differentiated from the Samaritan Targum, treated under Samaritan.

1865-1895 **Old Testament** (incomplete) Leipzig

Edited by S. Baer and Franz Delitzsch; Exodus-Deuteronomy were never published.

1877 **New Testament** BFBS, Leipzig

Translated by F. Delitzsch, first on the basis of the Codex Alexandrinus, later to conform to the Textus Receptus. Revised editions appeared in 1878, 1880, and 1892.

1905-1906 **Old Testament** Leipzig

Edited by a committee under the supervision of Rudolf Kittel; it included V. Ryssel, J. W. Roststein, W. Nowak, Fr. G. Beer, G. Delman, M. Löhr, and Fr. Buhl.

1908-1926 **Old Testament** BFBS, London
Edited by C. D. Ginsberg until his death in 1914, and thereafter by H. E. Holmes and A. S. Geden.

1937 **Old Testament** Württemberg BS, Stuttgart
The third edition of Kittel's text, edited by P. Kahle, A. Alt, and O. Eissfeldt. Based on the Leningrad ben Asher text, with critical apparatus for Mss. and versional variants separated from the textual emendations. It became and remains the standard critical text.

1958 **Old Testament** BFBS, London
Edited for the BFBS by Norman H. Snaith. In 1959 an edition consisting of the Snaith O.T. and the Delitzsch N.T., in one volume, was published in Israel. This was the first Hebrew Bible containing both Testaments to be produced in that country.

(OTYI)HERERO

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1. Ombutiro jevangeli raJesus Kristus, Omuna uaMukuru ojo nji.

2. pungu pa tjangua movaprofete: „Tara, me hindi omiengeeli uandje komurungu uoje, ngu ma funu ondjira joje komurungu uoje.“ Mai. 3. 1.

3. Eraka romuzuvarise mokuti ongaango oro ndi: „Tuneje ondji-re jaMuhona, sembamiiseje omirari vie.“ Jes. 40. 3.

4. Johanes ue ere mokuti ongaango n'a papetiza, n'a suvarisa ombapetismo jondanaukiro jomutima kondjestro jozondjo.

Mk 1. 1-4 1950

The Herero language is spoken by about 35,000 people in coastal and inland Damaraland, central Territory of South West Africa. It is a Bantu tongue; dialectal forms include Herero proper, Cimba, and Mbandiera.

1875 **Psalms** Solomon Press, Cape Town

1879 **New Testament Psalms** Bertelsmann Press, Gütersloh
Translated by P. H. Brincker, Rhenish MS.

1912 **New Testament Psalms** BFBS, London
Revised by a missionary named Damerit, Rhenish MS. A corrected edition appeared in 1950.

HILIGAYNON

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1 Ang ginsuguran sang maayong balita nahanungod kay Jesu-Cristo, ang Anak sang Dios. **2** Subong sang nasulat ni Isaias nga manalagna,

“Yari karon, ginapadala ko ang akon

manugbalita sa una nimo,

nga magaan sang imo dalanon;”

3 ang tingug sang isa nga nagasinggit sa kamingawan:

Ihanda ninyo ang dalanon sang Ginoo, tadtlonga ang iya mga banas—b⁷⁴

4 Nagpakita si Juan nga Manugbautiso sa kamingawan, nga nagawali sang bautismo sang paghinulsul nga sa kapatawaran sang mga sala. **5** Kag nagduguk sa iya ang

Mk 1. 1-4 1959

Hiligaynon, Ilongo-Visayan, or Panayan, is spoken by about 2,820,000 people on Panay, Romblon, Tablas, and western Negros Islands, in the Visayan group of the Philippines. Within the Hiligaynon-speaking area are found enclaves of Aklán and Hantik on Panay, and of Banton on Tablas and Banton Islands. Hiligaynon is a Philippine Malayo-Polynesian tongue.

1900 **Mark** BFBS, Madrid

1903 **New Testament** Evangelical Mission, Panay

1912 **Old Testament** ABS, Manila

Translated by Eric Lund, with the assistance of several Panayanans, including Braulio Manikan and Vicente Doronila, Baptists. A corrected Bible text appeared in 1925.

1940 **New Testament**: publisher

Translated by Fr. J. Kaufmann.

1945 **Luke** 1950 **New Testament** ABS, Manila

A revision prepared by S. S. Feldmann, Pascual Aranet, Melquiades Galila, Jesús T. Vafior, and Inigo Delarinan.

1953 **Luke** John ABS, Manila

1959 **Bible** Philippine Bible House, Manila

A revision prepared by a committee, including Roque E. Cabiles, Inigo Delarinan, W. H. Fonger, Joe T. Howard, Ben de Leon, Restituto Ortigas, Jesús T. Vafior, and Clara R. Galila.

HINDI

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DEVANAGARI CHARACTER

१ परमेश्वर के पुत्र यीशु मसीह के सुसमाचार का प्रारम्भ । २ जैसे यशायाह भविष्यद्वक्ता की पुस्तक में लिखा है कि देख, मैं अपने दूत को तेरे प्राण भेजता हूँ, जो तेरे लिये मार्ग सुधारेंगे । ३ जंगल में एक पुकारनेवाले का शब्द सुनाई दे रहा है कि प्रभु का मार्ग तैयार करो, और उसकी सड़कें सीधी करो । ४ यूहन्ना प्राया, जो जंगल में बपतिस्मा देता, और वापों की हवा के लिये मनफिराव के बपतिस्मा का प्रचार करता था । ५ और सारे यहूदिया देश के, और यरूशलेम के सब रहनेवाले निकलकर उसके पास गए, और अपने वापों को मानकर यरदन नदी में उस से बपतिस्मा लिया । ६ यूहन्ना ऊंट के रोम का बन्ध पहिने और अपनी कपार में चमड़े का पटुका बान्धे रहता था और टिट्टियाँ और बन मधु खाया करता था । ७ और वह प्रचार करता था, कि मेरे बाद वह प्राणेवाला है, जो मुझ से शक्तिमान है; मैं इस योग्य नहीं कि झुककर उसके जूतों का बन्ध लोतूँ । ८ मैं ने तो तुम्हें पानी से बपतिस्मा दिया है पर वह तुम्हें पवित्र प्रात्मा से बपतिस्मा देगा ॥

Mk 1. 1-8 1966

१. इसन के पुनन दुयु मयोर के संगल समायान का आनन ।
 २. जैसा को प्रवासद्वकतो ने औयो को देयो मै अपने दुत को
 तेन आगे आगे प्रजता ऊ जो तेने आगे तेने मानन को बुधा-
 ३. नेगा । एक का सवद्वन में पृकानता है को इसन के मानन
 ४. को बुधाने औन उसके पयो को सोधा कने । द्यौया दन में
 सनान देता था औन बापमायन के आगे पययाताप के सनान
 ५. का पययान कनता था । औन उसके पास द्यौद्वय के साने

Mk 1. 1-4 1846

ISHWAR ke Putr Yfshu
 Khrish ke susamāchar
 kā ārambh : 3 Kāl kā shabd hūā, jo
 2 Jāise bhavishyadvaktāoug
 ke pustak meū likhā hai ki
 Dekh, maū apne dūt ko tere
 āgē libetā hūā; jo tere āgē
 terā pānth banāwēgā.
 3 Kāl kā shabd hūā, jo
 jangal meū pukartā hai ki Par-
 mēshwar kā pānth banāū, us
 ke rāj-mārg sādhe karō.

Mk 1. 1-3 1897

Hindi is spoken, with some degree of dialectal variation, by an estimated 200 million, or 35 per cent of the inhabitants of India. It has been proposed as the official Indian language, and attempts have been made to institute its use in all interstate communications.

In the past, considerable confusion has arisen because of the use of the term 'Hindi' to denote both a literary language and a language group. Thus 'High Hindi' refers to the literary language, while 'Hindi' has been used to refer to a number of vernacular tongues spoken from Bengal to the Punjab, including primarily, Eastern Hindi: Awadhi, Bagheli, Chhattisgarhi, and possibly Bilhari; and Western Hindi: Braj Bhasha, Kanauji, and possibly Rajasthani and Pahari.

In this book 'Hindi' is used in its limited sense to designate the Western Hindi literary language, a non-Persianized form of Hindustani (q.v.) which has come into use as the prose literary language of northern India. This 'High Hindi' is a relatively modern linguistic invention and owes a good deal of its wide use to British influence, beginning about 1800. Prior to this time, Hindu prose was written in the regional dialect of each writer.

The interesting literary history of Hindi is usually traced to a work by Lallu Lal (supported by Dr. Gilchrist), written in the late 18th century in the usage of the Upper Doab area. In an idiom largely free of Urdu influence and employing a vocabulary and grammar more or less common to closely related languages of northern India, it provided the basis for the standard literary usage designated as Hindi. As a literary vehicle it is now well established and spreading in use with broadening education and wider use in the mass media.

The folk migrations and invasions that formed the Indian ethnological and linguistic mixture are well attested historically. Four language families are represented in the hundreds of languages of India. The first migrants to arrive (possibly excepting the Negroid Andamans) were the Austic peoples, repre-

sented today by about 6 million speakers of the Khasi, Munda (see Mundari), and Nicobarese languages. During the fourth millennium B.C. the Dravidians entered India – the forebears of the more than 90 million speakers of the Dravidic (see Tamil) tongues. Before 1000 B.C. the Aryans had arrived and settled throughout northern and central India. The descendant languages of their Indo-European tongues are now spoken by more than 300 million people in the broadly variant Dardic (see Shina), Persian (see Balochi), and Indo-Aryan (see Sanskrit) languages. The other major group are the Sino Tibetan, represented now by the almost 5 million speakers of the Tibetan (Lahuli), North Assam (see Daphila), and Assam-Burmese (see Manipuri) languages.

The Asian subcontinent, upon which this linguistic overlay is placed, has historically passed from regional rule by numerous autonomous kingdoms, to unity, with domination by the Delhi Sultanate (c. 1200), and later the Mogul Empire (1526-1757) and the British (1757-1948). In 1947 Pakistan and India were divided; two years later (1949) the Republic of India was born.

The Devanagari script, a semi-syllabic system, with 48 signs developed from Gupta character, is discussed under Sanskrit.

Devanagari Character unless noted

1806 **Gospels** Calcutta

Translated by Henry T. Colebrooke, the first European Sanskrit scholar.

1811 **New Testament** 1812 **Pentateuch**

1816 **Job-Song of Solomon** 1818 **Joshua-Esther**

Isaiah-Malachi **New Testament** (revised)

1821 **Gospels** (new translation) 1823 **Gospels** (Kaithi

character) 1824 **Gospels** (revised) Serampore MP

All translated and revised by the Serampore missionaries, under William Carey, J. Chamberlain, and J. T. Thompson. The language was known as Hindoostanee, Hindui, or Hindue.

1826 **New Testament Gospels** (Kaithi character)

1835 **Bible** 1845-1846 **Genesis Exodus Psalms**

Proverbs **New Testament** (Kaithi character)

Calcutta Auxiliary BS

Adapted from the Urdu version by W. Bowley, Church MS, and transliterated.

1848 **New Testament**

1850 **New Testament** (Kaithi character) Bible Translation Society, Calcutta

Translated by W. Yates and A. Leslie, Baptist MS.

1849 **New Testament** 1852-1855 **Old Testament** (in 2 parts)

North India Auxiliary BS, Allahabad

Edited by committees under the direction of Joseph Owen, American Presbyterian Mission, and F. E. Schneider, CMS.

1860 **New Testament** BFBS, London

A slightly revised edition, prepared by J. F. Ullmann, APM, on the basis of the 1849 N.T.

1866-1869 **Old Testament** (in 2 parts)

North India Auxiliary BS, Allahabad

A revision of the 1852-1855 O.T., prepared by J. Owen.

The Hkūn people live in the Kengtung area of Burma. They speak a Tai language related to Tai Lü and Lao. It has been suggested that the Hkūn were indigenous to the region and were subjugated by the migrating Tai peoples probably in the 13th century.

1938 John BFBS, Rangoon

Translated by Raymond B. Baker, a Baptist missionary, with the assistance of Saya An Noi, a native pastor.

HMAR

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- 1 Pathien Naupa Isu Krista Chanchin
Tha hung tung phutna chu.
- 2 Zāwnei Isai lekhabua,
“Ngai ta, ka tirkō I hmaah ka tir a,
Ama chun i lampui siem a tih,”
3 “Thalāra mi khēd rāwl chun,
‘Lalpa lamlien rīt unla,
A lampuihai sukūlōn ro,’ a tih,” tiha
inziek ang khan;
- 4 Johan thlalāra Baptistu kha suol
ngāidamna dingin simna baptisma thu
hrilin a hung suok a. 5 Chhun, Judai

Mk 1, 1-4 1959

Hmar is spoken by almost 30,000 people spread across western Manipur and adjacent areas of Assam, India. Although classified with Hallam in the Old Kuki language group, Hmar has much in common with Lushai.

1920 Mark BFBS, Calcutta

Translated by F. J. Sandy, Welsh Calvinistic Methodist Mission.

1934 Mark (revised) BFBS, Calcutta

A revision prepared by H. K. Tranggura and his father.

1941 Matthew 1946 New Testament 1949 Jonah
BFBS, Calcutta

1951 Genesis Exodus 1953 Leviticus Psalms

BS of India, Pakistan and Ceylon, Calcutta

1959 New Testament (revised) BS of India and Ceylon,
Bangalore

1968 Bible BS of India, Bangalore

Translated by Dr. Thanglung and a committee, consisting of H. L. Sela and Z. Ngihnglo, North East India General Mission; Rochnaga Pndait, Indo-Burma Pioneer Mission; H. Thiek, Sunkung, and Awikung, Welsh Presbyterian Church.

HO

510

DEVANAGARI CHARACTER

- १ तिबतिच कैसरः अ राज्य रेभा गेलमोए सिरमा रे चिमना
पनिच पिलात यहूदा रेन राजाए टइकेना ओन्डो हेरोड

उपुन हिस्साए ते मिड हिस्सा अयाँत गाबीह रेन राजा ओन्डो
एनिचा इगते फिलिप पुनु हिस्साए ते मिड हिस्सा अयाँत
हुगिया ओन्डो त्राखोनीतिया दिखुम कोरेन राजा ओन्डो
लुसानिय पुनु हिस्साए ते मिड हिस्सा अयाँत अबीबीनी दिखुम
२ रेन राजाए टइकेना ओन्डो चिमतंग हुनस ओन्डो कियफा
मरंग याजककीक टइकेना इमतंग ईयराः अ केजी बीर रे
३ जरियाह होनते योहन तः अ हुजुः लेना । ओन्डो इनीः
यनेन नाई एन्दार एन्दार सवेन दिखुम रे सेनेयनेड पाप
लमा लतिग हियातिक् रेभा वपतिस्मा रेभा उपदेरा तेभाए
४ एटेः केडा । बिजका यिरैयाह प्रक्ता कजोआकड पूयी रे
ओला कना चि माइचा साकी होवायना इनीः बीर रे इनुए
तना चि परमेस्वरः अ होरा बइये इनीः अ राज्य सोदोप मूलोप ।

Lk 3, 1-4 1950

Ho is spoken by a Munda tribe numbering about 600,000, and living in southeastern Bihar and in adjacent Orissa, India. The Ho have retained their Munda tongue, although many have abandoned the traditional culture. Ho is often placed with Koda, Turi, and other small tribal tongues in the Kherwari branch of the Munda family.

Devanagari Character

1915 Luke BFBS, Calcutta

Translated by A. Logsdail and Abraham Bodra, Society for the Propagation of the Gospel.

1950 Luke BS of India and Ceylon, Calcutta

A slightly revised edition.

(KI)HOLO

511

1. Mu magumbi awane Joao Batizo wa jile,
wa hosele mu mukala ya Yudia.
2. Ne wa bambela, Dilenu bituxi: mukonda
kilamba kya Nzambi Mawezi kidi hehi.
3. Maka you udi gwindji wekamene profeta
Esiasi wa hosele, wa mwambela, Mbimbi ya muntu
umoxi wa dila mu mukala, Yidikenu njila ya
Ngana, lelamenya ne magesa manjila indji.
4. Ne Joao himene wa sudikile kapote ya
wonya wa kamelo, ne wa kutile mumbunda ni
kikaba; ne kudia kwindji a kele nu pasu ne
wemba ya foto.

Mt 3, 1-4 1934

KiHolo, or KiHolu, is spoken by about 20,000 MaHolo (as the people call themselves) living along the Kwango River in Angola and adjacent southwestern Congo-Kinshasa. A Bantu language, KiHolo is to be distinguished from the Holoholo tongue of eastern Congo. Tradition links the Holos with the Samba, their Congolese neighbors.

1943 Matthew Scripture Gift Mission, London

1956 Luke BFBS, London

Translated by Fred and Alice Morton, Unevangelized Tribes Mission.

1 P' lomatuwai Jesus Christ it hakiy Pas Nāp Qatuhqat Tiyat yuaataqa yan yayhniwa,

2 Imuy Pas Nāp Qatuhqat lavay'aymuyatuy pē-niyamuy añ hin pey'taqat pan'i; ura yan pey'ta: Meh, nu hapi upyeye ituaw'ayay ayatani, noqwpam hapi upyeye unem pōhut añ qenitani.

3 Hakiy tōnaat qayēsīwhpuve tsa'tinunqqa yan lalvaya: Uma Tūtuyqawhqaq enēm pōhut aw hin-tsatsnani, pam hāqē'nīqat aw suwiptotani.

4 John qayēsīwhpuve kuyit akw tūtuvoylalawu, nihqe as sinmuy qantipuum pumuy amuhpiy ayo yukiwnīqat öviy put anqaw ahoy nanamōke' kuyit akw tūvoylatotiniqat pumuy amumi pañqawu.

Mk 1. 1-4 1962

The Hopi, one of the American Indian tribes (with the Tano, Keres, Zuni, and others) which make up the culturally related group comprehensively termed 'Pueblo Indians', have lived on a reservation in Arizona since 1882, and now number about 5,000. Their language, sometimes spoken of as Moki, is a Uto-Aztecan tongue.

1929 Gospels ABS, New York

Translated by J. R. Duerksen, Menmonite, aided by Otto Lomavita, a Hopi.

1958 John 1, 2, 3 John Missionary Crusader, Lubbock

1959 Acts 1962 Mark (with English) ABS, New York

Translated by Otto Lomavita and Jonathan Ekstrom, IWB.T.

1966 Romans (with English) ABS, New York

HOUAIILOU

513

1 PEĆI ne ka rhavu virherhi i Iesu Keriso, o i Bao; na

2 unu ka su ma i Isaia perofeta, efe, Torhu, go tūrhwa kavipē virherhi xinya baye fi i, nē ye kavetova weye

3 xii na cē. Merea i o kamo re a ro nekaē, efe, Kave-tova weye Orokau, wa ve tari para jo weye xiē.

4 Na bori poa na Ioane, re vi baptisi ro nekaē, ma vi-

5 puā nō ne baptisi ne vipaē ve pē cō sane. Cere

Mk 1. 1-4 1949

Houailou, or Wailu, is spoken on New Caledonia, a large French administered island of the South Pacific. It is a Melanesian language.

1903 Matthew Paris MS, Noumea

Translated by national teachers maintained by the PMS.

1910 Matthew 1922 New Testament BFBS, Paris

Translated by Maurice Leenhardt, PMS.

1 Jō aih Joan, mangai ma broq ba srōeh, hnāi bāu Chuaq oe ti nōe brāih cān oe, ti Judia, doe,

2 "Cadac tuiq lui vih via ma lem beq, ma jah qmang aih Diac Boc Plinh haten trūh."

3 Aih la haq ma pajāu Isaia khōi doe, "Bau mangai crēu oe ti nōe brāih cān, 'Padon trong Chuaq beq, broq ma jang trong Haq.'"

4 Joan casūnh ēo cvan broq sam sās asēh lac ēa, cāt dālōng sam akea ti caqnam;

Mt 3. 1-4 (a) 1967

Hre is spoken by a group of 90,000 montagnard tribesmen living in the central highlands of South Vietnam. Also known as Da Vach, they speak a Bahnaric language, usually placed in the Mon-Khmer family of languages.

1967 Gospels Revelation Worldwide Evangelization Crusade, Kilcreggan

Translated by S. Harverson, WEC.

HUAMBISA

515

1 Yamai nagkaman Tiusa chichamen artajai tusa nagkama Pegker Chichama nuna, Tiusa Uchirin Jisukristua nu ni chichamen. 2 Yaunchuk Isaia nu chichaman aru. Isaia Tius enentaintikram Tiusa chichame eterin. Nu chichaman aru "Antukta, wina shuarun chikichkinak emtikjai ameka weatsmin. Nu shuar ame jintimin pegker jintamatin. 3 —Iina Apuri jinti pegker umirkatarma. Jinta jintamkurun tutupin jintaratarma, iina Apuri jinti —aya nugkanman pujus nu shuar senchi chichak tau, tau Tius." Tius tu chichakmaun Isaia aru.

4 Yaunchuk tu armau asamtai Juag Imakratin aya nugkanman pujus chicharak —Atum tunau inaisat-tarma, turakrumin atumin tunaun Tius tsagkurtam-rattawai, atum tunau inaisatjai takurmin wi atumin imaitjarne —tau Juag.

Mk 1. 1-4 1965 (Recomposed)

The Huambisas inhabit an area of northern Peru generally bounded by the Marañon, Santiago, and Morona rivers. Huambisa is a Jivaroan language.

1965 Mark 1968 Acts SIL, Yarinacocha

Translated by Mr. & Mrs. David Beasley, WBT.

HUASTEKO

516

1 Ts'i'quin antsana' an alhua' cāu jun tu ōlnāb a Jesucristo in Tsacā-mil a Dios.

2 Thuchath c'al an cāulōme abal c'al a Dios a Isafas antsana': Ca ats'a', u abāl u abatanēlil abal ti oc'xiy. Jajá' ne'ex ti t'ojonchi a bēlil.

3 Ne'ets quin thajchixna' āl an joltam: Ca t'ojonchichic im bēlil an Ajātic. Ca bolchi in tsacam bēlilchic.

4 Pūjlāts a Juan āl an joltam, ani in thajchixnanchi an inicchic quin jalc'uy in tsalap, tiq'uel tālbēl ca pujan ani ca pacwlanchat in hualab.

Mk I. 1-4 1953

The Huasteco Indians number about 40,000 living in the Panuco River area of southern San Luis Potosi, Mexico. Huasteco, the most northerly of the Mayan languages, is not to be confused with the Aztec dialect of this area.

Diglot with Spanish

1952 Mark 1 John 1953 Mark (revised) ABS, Mexico

1957 John Acts Romans Tipografía Indígena, Cuernavaca

Translated by Ray and Kay Larsen, WBT.

HUAVE

517

1¹ Pues aaga jayats nanderac quiaj aaga yaj wūx
1 Jesucristo, micual Teat Dios, taaag empozar atnej
tarangūch wūx nawlig antes.

2² Pues ante mūn, atōūy tarang Isafas tiūl minawlig
nej, cos tarang wūx nawlig leawa Teat Dios taaaj nej.
Teat Dios aplūng:

Pues xacual, sanūūch mamb nop naxey mamong
ombas nej que ique.

Nej apmamb primera masaj nīpilan para leaam
omeajtsūw wūx aag ngo majneaj teamarangiw
para macueatiw.

3³ Pues aaga naxey natajūch mander quiaj, apmamb
masquiasch nīpilan tiūl nōc lugar nīng ngo
majliūy cambaj. Pero xeyay nīpilan apmambūw
mangueayiw andeac nej. Nej apmāplūng:

"Pues xique xiūn nasaj lcon macueatiūm merangan
ngo majneaj cos allic Miteatiūts," apmaj nejliw.

Pues atquiaj tandeac Teat Dios, y tarang Isafas tiūl
minawlig nej.

Mk I. 1-4 1966

Huave is spoken by about 10,000 Indians living along the Pacific side of the Isthmus of Tehuantepec, in southeastern

Oaxaca, Mexico. It is not related to the surrounding Zapotec, Mixe, or Chontal tongues of this area of Oaxaca.

Diglot with Spanish

1953 Mark Tipografía Indígena, Cuernavaca

1958 John ABS, Mexico

1964 Acts 1966 Mark (revised) SB en México

1966 James-2 Peter SB de México

Translated by Milton and Clara Warkentin, and Glenn and Emily Stairs, WBT.

HUICHOL

518

1 Mericūsū hairieca tucari 'aye'acu meneitineū-
quitūān xeime. 'Ixūarari mepeveiecaī Canasie
Carereya cuieyarisie. Quesusi caueysieya mana
niueycacaitūni. 2 Quesusi niuta'inierieni, teyū'ū-
quitūvameeta mete'uta'inieri 'ixūararipa. 3 Hicū
vinu 'ayexūcu Quesusi varusieya mūpāū tinitahūave,
Vinu mepūcaxeieya. 4 Quesusi mūpāū tinitahūave,
'Uca titaas teteheieya 'ecū ne 'axeicūa. Netucari
cuxi pūca'aye'ave. 5 Hicū varusieya mūpāū tiniva-

Jn 2. 1-4 1960

Huichol is spoken by about 5,000 Indians sparsely settled in the eastern half of Nayarit and adjacent Jalisco, Mexico. The Indians call their language Tewi Niukiyari, 'the words of the people'. A Uto-Aztecan language, Huichol is related to Yaqui, Mayo, Tepeluan, and other Mexican tongues.

Diglot with Spanish

1958 1 Peter 1960 John 1961 Romans 1962 Acts
ABS, Mexico

1967 New Testament Amos SB de México

Translated by Mr. & Mrs. Joseph Grimes, WBT. Other N.T. Books were circulated in mimeographed form.

HUITOTO: MUINANI

519

1-2. Jutifanul rapue jino
liorēm Isafa suagpue ilua itōl.
Jutifanul jidō, Jucucristo, Dne pa
repueds tashēda. Jutifanul dake:
--dē o allue lo fin pēd-
llue cūh jekmōc cōu kōd-
tēldeisū --dake.
3. Cōmē Isafanomo jistio-
raim ullo pēdēda.

--naam ellue lo mel cōh
pēdōiri --dake. --de Isafa
mel jekmōc cōh pēdō --dake.
4. Dēf cōmē Isafanomo Nōfōda-
raim de Jūdē lioctabōda. Cōmē
dēf cōmē Isafanomo mēdōllana
lōcōd, dēf cōmē Isafanomo. Dēf
dēf cōmē Isafanomo mēdōllana
lōcōd. 5. Allio cōmē Isafa

Mk I. 1-4 1961

The Muinani dialect of Huitoto is spoken by 150 Indians living along the Ampiyacu River, north of Pebas, Peru. A few more live in adjacent areas of Colombia, from where nearly all the Peruvian Huitotos came in 1935. The Huitotoan language group includes Bora, Ocaina, and the three mutually intelligible Huitoto dialects: Muinani, Murui, and Meneca.

1961 Mark SIL, Yarinacocha

Translated by Mr. & Mrs. Eugene Minor, WBT.

¹Jesucristo Jusiñamui jito. Jesucristo
ie mare rafuedi iese tainede. ²Isaia Jusiña-
mui rafue llorasma. Ie rabemo Isaia iee
cuaga. Jusiñamui raite:

"Cacarei. Cue jaienici o
uicodo oretaiticue o naseo
finollena. ³Jofue inenanomo kima
uaidi jidai jidainadi cacede: Cai
Nama ie jallena fino. Ie naseo
marena fino", raite.

⁴Ie isoi jofue inenanomo bautizarasma
Juan jaide. Juan llote: Omo! comei iuai
meido. Omo! bautizano. Ie muidona Jusiñamui
omo! jecinuak dotajite. ⁵Nana Judea enirue-

Mk 1. 1-4 1963

The Murui dialect of Huitoto, or Witoto, is spoken by more than
300 Indians in Peru and Colombia, on both sides of the
Putumayo River, northeast of Pebas, Peru.

1963 Mark 1 John 1967 Acts James Titus
SL, Yamacocha
Translated by Bryan & Shirley Burch, WBT.

HULA

521

1. IESU KERISO Palagu Nauna gena evanelia
oovovona era. 2. Isaiah peroveta auna na e alo
iwaa:

Ono gaa, veugunagi auna oi wailamui a
uguana,

Gemu raopara ia na pene kala mavua gena;
3. Karo ka anoleanai e koona,
Velekouna raopara pio kala mavua,
Gena lakalaka pio kala rorioria.

4. John e veamaio, anoleanai e vebapatisowai,
e bapatiso vevavua kilana e wapaagiao, alama pene
kilawaira gena. 5. Judea kwalu aura maparara e

Mk 1. 1-4 1954

Hula, or Vulaa, is spoken in the Hood Peninsula of Central
Province, Territory of Papua and New Guinea. It is a Melanesian
language related to Keapara.

1949 Matthew 1954 New Testament BFBS, Sydney
Translated by Lillian M. T. Short, London MS, and Ila Tiana, a
national pastor.

Ngode igini Yasu Keriso Bi Mana Debene
² pigane ogoni nga. Ngode bi mana lamiaga
Aisaia ibunaga bukuni bi ogoni gili bu winigo
nga.

Inaga bi lawia harugo lamule piaga-
gome inaga hariga belo ibuhondo,
Bamba ha, laro. Dindi ko wali agali
nahegoria howa mbiralime olalu,
Anduane Homogo ibilo hariga ba halu
mo tiga bilimu, lenego gili bu nga.

⁴ Ani gili bu wiyadagua baboraya biaga Yon-
dindi ko wali agali nahegoria ibua ibugua lalu,
Ko birimigo domo wa helo bu mini beregedalimu,
lene. Ogoninaga baboraya bulene nga, lamini.

Mk 1. 1-4 1965

Huli is spoken by about 36,000 people in the Southern Highlands
District, Territory of Papua and New Guinea. It is a non-
Austronesian language.

1965 Mark Methodist MP, Rabaul
Translated by Mr. & Mrs. A. Sinclair, Un evangelized Fields
Mission, and J. Hutton, Methodist Overseas Mission.

(KI)HUNDE

523

¹ NDANGIRO ya mwatsi mubuya wa
Yesu Kristu, Mugala wa Mungu. ² Ba-
tyo ko yaandikwaga mo kati ke kitabo kya
munabii Isaya:

Lola, ingye anituma ndumwa yani yo
bushondoti bwe busu bwawe,
Naye endekutemulire njira yiwe.

³ Mulunge uwe iye yolirira mwa bweru,
Mutemule njira ya Ninakuwetu,
Mulingiriranye halakatsuka.

⁴ Hahulukyaga mundu muuma, Yohana,
agerebatisa mo bweru ne bwerekayabo abu-
batiso bwe bindula, bunaleta letokye bibi.

Mk 1. 1-4 1960

KiHunde is spoken by about 250,000 people in the Masisi area of
eastern Congo-Kinshasa. A Bantu language, it is related to
Tembo.

1930 Mark BFBS, London
Translated by Hilda Backlund, Shemati Petero, and Kyahi Samuel,
Swedish Free Mission.

In 1922 a Roman Catholic version of the N.T. in narrative form was
published by the Vicariat Apostolique du Haut-Congo.

1533 **Pauline Epistles** H. Victor, Cracow
Translated by Benedek Komiaty, from the Vulgate. Reprinted 1883, Budapest.

1536 **Gospels** Vienna
Translated by G. Pesti.

1541 **New Testament** U. Sziget, Hungary
Translated by John Erdösi (Sylvester). The first edition is known as the Sarvar Testament. Reprinted 1574, Vienna.

1552-1565 **New Testament Old Testament** (incomplete)
Klausenburg
Translated by G. Heltai and others.

1590 **Bible** V. Mantskovit, Vizsoly
Translated by Gaspar Karoli, a pastor at Göncz.

1608 **Bible** (revised) Hanau
A slight revision of the Karoli text by Albert Mohr.

1626 **Bible** N. Formika, Vienna
Translated by György Kaldi, Roman Catholic. Issued under the patronage of the Archbishop of Esztergom, to counteract the influence of Karoli's Bible.

1719 **Bible** Leiden
Translated by György Csipkes, pastor and professor at Debreczen. Most copies were confiscated by Counter-Reformation Bishops. Printing of Bibles was prohibited in Hungary between 1730 and 1770. This Bible was often revised.

1908 **Bible** BFBS, Budapest
A complete revision of the Karoli Bible by a group which included Mor Ballagi, J. Kerecsesi, P. Hungaly, Aron Szilady, György Radasi, Istvan Limberger, and Sander Poszvek.

1924 **New Testament** BFBS, Budapest
Translated by S. Szegkedy, a Reformed Church Hebrew scholar.

1951 **New Testament** Rome
Translated by Fr. Gellert Bekes and Fr. Patrik Dalos.

1951-1952 **New Testament** 1951-1966 **Old Testament**
Reformed Church in Hungary, Budapest
Together a complete revision of the Bible, prepared by a Joint Bible Commission of Lutherans and Reformed Church scholars.

1966 **Matthew Mark Luke** 1967 **John Acts**
General Synod, Reformed Church in Hungary, Budapest
Translated by Sigmund Varga and Charles Proehle, in an effort to arrive at an even better translation of the N.T. tentatively published 1951-1952.

U ni kapea karikiniaka'a.

3 A'a monou pa'amū ruai rokolivai laea laema-
ke'i:
'Kapea kariki Amua eai.
Kapea ananai'i okoi! "

4 Aisaia ana kuru voa miki lie uku loane, bapa-
tiso okua a'a, ua pa'amū mere elemāne'e. U omoro
ekie a'a lae urukiai omu namea mere, mo bapatiso
miai, ou eai Eloi omu namea u'aka'a. 5 Ou eai

Mk 1. 1-4 1967

Iai, formerly called Namua; Maipua, or Erika, is spoken by
about 7,000 people in the Purari River Delta of Gulf District,
Territory of Papua and New Guinea. It is a non-Austronesian
language.

1910 **Matthew John** 1920 **New Testament** BFBS,
London
Translated by J. H. Holmes, London MS.

1967 **Mark** BFBS, Australia
Translated by Lyn Calvert, LMS.

IATMUL

527

1. Nyakwadumaria nyan Yisas Klaysna apma
woopusepuna tat nyaagiit wugivat. Nyakwaduma
waa nyaagiit waliikoo palii Ayseya wugivat
piiliwutii.
2. Viikoo wukkavii. Miina agwayoobii
kwunakkiya wunai waa nyaagiit kiyakiyaa
nyagoot tata ay wowun waa piiliwutii.
3. Kwo niidii kavaba wugivat waledii.
Niima nyana yookiyaa agwayoobii kwukkaa
kwunat waa waledii.
4. Jan dunyagukoot jagiliikoo nyana kwo
niidii kavaba liikoo butii. Kupi maawut
siikkweyan gwukkoot jagikiyowun. Wugikootiikoo
kawle vat yetiiliigwa vakkoot gwaat siikiyoodii
waa butii Jan.

Mk 1. 1-4 1965

Iatmul is spoken by about 8,000 people living in the Eastern
Sepik District, Territory of Papua and New Guinea. It is a non-
Austronesian language.

1965 **Mark Philemon** SIL, Ukarumpa
Translated by Philip and Lorraine Staalsen, WBT.

IAI

526

1 Ei Voa Ima Iesu Keriso eiai. Eloi inu Ukua.
Pina voa eire.

2 Aisaia. Eloi inu epo a'a monou. ua ela'a voa
kikirie:

"Na voa viri. Na ni paku na epo a'a oi'ivi-
riaka'a.

- 1 **GAFU** na Evangelio ni Jesus Cristo, nga Aná nad Dios.
 * Tac cunna egga nga neturá caní Issias nga profeta :

Ajjoye nga itabuc cu id dorobac cu ta aru-
 bang mu,

- * tã me mamaran tal lacarammu ;
 * Ngargal nat tadday nga umagaagal tac calammalammatian,
 * Paranan nu id dalan nay Yafu,
 Prestantongan nu il lacaran na.

* Zimittal si Juan nga namautiza tal calammalammatian, anna
 ilayyagayya na is bautismo nap pabbabai tu iquepainsacoma
 nso catagarulian. * Ay nallauan nga mine tad dian na it

Mk I. 1-4 1913

Ibanag is spoken by almost 200,000 people in inland areas of
 northeastern Luzon, Philippine Islands. Although surrounded on
 the north, west, and south by Ilocano speakers, Ibanag shows no
 signs of being assimilated. It is a Philippine Malayo-Polynesian
 tongue.

1907 **Luke** 1911 **New Testament** ABS, Manila
 Translated by Carlos Everett Conant and A. L. Snyder.

1935 **Matthew** 1938 **Mark** ABS, Manila
 A revision prepared by Tomás Alamero, a local pastor.

1960 **John** **Luke** 1962 **Acts** Philippine Bible House,
 Manila

A revision prepared by a committee, including Pablo Cayaba, Fidel P.
 Galang, Timotea Daguna, Hilario Maguddayao, and Maria Reyes.

IBO: ISUAMA

529

Nkembu okujimma nke Yisus Kreist. Ojara nke
 Tsuku ;

2 Otina odere na amoma, Le, Aziem nde otim na
 itungi, nke ga diikeren azongi na itungi.

3 Otã olu naebã na ime ghia, Diikere ònu azõ
 nke Eze, me azõya bdi.

4 Yohanu emekwa baptisi na ime ghia, na karao
 (kuokwa) baptisma nke nhdlo na bagara nke ndaji.

Mk I. 1-4 1864

UNION IBO

1 Nmalite odi ama Jisus Kreist,
 Okpara Chineke.
 2 Oka adeworo ya n'akewoku Aisala
 onyemumma, si,
 Le min onwem nlelipo onya-calm ka q
 ga n'iru gi,
 Onye glosiem un-gi ;

3 Otu odi Onye nti nku n'ghia, si,
 Dasien uny Onye-ny-ny.
 Ma okporo-nyo-ya ka ha gusotie ;
 4 Jon pulara ibi, onye nime baptisan
 n'ghia, nkwama kwa baptisan nlelipo
 inwe n'ghia nmebie. 5 Ala Judia nile
 na nli Jerusalem nile n'apukuru ya ; q

Mk I. 1-4 1913

The Ibos number more than 3 million, living in the Eastern
 Region of Nigeria. Once common in other areas of other
 Nigerian regions, the Ibos grouped within the Eastern Region
 for political and social reasons. A predominantly Christian
 people, they are distinct culturally from the Hausas and Yorubas
 who make up the majority in other regions of Nigeria.

Ibo, of Igbo, is a Kwa language, spoken in various provincial
 dialects. The distinctive ideographic writing system known as
 Nsibidi (which tradition claims was learned from baboons), was
 once used in the Calabar and Cross River areas of Iboland.
 There is a considerable Ibo vernacular literature.

Isuma Ibo is spoken in Owerri Province. Union Ibo is an
 attempt to find a standard literary language which can be used by
 speakers of many or all the dialectal forms of the language.

1860 **Acts** 1864 **Mark** **Luke** 1865 **John**
 1866 **Matthew** **1 Corinthians** **Philippians** BFBS, London
 Translated by John C. Taylor, an African pastor for the Church MS,
 and John F. Schon, CMS.

Union Ibo
 1908 **New Testament** 1913 **Bible** BFBS, London
 Translated by T. J. Dennis, CMS.

1913 **New Testament** **Pentateuch** BFBS, London
 Revised, with adaptations for use among Ibos of Onitsha Province, by a
 committee of the Niger Mission.

1950 **Luke** BFBS, London
 Transliterated into phonetic orthography by Kano Achinivu.

1952 **Bible** BFBS, London
 A corrected edition.

IBO: LOWER

530

SI ubotsi nke zuru atq otu onyo na alu-nwayin na
 Kana nke Galili ; ma nne Jisus di ng' owu.

2 Si akpukwara Jisus na nde discipul ya n'alulu-
 nwayin owu.

3 Mbq win biara gutsa ; nne Jisus se ya, Edsi-
 kwegi win.

4 Jisus se ya, Nwayin, 'm ge edsigi eme ke ? otu-
 nbem q biaru begi.

Jn 2. 1-4 1892

Lower, or Delta (Bonny), Ibo is spoken in the Niger River delta
 regions of southern Owerri Province, Nigeria.

1892 **John** Delta Pastorate Press, Bonny
 Translated by Josiah A. Pratt of Sierra Leone, directed by Dandeson
 Coates Crowthor, Church MS.

1893-1894 **Galatians** **Philippians** 1.25 Delta Pastorate Press,
 Bonny
 Translated by J. Boyle, a Christian of Sierra Leone.

IBO: UNGWANA

531

1 **MO** Gospel Jisus Kreist, ñwa Abasi.

Onwa ekpari ka Issiah profet, onwa nairionye
 ozim obum uzõ ña je mekõta uzõgi.

3 Olu ñketiri rõzara, mekõta uzõ Eze, me usõye oguzo.

4 Jon abia, nke abaptis nkeriduru rõzara, ta ogu abaptis

Mk I. 1-4 (a) 1899

Ungwana, or Eastern, Ibo is spoken by Ibos living in the Cross River area of Calabar Province, Nigeria.

1899 **Mark** United Presbyterian MP, Calabar

1907 **Matthew** United Free Church MP, Calabar

Translated by P. Rattray, *United Presbyterian Church Mission*.

IBO: UPPER (NIGER)

532

1 1 Nmanite ozi oma Jisus Kraist,
Okpala Chuku.

2 Dika edewolu ya n'akwukwo Aisaia
onye-amuma, si,

Ne Mu onwem nēzīpu onye-ozim ka o
ga n'iru gi,

Onye gēmezi uzọ-gi;

3 Onu otū Onye nēti nkpu n'ofia, si,
Dozienu uzọ Onye-nwe-ayi,

Me okpolo-uzọ-Ya ka fa guzozie;

4 Jōn putalu ifē, onye nēme baptism
n'ofia, nēkwusa kwa baptism nchēghali
inwe n̄baghalu nmefie. **5** Ana Judia nine,

Mk 1. 1-4 1913

Upper (Oniteba) Ibo is spoken in Oniteba and northwestern
Owerri Province, Nigeria.

1893 **Gospels** 1896 **Psalms** Acts-Colossians BFBS,
London

Translated by H. Johnson and H. H. Dobinson, with the assistance of
T. D. Anyaegbunam.

1900 **New Testament** 1901 **Genesis**

1905-1906 **Old Testament** (in 2 parts) BFBS, London

Translated by T. J. Dennis, with the assistance of T. D. Anyaegbunam
and later of a committee. The O. T. was revised in order to prepare the
Union Ibo Bible.

ICELANDIC

533

1 1 Upphaf fagnaðar-
boðskaparins um Jesum
Krist, Guðs son.
2 Svo sem ritað er hjá
Jesaja spámanni: — Sjá,
ég sendi sendiboða minn á
undan þér, er búa mun
þér veg. **3** Rödd manns.

er hrópar á óbygdinni:
Greidd þveg Drottins og
gjörð beinar brautir hans;
— á kom Jóhannes skirari
fram í óbygdinni og
predikaði iðrúnarskírni til
syndafyrirgefningar, og
öll Júdeubýgd og allir

Mk 1. 1-4 1926

Iceland, the most westerly state of Europe, lies only 160 miles
southeast from Greenland, and the tip of its Melrakkasletta
Plain is above the Arctic Circle. Iceland has the highest literacy
rate in the world, and Icelanders read more books per capita than
any other people. The Evangelical Lutheran Church is the State
Church.

Iceland was discovered and settled by Scandinavians during the
9th century. The Icelandic language, spoken by the 200,000
Icelanders with no appreciable dialectal differences, is a Western
Norse tongue of the Germanic languages. There is an impressive
Icelandic literary heritage, which begins with the poetry of the
Old Norse Heroic Age, although it was not written down until
about the 11th century, when runic characters were used.

A volume of translation and paraphrases of various parts of the
Bible, called the *Stömm*, was prepared in the late 13th and early
14th centuries. It was published in 1862.

1540 **New Testament** H. Barth, Roskilde, Denmark

Translated from the *Vulgate*, with reference to Luther's version, by
Oddur Gottskalksson, a Lutheran.

1584 **Bible** A. Synne, Holar

Previous publications revised and completed by Gudbrandur Thor-
laksson, Bishop of Holar. A revision of the N. T. appeared in 1609.

1644 **Bible** Holar

A revision prepared by Thorlakr Skulsson, Bishop of Holar.

1728 **Bible** Arnoddssynne, Holar

Translated from the Danish Bible of 1717 by Steinn Jonson, Bishop of
Holar.

1841 **Bible** Icelandic BS, Videy

A translation prepared under the auspices of the Icelandic BS, founded
in 1815.

1863 **New Testament** 1866 **Bible** BFBS, Oxford

A revision of the BS text, prepared by Petur Petursson and Sigurdur
Melsted.

1899-1908 **Bible** Icelandic BS, Reykjavik

A further revision of the BS text, prepared by Hallgrímur Sveinsson,
with Thorhallur Bjarnarson, Sveingrímur Thorsteinsson, Jon Helgsson,
and Eiríkur Briem. Some parts were published separately in the
intervening years.

1945 **John** Scripture Gift Mission, London

Translated by Arthur Cook, Brethren missionary.

IDOMA: CENTRAL

534

1 OBOBO elo owqsi Jisus Kraist Oyi Owo-
richo. **2** Ba ege e-to l'okpa Isaia oche-
ojoje, ka,

Ma, Ami gedegede ntu oche-ute-elon
ka o bo ovu lo,

Oche ene geta ogwu-wu ya;

3 Oko oche ehe e-kpo okoko l'achi,
Ka ala ta ogwu Oche-ule-uno ya,

Ta ogwu-nu ya ka o le ra;

4 Jon wa eche, oche e-ya baptism l'achi,
e-ka e-ye o pia ira o le usota uyabia. **5** Ache

Mk 1. 1-4 1927

Idoma is spoken by about 300,000 people in Benue Province of Nigeria, between Igala and Tiv. There are numerous Idoma dialects, including Agatu and Arago. Although probably related to Jukun, the Idoma dialects are often grouped geographically with Igala and Igbara, neighboring Kwa tongues.

1927 **Mark** 1930 **Luke** 1933 **Acts** BFBS, London
Translated by W. Norcross and C. Hutchinson, *Primitive Methodist MS.*

1957 **John** BFBS, London
Translated by G. E. Igwe, *Methodist MS.*

IDOMA, NORTH: AGATU 535

- Ei 1** Okwaje gEho Ohai giJisus Kraist, Di gOco,
ya ma. 2 O le babo na w'ota t'aje lipu
gokpat gAizaya okace gOco lo kaman,
M'a, N t'oleho gUm eho gb'ohu gO,
anu gi y'awe gO.
3 Oko gela oye ni d'egba lajetaci kaman:
Aa l'awe kagwo jOndu,
l'awe gUnu ya t'okpakpa.
4 Hibi lo, Jon ni y'ibaptisim lipu gajetaci iga' a gi t'akoya
gela gibaptisim agohili opiaba hibi gi hm'abo h'ambulef
ta. 5 Ejeji gace gaje giJudiya ti gace giJerusalem cincim

Mk 1. 1-4 1962

The Agatu dialect of Idoma is spoken by about 60,000 people in the Idoma Division of Benue Province, of central Nigeria.

1951 **John** BFBS
1960 **1 Thessalonians** Stewards Co. Ltd., Idaho
1962 **Mark** BFBS
Translated by R. T. and S. J. Dibble, Mr. & Mrs. H. D. Mackay,
Omaye Ojakele, Omaye Ogweje, and Eiegege Ogule.

1968 **John** BS of Nigeria, Lagos
A new translation by Mr. & Mrs. H. D. Mackay, *Christian Missions in Many Lands, Omaye Ogweje, and a commitee.*

IDOMA, NORTH: OKACE 536

- 1 Ikikyo kOshu Neshi koYesu Kristu, Oyi kOwuso.
2 Byo ni a tena ipu kolitafi koleho kOwuso Ishaya,
Ma ni, in toleho hi ohobu wo,
Anu ni ga kyowe wo tu;
3 Oko ni ya yogu ipu kakyashi,
Ala kyowe kAdole tu,
Ala nata kowe nu;
4 OYobanna wa, anu ni yobaptisma ipu kakyashi, o
gbigu kobaptisma ko shogbotu wogafara koza labi.

Mk 1. 1-4 1929

The Arago dialect of Idoma is spoken by about 13,000 people in the area of Lafia, Benue Province, Nigeria.

1929 **Mark** BFBS
Translated by Janet M. and A. S. Judd, *Sudan United Mission, assisted by an informant named Elatiko.*

IFUGAO: BANAUE 537

- 2 1 Hidin miatun algo ya wada han mun-aaha-
waan ad Cana hi ad Galilea ya wah dii inan
Jesus. 2 Naayagan goh Jesus ya nan itududuwanah
nan munaahawaan. 3 Hidin kumudang di bayah ya
inalin inan Jesus i hiya, "Maid ah bayahda." 4 Ya
inalin Jesus i hiya, "Ina, nganney piyatam i haon?
Agge ni dimmatong di olas-u."

Jn 2. 1-4 1962 (Recomposed)

Ifugao is spoken in several dialects by almost 100,000 people in north central Luzon, Philippines. Tentative translations in the Banaue and Batad dialects have been prepared in an attempt to find a union dialectal form of Ifugao which would best serve speakers of all local Ifugao idioms. Ifugao is a Philippine Malayo-Polynesian language.

1962 **John** Philippine Bible House, Manila
Translated by Roger Walkwitz, *Far Eastern Gospel Crusade, George Namuhgo, Antonia Cunnadap, and Teofilo Uyannini.*

IFUGAO: BATAD 538

- 3 Miepulut limay tawon di numpaptoen
Tibiliu an Ali ya hidiyen tawon ya nung-
gabildadolon Ponhiu Pilatud Hudia ya hi
Helodeh di nangipaptò ad Galilia ya hi Felipe
an ibaney nangipaptò hinan abulebubble ad
Itulia ya ad Talakoniti ya hi Lihaniesh di
nangipaptò ad Abilini. 2 ya hi Anah ya hi
Kaibah di aap-apun di nun-alunon di tagu. Ya
hidiyen tawon ya nihapit hi Mānongan i Juan
an imabalen Hakaliesh hinan mapulun an maid
tagu; 3 ya dinalanan amin di abulebubble an
nihgon hinan wangwang an ngadanay Holdan ya
muntudtudun alyonay hamnotanday nomnomda ta
adida mababolan ya mabaptihalda ta maaan di
beholda. 4 Ya hidiyen inatna ya nitudò hinan
liblun nitud-an di hinapit din nun-alunon
Mānongan hinan tataga an hi Ihaiah te
inalinay,

Lk 3. 1-4 1965

Ignaciano is spoken by about 5,000 people living in the Department of Beni, Province of Moxoa, near San Ignacio, Bolivia.

1967 Mark SIL, Cochabamba

Translated by Mr. & Mrs. Willis Ott, WBT.

IGOROT: BONTOC

543

1 * NAN kilapwan nan Ewangelio isan Jesu Kristo, ai Anak nan Chios; * Ai kag naikolit isan profeta, Ilaim, faalek nan faak ai mangununa isan sasakengem, ai atzanginunnan isan kalsam. * Nan kali nan oang ai chaonfukan isan let-ang, Isanmanyu nan kalsan nan Apo, enlotkenyu nan kalsam. * Juac nenfunyag isan ka let-ang, ya isalona nan funyag isan infafawi ta makaanan nan faal. * Ya

Mk 1. 1-4 1912

Igorot is spoken, in several dialectal variations, by about 32,000 people in the western area of Mountain Province, north central Luzon, Philippines. The Bontoc dialect is the usage common to the Bontoc area. Igorot is a Philippine Malayo-Polynesian language.

1908 Mark BFBS, London

Translated by Walter C. Clapp and J. H. Turning Mackenzie, Protestant Episcopal Mission.

1914 Luke BFBS, Manila

Translated by Miss Waterman, American Protestant Episcopal Mission.

IGOROT: BONTOC WESTERN

544

1 Nan logyan nan Gawis ay Demag ay malpoon ken Jesu-Cristo, ay Anak nan Dios.

2 Kaneg nan naisolat isan liblon Isalas ay mam-mado,

"Ilaenyo, ibak nan bab-a-a-ek isan sagang-mo,

sia nan awalt manggeat isan danem;

3 nan bogaw nan menbhetat isan ilit:

Gesatanyo nan danen nan Apo,

menletgenyo nan danena--"

4 nawanada isan ilit ai Juan ay bomobonyag ay mangibagbaga isan bonyag ay menbabawian ta kakaanan id basbasol. 5 Dat omey nan am-in ay omili id Judea ya

Mk 1. 1-4 1967

Western Bontoc, the Sagada dialect of Igorot, is spoken by more than 20,000 people in central Bontoc Sub-Province of Mountain Province, north-central Luzon, Philippines.

1967 Mark Philippine Bible House, Manila

Translated by James Bawayan, Philippine Episcopal Church, and others.

IJO: LOWER

545

- 1 Jiso Kraist Ayeba Yai bei egberi mi titari koro parami.
- 2 Aisaia ye-ere-berebo bei ghō gē wori barambu, Digi a ini torugo ghō ini osomu mondebo feremō mutē, Ori nē n'eteli mi tolgmō nyo bō bei;
- 3 Gbribo pogo piri ogbo ngō iloguyo, Nyanabo bei eteli mi o wō tolgmō, Ora eteli ma mi gbasiamō.
- 4 Jon bei yo, ori nē piri ogbo mi ghō baptaizi, ntē bari dīgi enenitē wage baptizim gba ēkē se bōgmō yemi pre bō bei.

Mk 1. 1-4 1927

Ijo is a group of dialects spoken by about 150,000 people in the Mid-Western Region of Nigeria and in adjacent areas of Owerri and Calabar Provinces. It is also known as Ijaw. The numerous Ijo tribes speak related dialects which can be divided into two or three main groups. The Brass, Nembe, or Lower, Ijo dialects are spoken in eastern areas of the Niger River delta, more or less the center of the Ijo-speaking region. The Ijo tongues are generally mutually intelligible and are considered a separate group within the Kwa languages.

Daniel Ockiya, son of the African king of Brass, and a youthful convert, who was educated at a mission school, spent 54 years translating and revising the Ijo Scriptures. This singular record of dedication is unmatched in the history of Bible translation.

1886 John Lower Niger MP, Brass

Translated by J. D. Garrick, an African of Sierra Leone, serving as a Church MS missionary, with the assistance of C. D. Crowther.

1903 Gospels BFBS, London

1910 Psalms Society for the Promotion of Christian Knowledge, London 1927 New Testament 1939 Genesis

1943 Luke (revised) 1956 Bible BFBS, London

Translated by Daniel Ockiya, assisted by H. Proctor, Dandeson C. Spiff, George Sambo, and S. S. Williams, among others.

IJO: UPPER

546

1 JESU KRISTI Wonyingi Yai be egberi be bolō bolō koro bara be.

2 Aisaia boro kēmē bō gē wonimi bara be, gba-ghamē,

Dii, Are ine bolō bō ine isomu owei feremō mutōu Eri nē ine uwōu be tolgmō owei nge be;

3 Keni owe okolo izu bō doronyemi, gbaghamē, Nana-owei uwōu be o mō tolgmō.

Wo kala uwōumō kpo miē gomumō.

4 Jon bō me, eri nē izu bō baptaizi ta sei bōgmō ye bēmēse bolou dei yē ēbē baptism egberi be gba owei be. 5 Ania Judia ibe sē mō, Jerusalem otumō sē

Mk 1. 1-4 1924

Upper (Patani) Oji is spoken in the northern part of the Ijo-speaking area. It includes both the Patani and Kolokuma dialects.

1912 Mark 1915 Mark (revised) 1924 Gospels BFBS, London

Translated by H. Proctor and Mark Lele, Church MS.

(CHI)ILA

547

1 MANONGA a-Makani Mainu a-Jesu Krisitu, Mwana a-Leza. 2 Mbubona mbwaagwaliwe kumusinsimi Isaya, ati:

Langa, ndatuma sinkombe wangu kumbele kwako;
Nguukakakululicila inzila;

3 Izwi Iya sikoopolola mulukula:

Amubambe mukwakwa wa-Mwami
Amucincimie inzila syakwe—

4 Johane Mubapaziti wakabulika mulukula, kakambauka lubapatizo lwalubebo ulwakuti silecelelwe sibi. 5 Kwaka-

Mk 1. 1-4 1937

The Ila language is spoken by an estimated 100,000 Ba-Ila, as the people are known, living along the western bend of the Kafue River, in central Zambia. It is a Bantu language, related to Mukuni (ChiLenje) and ChiTonga.

1907 Mark 1912 Matthew 1915 New Testament
BFBS, London

Translated by E. W. Smith, assisted by a committee.

1920 Jonah 1934 Psalms 1936 Exodus Mark (revised)

1936-1937 Gospels Acts (revised)

1945 New Testament (revised) BFBS, London

Translated and revised by J. W. Price, assisted by E. W. Smith, H. S. Gerrard, and S. Mukaza Munyama.

(KIN)ILAMBA

548

1 Muandio wa Mpola naNziiza za kiYesu Kilisito, Muana wa kiNzua; 2 kina ali nandikue nuYesaya umunakidagu:

Laza, namutuma umutumua waane kuntongela ya usiu waako,

Nukijipiliia inzila yaako.

3 Luli lwa muntu lukutuna mumbuga,

Mizipitili inzila ya kiShekulu,

Pigololi ipijila piakue.

4 uYohana nwigyelela, nwi badizila mumbuga, nukwitanantia ubadizilo wa upeli kuuleegeliga wa mlandu. 5 Nii

Mk 1. 1-4 1963

Kinlamba (also called KiNilamba) is spoken by about 180,000 people in north-central Tanzania, north and west of Singida. It is a Bantu tongue, related to KiRemi.

1940 Mark BFBS, London

1945 John ABS, BFBS, New York

Translated by H. S. Magney, E. R. Danielson, and G. N. Anderson, Augustana Lutheran Mission.

1963 Mark BFBS, London

1967 New Testament BS in East Africa, Nairobi

Translated by Marian Halvorsen and Helen Erikson, Augustana Lutheran Mission.

ILOCANO

549

1 Ti pangrugian ti Naimbag a Damag maipapan ken Jesu-Cristo, ti Anac ti Dios.

2 Cas naisurat iti libro ni Isaias a mammadto,

"Adtoy, ibaoonco ti babaonoc nga umununa ngem sica,

isaganananto ti dalanmo;

3 ti timec ti maysa nga agawawag iti let-an."

Isaganayo ti dalan ti Apo,

palintengeny dagiti danana—"

4 iti let-ang nagparang ni Juan a mangbabaotizar, a mangcascasaba iti bautismo ti panagbabawi a maipay iti pannacapacawan dagiti basbasol. 5 Ket na-

Mk 1. 1-4 1964

Ilocano is spoken by about 3,160,000 people in central Luzon, Philippines, primarily in the Ilocano Province. In some surrounding areas of northern Luzon, it is used as a lingua franca. Ilocano is a Philippine Malayo-Polynesian tongue.

1899 Luke 1900 John Acts BFBS, Madrid

1901 Luke (revised) 1902 Matthew Mark

1903 New Testament 1906 New Testament (revised)

1909 Old Testament ABS, Manila

Translated, under the direction of R. O. Walker, BFBS, and Jay C. Goodrich, ABS, by Isabelo de los Reyes, Irino Javier, Simeon Mendoza, Ignacio Villamor, Eduardo Benitez, and others. It is known as the Union version.

1920 Gospels Baguio Catholic School

Translated by Melanio Lazo Singson, Roman Catholic.

1927 Bible (O.T. corrected, N.T. revised)

1934 Bible (O.T. revised, N.T. corrected) ABS, Manila

A revision by J. W. Moore, Severino Cordero, V. S. Soliman, H. W. Widdoes, and Cecilio P. Lorensana.

1959 John 1960 John Acts 1962 Matthew Luke

1963 1, 2 Peter 1964 Mark Philippine Bible House, Manila

Translated by a committee, including Onofre G. Foncica, Norbert Becker, Pablo Bringas, Mariano Gines, and Aniceto Jerusalem.

1959 Gospels Acts Liturgical Epistles Baguio Catholic School

Translated by Fr. Mariano Pacis.

1965 Gospels Printed privately, Manila

Translated by Santiago A. Foncier, Iglesia Independiente, Filipina.

ILONGOT

550

2 Nemad katagion aguto, wadé dima nan-abelad Kana, ta-pon nema Galileya. Wadé man ma inan Isut; 2 natavavan maman si Isut sayden dima én-onod sod mana nan-abalaan. 3 Nema ingkakdang nema eyab, semáán soy ma inatoy, "Awa-wan poy eyabde." 4 A semáán sot Isuti, "Béko, noma tén ebéyangmovak? Awana semabe pay ma odatko."

Jn 2. 1-4 1964

Ilongot is spoken by about 6,000 people in the mountainous southeastern corner of Nueva Viscaya Province, in northeastern Luzon, Philippines. It is a Philippine Malayo-Polynesian language, distinct from Ilongo which is one of the names by which Hiligaynon is known.

1964 **John** 1965 **Romans** 1-3 **John** 1 **Timothy**-Titus
Philippine Bible House, Manila
Translated by Robert F. Gustafson, New Tribes Mission, and Teofila Velasquez.

INDO-PORTUGUESE

551

O começo de o evangelho de Jesus Christo, o Filho de Deus:

2 Como tem escrivido ne o prophetas, Olha, eu te munda minha anjo diante de tua rosto, quem lo prepara tua caminho diante de ti.

3 O voz de huma claman-

do ne o deserto, falando, Prepara o caminho de o Senhor, e endereita sua caminhos.

4 Joao tinha bautizando ne o deserto, e pregando o bautismo de repentaço per o perdaço de peccados.

5 E ja sahi per elle todo

Mk 1. 1-4 1852

Indo-Portuguese is a Portuguese Creole, formerly spoken by descendants of Portuguese and Dutch settlers in Ceylon and, with some variation, along the adjacent coast of India. Estimated to have been spoken by 50,000 people in Ceylon in the 1820's, it is now extinct.

1819 **Matthew** Officio Wesleyano, Colombo
1821 **Psalms** 1823 **Gospels** Colombo Auxiliary BS
1826 **New Testament** J. Tilling, London
1826 **Genesis** **Psalms** (revised)
1831 **New Testament** (revised) BFBS, London
1833 **Pentateuch** **Psalms** Colombo Auxiliary BS
1851 **Matthew** (revised) R. Clay, London
1852 **New Testament** Colombo Auxiliary BS
Translated and revised by missionaries of the Wesleyan MS, including Robert Newstead, W. Buckley Fox, and B. Clough.

INDONESIAN

552

(1) Pada mulanja adalah Firman; Firman itu ber-sama² dengan Allah dan Firman itu adalah Allah. (2) Ia pada mulanja ber-sama² dengan Allah. (3) Segala sesuatu dijadikan oleh Dia dan tanpa Dia tidak ada suatupun yang telah djadi dari segala yang telah didjadian. (4) Dalam Dia ada hidup dan hidup itu adalah terang manusia. (5) Terang itu

Jn 1. 1-4 1968

In prehistoric times waves of Malay peoples swept across Indonesia, some settling and others moving on to the Philippines

and Pacific Islands. From the Malay-stock tongues of these early Indonesian settlers developed most of the multitude of Indonesian languages. However, *Bahasa Indonesia*, meaning 'the language of Indonesia', developed from the Malay tongues spread throughout the archipelago by traders early in the second millennium A.D., and after 1200 by Muslimizing expeditions.

This 'Koine' Malay spread from the Sumatran coast along the Straits of Malacca to western Java. Influenced by European and other Indonesian tongues, it evolved into the language spoken by educated Indonesians. In 1945, when Indonesian independence was declared, this language was chosen as the basis for Bahasa Indonesia. Since that time Indonesian has been sponsored as the national and official language, and purposefully enriched in vocabulary and structure. Therefore, Indonesian and the 'High' Malay of the Malayan Peninsula (see Malay) have their roots in the same language, but the two have developed differently.

Indonesian is spoken by an estimated 15 million people and its use is expanding rapidly, owing to its enthusiastic nationwide employment as the medium of education beyond the third grade. It serves as a force for unity in the world's most scattered and diverse nation, where more than 105 million people, living on thousands of large and small islands, speak some 250 languages. To understand the use of Indonesian, it is necessary to bear in mind that large groups of Indonesian citizens speak other Malay-stock languages - Javanese, almost 50 million; Madurese, 12 million, etc. While continuing to use these languages in the home, these people will learn the linguistically related Indonesian, which serves as the idiom of government, commerce, and most literature. Each year more children learn Indonesian in the schools and more adults achieve a working knowledge of it through business and the mass media. Thus the number of speakers of Indonesian is growing rapidly.

Most of the languages of Indonesia belong to the Western, or Indonesian, branch of the Malayo-Polynesian language family. However, the West Irian tongues, except for those of the extreme western regions, belong to the Papuan family. The Scriptures listed are preliminary translations for an Indonesian version. Scriptures are in Roman character. Arabic script, once very common in Indonesia, is now dying out.

1959 **Genesis** **Exodus** **Judges** **Ruth** **Esther** (tentative)
1960 **Deuteronomy** **Joshua** 1966 **Mark** **Nehemiah**
Philippians 1967 **1 Samuel** Indonesian BS, Djakarta
Translated by J. L. Swellengrebel and a committee.

1968 **John** Indonesian BS, Djakarta
Translated by Dr. Abineno and a committee.

INIBALOI

553

1 Sajay i panshokian ni mapteng nga shamag ja maypangkep son Jesucristo ja Anak nen Apo Shiyos. 2 Insolat nen Isaya ja amemadto shi dibsho to i inkowan nen Apo Shiyos so ni Anak to. Jet say insolat to, sajay: "Mengibetkagak ni mepangdo ja

ERSE CHARACTER

- 1 Toraé roiréit lora Críort, Mic Dé.
- 2 Mar atá scríobtha ag Éadáir fáidh,
féac, cuirim rómhat mo ceachtair
Ullmhócar do rúge rómhat.
- 3 Sút an té glaothar inf an bparac,
Réitricir rúge an tisearna,
Déanair a coráin díreac;
- 4 Do bí Eoin ag baisteac inf an bparac agur
ag seanmóru baiste na h-aithrige cum maitheamh
5 na bpeacac. Agur do cuair tír Iúdaea uile

Mk 1. 1-4 1951

- 1 Tosach soiscéil fosa Críost, Mic Dé.
- 2 Mar atá scríobhtha ag Éadáir fáidh,
Féach, cuirim rómhat mo theachtair
Ullmhóchas do shlighe rómhat.
- 3 Guth an té glaothas ins an bhfásach,
Réidhtighidh slighe an Tighearna,
Déanaidh a chosáin díreach;
- 4 Do bhí Eoin ag baisteadh ins an bhfásach agus
ag seanmóru baiste na h-aithrige chum maitheamh-
5 nais na bpeacadh. Agus do chuaidh tír Iúdaea

Mk 1. 1-4 1932

Irish, Erse, or Gaelic, is spoken as a mother tongue by a number of people in Ireland. It is known by many more, since Irish is learned as a required subject in the elementary schools of the Republic of Ireland. Irish Gaelic literature is attested since the 5th century, although earliest examples date from the 12th. Rich in style and content, it continues to the present. Although a runic, or Ogham, script was in use in Ireland until the 7th century, Erse character developed from the distinctive Latin script which may have been in use in Ireland as early as the 6th century.

Irish, spoken with northern, southern, and western dialectal variations, comprises, with Scottish Gaelic and Manx, the Goidelic branch of the Celtic tongues. These languages and those of the southern, or Brythonic, group, Welsh and Breton, are the only extant tongues of the Celtic family. Before the Roman colonial period, Celtic tongues were current throughout north-central and southern Europe and in Asia Minor. Gaulish, as the forms of the extinct continental Celtic tongues are known, was spoken by Celts who dominated Europe from Belgium to northern Spain and Italy. These continental Celtic languages died out, leaving only a few scattered inscriptions dating from around the first century B.C. The insular Celtic persisted. The

Celtic tongues in use today derive from two main linguistic roots: Celtic of the Britons, who moved ahead of the Germanic advance into Wales (Welsh), Cornwall (Cornish), and Brittany (Breton), and Gaelic in Ireland, which was later introduced to Scotland and the Isle of Man.

Irish Scriptures are normally in the Western, or Connaught, usage, and have been from the beginning published in both Erse and Roman character.

1602 **New Testament** J. Francke, Dublin
Translated by Nicholas Walsh, John O'Kearney, and Nehenias Donellan.

1685 **Old Testament** London
Translated by William Bedell, Murtagh O'King, and Dennis O'Sheridan.

1690 **Bible** R. Everingham, London
The first complete Bible in Irish, combining the O.T. above and the 2nd edition N.T. (1681); transliterated into Roman type for the use of Gaelic speakers in Scotland.

1817 **Bible** BFBS, London
Although the BFBS printed the N.T. as early as 1810, only in this edition did they first introduce textual corrections by James McQuigg, to agree more closely with the English KJV.

1830 **Bible** Hibernian BS, Dublin
A corrected edition of the standard Irish Bible, prepared for the HBS by Edward O'Reilly, Roman Catholic.

1838 **New Testament** Dublin and London
Adjusted to the Southern dialect by Robert Keane.

1913 **Gospels** Acts HBS, Dublin
Translated by James Goodman and J. E. H. Murphy. Matthew and probably Acts were published before 1911.

1932-1951 **New Testament** HBS, Dublin
Translated by Ernest E. Joynt, Methodist, into modern Irish. The Gospels and Acts were published separately as completed.

IROQUOIS

559

1 Tsinliot tsí tiotasa8e ne Iesow Keristos Niio Ro-
ienha Raiatatake.

2 Ronen ne Rotitokensehak8e: iahliatori ne rake-
ri8enha8e, ruonha enhinha8eronnien.

3 Kenh niha8ennoten ne Karhakonsen ra8ennota-
ties; raton: Se8ahaw8eronní ne Ra8ennio rahohaa,
tsionniaruk8enhaton tsí rothate.

4 Karhakon sakohnek8ahestak8e ne Sa8atis, nok
sakoret8iaronak8e nau8aiaontat8ate oni8on8aiko-
terake8e ne Kar8aneren.

Mk 1. 1-4 1880

The Iroquois Indians were actually a league of five, later six, Indian Nations: the Cayuga, Mohawk, Oneida, Onondaga, and

Seneca (and, after 1722, Tuscarora) tribes. The democratically conducted Iroquoian Confederacy was established by Hiawatha. Firm allies of the British during the early days of the American Colonial Era, the Iroquois, from a home in New York State, took control of almost all the northeast-central region of the present-day United States. There are now about 15,000 Indians of these tribes living on reservations in the United States and in Quebec and Ontario, Canada.

The closely related languages of the Iroquois tribes are grouped in the Iroquoian language family, with the tongues of the Huron, Erie, Conestoga, and Cherokee. The Pawnee, Arikara, and Wichita languages of the Caddo group are also sometimes included.

The Scriptures listed might well be considered to be Mohawk, although they differ slightly in vocabulary and orthography from those used for Mohawk, since they represent an attempt to provide a common Mohawk-Oncida usage. A prayer book with Scripture Selections translated by Solomon Davis was published in the Oncida language (1837, Swords, Standord & Co., New York).

1880 **Gospels** BFBS, Montreal

Translated by Joseph Onasakennat, a Methodist, with Jean Dion and P. Laforte, both educated Indians.

1942 **Luke** ABS, New York

A revision of the Onasakennat text, prepared by David M. Cory and Louise Diabo, Presbyterians, with changes to allow its use by the Iroquois of the Coughlinawaga Reservation near Montreal, Quebec, and of Brookline, New York as well as by the Oncida Indians of Wisconsin.

ISNEG

560

- 1 Tu nanggayat naya Napiya nga Damag nga
nepanggap ke Jesu-Cristo nga An-anò na
Dios 2 ay umman kitu nesurat kitu mibru na
Isies nga maragbàbànan kitun,
"Sinnam ta ibon ku nga munna ngam ikaw ya
bonan ku
nga mamdan kiya dalenan mu.
3 Aggina ya magbàbànan kiya ir-ir-er nga
nan na,
'Pedanan nu win ya dalenan naye Apu.
Tunungan nu ya dalenan na,'"
4 Juan nga mamawtisar tu nagpassingan kitu
ir-ir-er ay nangibàbànan nga mabawtisanan daya
toley nu makappoli da senu mapakawan datu besul da.

Mk 1. 1-4 1961

Isneg is spoken by about 33,000 people around the villages of Apayo, Dibagat, and Kabugao, in Mountain Province of northern Luzon, Philippines. It is a Philippine Malayo-Polynesian language.

1961 **Mark** SIL, Nasuli, Malaybalay

Translated by G. Richard Roe and Ernest Chun, WBT.

ISOKO

561

- 1 EMUHQ usi uwoma Jesu Kristi, Qmò Qghene.
2 Epa nò a kere hò obe Aisaia gũgaro, nò,
Riri, me bi vi ukò me be ta obò aro ra,
Q nò q rē te ruēre edere ra;
3 Ūru qmòvò jò o rò qwò bo nò,
Wa ruēre edere Olori na,
Ru edere rē kpovi.
4 Jon q zere, q jē baptizi ahwo eva qwò. q jē vugovug
eva ikurēre baptism re ahwo a wo qrovre izieraha.

Mk 1. 1-4 1932

Isoko is spoken by about 100,000 people in northeastern Warri Province, the Midwestern Region of Nigeria. Previously known as Igabo, now considered an offensive term, Isoko is a Kwa language, related to Urhobo, in the Sobo group of languages.

1920 **Mark** 1922 **Gospels** BFBS, London

Translated by J. D. Aitken, Church MS.

1932 **Gospels Acts** BFBS, London

Revised and translated by O. N. Garrard, CMS.

ISUBU

562

- 3 1 O e nggombi, Jon, motu a luba, a maya, a
makwala o betika bi Judea, 2 Ama, Banggiani o
bobi, ebanja ikanea la loba, di kombene. 3 Ebanja
one, a beri mo, nanu ndi, Izea, profeti, a kwali na mo:
Do la moko, a kwala o betika, bongwanani njea ya
Sango asu; lo wenea njea yai. 4 One Jon, a maboto
moggombi mo sowe ya ekyameli, a malo na moka-
ja, o buluwe boi: ila lai, di mabe falale, na bombo bo
bweli.

Mt 3. 1-4 1846 (Recomposed)

Isubu is now spoken by less than 1,000 people at the foot of the Cameroun Mountains, in coastal areas of southwestern Cameroun. Sometimes known as Su, or Subu, Isubu is a Bantu language related to Duala.

1843 **John** 1846 **Matthew** 1847 **Genesis** 1848 **John**
Dunfermline Press, Bimbia

1852 **Gospels Acts** Printed privately, Bimbia

Translated by Joseph Merrick, an educated African missionary for the Baptist MS, and Alfred Saker, BMS. Merrick's work was the first Christian effort in the Cameroun.

1530 **New Testament** 1531 **Psalms** 1532 **Bible**

di Giunta, Venice

Translated by Antonio Brucioli and often revised and reprinted. The place of this version in Italy corresponds to the *Lefèvre* version in France.

1536 **New Testament** di Giunta, Venice

A revision of Brucioli's version by Fr. Zacheria of Florence. Another slight revision by S. Marmochino was published by di Giunta in 1538, in some places bringing the text into line with the *Vulgate*.

1551 **New Testament** Lyons

Translated by Massimo Teglio.

1607 **Bible** 1641 **Bible** (revised) Geneva

Translated by Giovanni Diodati. In revised form it still serves as the standard Bible of Italian Protestants. Revisions during the 18th and 19th centuries were: Mattia d'Erberg, 1712; Johannes D. Muller, 1744; G. Rolandi, 1819; T. P. Rosetti (for the Society for the Promotion of Christian Knowledge), 1850; and S. Ferretti, 1854.

1769–1781 **Bible** (23 vols.) Stamperia Reale, Turin

Translated by Antonio Martini at the suggestion of Pope Benedict XIV. This became a popular Roman Catholic Bible and was often reprinted.

1873 **Gospels** J. Manuelli, Florence

1880 **New Testament** Bocca, Turin

Translated by Carlo M. Curci, a Jesuit. Based on Martini's version.

1881 **New Testament** Florence

Translated by A. Revel, a Waldensian.

1883 **Bible** BFBS

A new edition of Diodati's text, with the addition of select references by A. H. Bruce and his successor as BFBS agent in Rome, A. Meille; assisted by A. Revel. This became the BFBS standard edition until 1924.

1902 **Gospels Acts** Vatican, Rome

Translated by P. Clementi for distribution by the Pia Società di S. Girolamo per la Diffusione dei Santi Vangeli.

1912 **Gospels Acts** 1916 **New Testament Psalms**

1924 **Bible** BFBS, Rome

A revision of the Diodati text, prepared by Giovanni Luzzi, V. Bani, and E. Bosio. It is still the text published by the Bible Societies. Luzzi previously published his own version: *Acts*, 1900; *Gospels*, 1909; *N.T.*, 1921; complete Bible, 1930.

1922 **Pentateuch** (tentative) Vita e Pensiero, Milan

1925 **Job—Song of Solomon** Pontificio Istituto, Rome

Translated by Alberto Vaccari, a Jesuit. His work was later revised and continued by a committee under Fr. Vaccari.

1929 **Bible** Cardinal Ferrari Society, Florence

Translated by G. Ricciotti, G. Castoldi, G. Giovannozzi, G. Mezzacasa, F. Ramorino, G. Bonacorsi, and G. M. Zampini.

1931 **Bible** Berruti, Turin.

Translated by Marco Sales.

1931 **Bible** Società S. Paolo, Rome

Translated by Eusebio Tintori.

1943–1958 **Bible** Salani, Florence

Translated by Alberto Vaccari, Francesco Scerbo, Giacomo Mezzacasa, Raffaele Tramontano, Mario Tocabelli, and others.

1961 **Bible** Marietti, Turin

Translated by Salvatore Garofalo and others. Influenced by the French Jerusalem Bible.

1962 **Bible** Ed. Paoline, Rome

Translated by Giovanni Robaldo, Giovanni Castoldi, Fedele Pasquero, Vito Mullone, and Fulvio Nardonì. A shorter Bible.

1963 **New Testament** Watch Tower, New York

The New World Bible Translation Committee version.

1967 **Acts** Vatican City

Translated by Carlo M. Martini and Nereo Venturi, Jesuits.

1968 **Bible** Mondadori, Milan

An ecumenical version called the 'Bibbia Concordata', influenced by the French Jerusalem Bible. The committee included Felice Montagnini, Roman Catholic; Alberto Soggin, Protestant; Panagiotis Kizeridis, Orthodox; and Elia Piattelli, Jewish.

ITALIAN: BERGAMASCO

564

Adora ol tò Signur, e no serf che lù sul.

Mt 4. 10 1860

Although standard literary Italian is in use throughout Italy, the Italian language is spoken in numerous regional dialects, some of them so divergent as to be mutually unintelligible. These dialects can be classified generally: the Central Italian dialects of Latium and Umbria, including the Roman and Florentine standard literary usage; the Southern dialects (spoken south of Rome) – Calabrian, Corsican, Neapolitan, Sicilian, etc.; and the Gallo-Italian, or Northern dialects – Bergamasco, Bolognese, Genoese, Milanese, Piedmontese, Romagnuolo, Venetian, etc. The Sardinian and Frioul languages are also considered by some to be Italian dialects.

It must be remembered that the translations in the following sections were prepared a century ago for Louis-Lucien Bonaparte (except for Piedmontese), and for purely philological reasons (see note to No. 23), and that they represent the usage of the mid-19th century. Dialectal usage is usually more pronounced in rural areas.

The Bergamasco dialect of Italian is spoken around Bergamo, in northern Italy.

1860 **Matthew** London

Translated by P. Locatelli for Louis-Lucien Bonaparte.

ITALIAN: BOLOGNESE

565

Adora al Sgnòur to Dio, e servel' lù sòul.

Mt 4. 10 1862

The dialect spoken around Bologna, northern Italy.

1862 **Matthew** London

Translated by Carlo Pepoli for Louis-Lucien Bonaparte. (See note to No. 23.)

ITALIAN: CALABRIAN**566**

Adura lu Segnure Dio tue, e serve ad illu sulu.

Mt 4. 10 1862

The Calabrian dialect, spoken in Calabria, the part of southern Italy known as the 'toe of the Italian boot'. This is the dialect of Cosenza, northern Calabria.

1862 **Matthew** London

Translated by Raffaele Lucente for Louis-Lucien Bonaparte. (See note to No. 23.)

ITALIAN: CORSICAN**567**

3 ¹ Or, in l'annu quindici di u regnu di Tiberiu Cesare quandu Ponziu Pilatu era guvernatore di a Judea, Erode tetrarco di a Galilea, u so fruttellu Filippu dell'Iturea e di u territoriu di a Tracuntida, Lisania te trarcu dill'Abilene, 2 e ai tempi di i sommi sacerdoti Anna e Caifassu — a parola di Dio fu addirizzata a Ghiuvanni, figliolu di Zaccaria, in lu desertu. 3 E andede pe a cuntrata di u circumbicinu di u Giurdanu, predichendu u vattezimu di u pentimentu in remissione di i peccati, 4 segundu ciò ch'è scrittu in lu libru di e parole di u prufeta Isaia: Eccu a voce di quellu chi grida in lu desertu: Accunciate a strada di u Signore, e ripianateli e vie.

Mt 3. 1-4 1861 (Recomposed)

The Corsican dialect of northern Corsica, which was intermittently under Pisan and Genoese control from the 11th to 18th centuries. It is now a department of France and French is spoken throughout Corsica.

1861 **Matthew** London

A translation prepared for Louis-Lucien Bonaparte by several Corsicans. (See note to No. 23.)

ITALIAN: GENOESE**568**

Ti adoræ u Segnû to Diu e ti servizæ a le sulu.

Mt 4. 10 1860

The Genoese dialect, spoken in the city of Genoa in northern Italy.

1860 **Matthew** London

Translated by Giuseppe Olivieri, a Genoese librarian, for Louis-Lucien Bonaparte. (See note to No. 23.)

ITALIAN: MILANESE**569**

Adora Domeneddio, e sersel lu soll.

Mt 4. 10 1859

The dialect spoken in the city of Milan, northern Italy.

1859 **Matthew** London

Translated by Antonio Picozzi for Louis-Lucien Bonaparte. (See note to No. 23.)

ITALIAN: NEAPOLITAN**570**

Adora lo Signore Ddio tujo, e ssierva a isso sulo.

Mt 4. 10 1861

The dialect spoken around the Naples area of southern Italy.

1861 **Matthew** London

Translated for Louis-Lucien Bonaparte by a 'man of letters' of Naples. It had been published earlier. (See note to No. 23.)

ITALIAN: PIEDMONTESE**571**

Ma Gesu a l ha di-ie: Va via,
Satan; Përché a l è scrit: T'ado-
rêras l' Sëgnour to Diou, e tē lou
sërviras chiel soul.

Mt 4. 10 1861 (Recomposed)

The Piedmontese dialect, spoken near Piedmont, in northwestern Italy. Since this region borders both France and Switzerland and was historically under the intermittent rule of the French dynastic houses, Piedmontese shows considerable French influence.

1834 **Gospels** 1835 **New Testament**1838 **Luke John** (with French) BFBS, London1840 **Psalms** (with Italian) McDowell [BFBS], London1861 **Matthew** Louis-Lucien Bonaparte, London

Translated by Pierre Bert and P. Geymet, except **Psalms** which was translated by J. C. Beckwith.

ITALIAN: ROMAGNUOLO**572**

Adôra é tu Signôr Iddîo, é sërve söl ló.

Mt 4. 10 1865

The dialect spoken near Romagna in northeastern Italy.

1865 **Matthew** London

Translated by Antonio Morri of Faenza for Louis-Lucien Bonaparte. (See note to No. 23.)

ITALIAN: ROMAN**573**

Adorerai er Signore Dio tuo, e servirai a lui solo.

Mt 4. 10 1861

Roman is the dialect common to a portion of the population of the city of Rome and surrounding area. Literary Italian, however, is also Roman usage.

1861 Matthew London

Translated by G. Caterbi for Louis-Lucien Boupartie. (See note to No. 23.)

ITALIAN: SICILIAN**574**

Adurirrai lu Signuri Diu to, e servirrai ad iddu sulu.

Mt 4. 10 1861

The dialect spoken in Sicily, the island which comprises southernmost Italy.

1860 Ruth Song of Solomon 1861 Matthew London

Translated by Luigi Sciala for Louis-Lucien Boupartie. (See note to No. 23.)

ITALIAN: VENETIAN**575**

Adora el to paron, che xe Dio, e te toca a ti de servirlo.

Mt 4. 10 1859

The Venetian dialect spoken in and around Venice in northern Italy.

1859 Matthew London

Translated by Gianjacopo Fontana for Louis-Lucien Boupartie. (See note to No. 23.)

ITONAMA-SARAMO**576**

1 Ijpayijhua padara mijmala ajmicaninene'que Quisusca Cristo Ajme'e Dijnamu. 2 Pochone Isaias ajmipudara'te ajminene'qui Dijnamu cohue'te cubajque machiriri:

—A'quiyasasadu'temo. Simapine ajmupudara'te asmpadara. A'q'uinuhuanojono'te meyuma'la'co a'mi'yasda. 3 Huaspa'bjte mepadara'cha nic'abi memay'c'a'na'co ucu. Osine: "Dujcuyuma'laje ajmi'yasda DajneYumalajne. Dujcuyusohi'tye ajmi'yasda nipi'i ujdaya DajneYumalajne."

4 Pochone huajbojna Juan miyoloba'na nic'abi memay'c'a'na'co ucu. Mehuaibojco chuspadara'na. Mechuspadara'co osine:

—Dijquihuanchipele'que. Pachaste sojcayoloba'nehue. Pachaste Dijnamu yupejpe'tye dijnimachahuale.

Mk 1. 1-4 1967

The Itonama-Saramo, or Machoto, number about 500 in the towns of Magdalena, San Ramón, and Huacaraje, in Beni Department, northeastern Bolivia. Itonama is linguistically isolated.

1967 Mark (with Spanish) SB en Bolivia, Cochabamba
Translated by Elizabeth Camp and Millicent Licardi, WBT.

IVATAN**577**

1 No sitnanan no evangelio a komapet di Jesu-cristo a Anak no Dios. 2 Akma so nakapakatolas na do libro ni Isaias a propeta, "Tiban, ta tovoyen ko o patsirawatan ko do panman mo a mayrarahan nimo. 3 No liak no asa ka tawo a mangyaw do kakaywan: Ipayrarahan nio o Apo. Pakatalingnen nio o pananahan na."

4 Naytotoaw si Juan a maninrios do kakaywan as kapananawo na so kapanrios a komapet do kapanehseh a ipakabo so gatos.

Mk 1. 1-4 1960 (Recomposed)

Ivatan is spoken by almost 12,000 people in the Batanes Islands, north of Luzon, Philippines. It is a Philippine Malayo-Polynesian language.

1960 Mark SIL, Nasuli, Malaybalay

Translated by Simon Gato and Morris Cottle, WBT.

IXIL**578**

1 Ixe'tebal uk'a ba'nla yole' ve' ipelebe u Jesucristoe' viC'aol u Tixe'.

2 Eche' ve' tx'ibamalcan tu u'uj ta'n u Isafas ve' ni cat alon viyol u Tixe'.

Ile' tue unchajben uma'l u alol tetz vunyole' baxel savatz

Uve' la banon tuch vabeye' savatz.

3 Es uch uma'l u siq'u'm tu uma'l u vatnaj tx'ava'.

Ebantaj tuch vibey u Señore'.

Ebantaj jic te vibeye'.

ti'c u Isafase', talcan tu u'uj.

4 Ae' ve' ibanaj tan ni cat tak'cu' u Juan a' tu u vatnaj tx'ava'e' es ni cat tal tsuchil u cu'ebal a'e' te uk'a tenam ti' le'axat chajnaj uk'a ipeve' ti' isotze'.

Mk 1. 1-4 1961

Ixil is spoken by almost 30,000 people in southwest-central Guatemala, around the villages of Nebaj and Cotzal. It is linguistically grouped with Mam, although affinities with Quiché are also noted.

1961 Mark (with Spanish) ABS, Guatemala

Translated by Ray Elliott, WBT.

JABA

579

1 Kiri nom shara fu Jesu Almasihu We Nom. 2 Go bo cang difo litafin annabi Ishaya, Lik mi tom we kyum mi di kishang ngu, Neri ji bebi kaain ngu; 3 Lyak neri hi nga di fɛm, Myu byebi kaain Kye nyl Jesu, Myu byebi kaain nga ki su lilililik; 4 Yohanna nga bo, nga neri paing baptisma di fɛm, nga mo shara baptisamar fu kot bo di ga tari mɛnsabung. 5 Lilɛra libi Yahudiya, di

Mk 1. 1-4 1921

Jaba is spoken by an estimated 25,000 people in Zaria Province of Nigeria. It is related to Ganawuri, Iregwe, and Katab, within the Benue-Congo group of languages.

1921 Mark 1923 John Acts BFBS, London

Translated by W. and N. Watson and Tom Allan, Sudan Interior Mission.

JABIM

580

1 Jesu Kilisinɛ gawae najam gam tonec | kɛtɔm 2 polopete Jesaia keto amboac tonec gebe ɔlic agcom, aɛ jakɛŋ pɔc apela ɛsɛlɛŋ ɛmuɔ aɔm ma 3 ɛmansaŋ aɔnmɛm intɛna. | ɔac tɛn gɛmɔɛc gɛmoa gamɛŋ sawa nɛ awa gebe Amansaŋ Apɔmtaunɛ intɛna ma amɛtɔc ɛnɛ lɛŋ ɛtu solop. 4 ɔackɛsagu Joaŋ kɛpoa lasɛ aŋga gamɛŋ sawa ma gɛwa sa gebe lau seoc nɛŋ sec lasɛ ma sɛliŋ sangu 5 gebe enseŋ nɛŋ sec su. Tec lau Judaiaŋa to Jelu-

Mk 1. 1-4 1935

Jabim, or Yabem, is spoken by more than 60,000 people in the Finschhafen area of Morobe District, Territory of Papua and New Guinea. It is a Melanesian language.

1908 Luke 1919 1, 2 Thessalonians MP, Logaweng

1924 New Testament BFBS, London

1935 New Testament (revised) Psalms Proverbs

Württemberg BS, Stuttgart

1953 Psalms Proverbs (revised) BFBS, Sydney

Translated by H. Zahn, New Guinea Mission.

JAGATAI

581

PERSIAN CHARACTER

۳ وشوگونلرده غسلسندن یحییٰ گلب یهودی‌ننگ
۲ چولنده وغلدی * وابتدی توبلنگ شوننگ
۳ اوچوری گوگلرنگ پادشاهلی یاقیندر * شوننگ
اوچوری اشعیاء پیغمبردن آیدن کیمسه شیدر

که آبتدی چولده جارچیننگ سسی بارکه
ایبننگ یولنی تایلننگ یک‌دابلری دوزلننگ *

۴ وشو یحییٰ ننگ گیمی دیه یونگندن بار ایدی
ولتن توشاتی بیلننگ دگره‌سند وایدیکی کپلکر
وچول بالی ایدی

Mt 3. 1-4 1884

Jagatai, or Chagatai, flourished from the 15th to the 17th century as the Turkic literary language in use at Samarkand and Bukhara, and as far south as Herat, Afghanistan. Usually known as Old Uzbek, it derives its name from Jagatai, a son of Genghis Khan, who ruled much of Turkestan until his death in 1242. Jagatai was written in the Uighur script, an alphabet of 14 consonantal letters, written vertically, which developed from the Syriac. In the late 16th century Turkestan was conquered by the Uzbeks, and Jagatai gave place to Uzbek as the literary tongue. However, Jagatai is the Turkic-stock language of the several hundred thousand Tekké Turkomans of the Gulistan mountains around Merv.

1880 Matthew 1884 Matthew (revised) BFBS, London

Translated and revised by J. Bassett, American Board of Commissioners for Foreign Missions, on the basis of the Azerbaijan version.

JAIPURI

582

DEVANAGARI CHARACTER

है सर्वे रवाहो न्हाओ वाप बाँरो बाँव यवि
हो । बाँ राव बाँ । बाँरो सर्वनाम सर्वन वहा
तखा अवतमानहि वही बाव ।

Mt 6. 9-10 1815

Jaipuri is a Rajasthani language, spoken by people in the Jaipur district of India. (See Marwari.)

Devanagari Character

1815 Matthew Serampore MP

Translated by the Serampore missionaries, who called it 'Juyapoor'.

JAPANESE

583

Japanese is spoken by almost 100 million people, most of whom live on the four major islands of Japan. A people of disputed origin, the Japanese traditionally date the beginning of their history from about 660 B.C. Though Japan came under strong cultural influence from China, a distinct Japanese culture has developed. Linguistically, Japanese is generally placed in the 'Origins Questionable' category, although there are numerous theories as to its beginnings. Japanese utilizes Chinese characters, known as *kanji*, along with phonetic symbols, known as *kana*.

カ イエスウを 奉りてやうの まちを つれあひて うれそ あんやト
あ のいたゞきに あんや いそく ああた 神の もとと あんば あんそを
あげ ああー なまへと うれに ようけし
神か ああたの ならに その つのそ ちのちなり
あそくく ああたの あへを いに つき あんそやれ
うれそあ の うあに ああそを うりともあや あんふ
と ういあ ある あり イエスウが いそく ああた 公 あんたの 神を
はめいそ あと まえ ういあ ああそと あんた のたまふた まえ
あにが イエスウを あそく なつき ちかた つれ あげよ よめーとく
と その あんそを まえ ああた ひかちて それを あそく なまそ
ば せん これを まえ ああた やりまそくと いり きて イエス
ウか あん いそく 燃えまよ けい 公 ああたの 神を あんそ
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ば せん これを まえ ああた やりまそくと いり きて イエス
ウか あん いそく 燃えまよ けい 公 ああたの 神を あんそ

Jn 3. 13-19 1837

Two syllabaries are used: *Hiragana* (cursive) and *Katakana* (angular). During the early part of the 20th century the present system of writing became standard. Prior to that time several forms of writing were experimented with in printing the Scriptures. Some early Bibles were printed in all katakana or hiragana, and editions for scholars were in Chinese characters, with Japanese reading aids known as *kunten*. Until the 1880's most Japanese Scriptures were printed in a handwritten style, rather than in the separated character of the movable type now in use.

Christianity arrived in Japan in 1549, brought by Francis Xavier, the Jesuit missionary. With him he brought a translation of the Gospel of Matthew, prepared by a Japanese convert in India named Yajiro. Much of the New Testament was later translated by Juan Fernandez and Manoel Barreto, but neither of these versions was ever printed. Reliable evidence suggests that in 1613 a New Testament was printed by Jesuit missionaries in Kyoto (Miako), but no copy survives. Thereafter, Christianity was suppressed, and it was not until the arrival of Protestant missionaries in the 19th century that the Bible appeared in Japanese.

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ウか あん いそく 燃えまよ けい 公 ああたの 神を あんそ

Mt 4. 5(b)-10(a) 1871

1837 **John 1-3 John** American Board of Commissioners for Foreign Missions, Singapore
Translated by Karl Gutzlaff, Methodist MS.

1871 **Matthew 1875-1879 Mark-Revelation**
American Baptist Missionary Union, Yokohama
Translated by J. Goble and Nathan Brown, ABMU.

1872-1873 **Matthew Mark John** Yokohama
1873 **John ABS**, New York
Translated and transliterated by B. J. Bettelheim, who had previously translated the N. T. into Luchu.

1876 **Matthew** Jujiya, Tokyo
Translated by Japanese Christians, under the direction of C. Carrother.

第一 神の子イエス・キリストの福音の始
第一章 預言者イザヤの書に「視よ、我なんちの顔の前に、わが使を遣す、
彼なんちの道を設くべし。荒野に呼はる者の聲す「主の道を備へ、その路すちを
直くせよ」と録されたる如く、バプテスマのヨハネ出て、荒野にて罪の赦を得さ
する悔改のバプテスマを宣傳ふ。ユダヤ全國またエルサレムの人々、みな其の
許に出て来りて罪を言ひあらはし、ヨルダン川にてバプテスマを受けたり。ヨハ
ネは駱駝の毛織を着、腰に皮の帶して、蛇と野蜜とを食へり。かれ宣傳へて言ふ
「我よりも力ある者、わが後に来る。我は屈みて、その鞋の紐をとくにも足らず、
我は水にて汝らにバプテスマを施せり。されど彼は聖霊にてバプテスマを施さ
ん」
その頃イエス、ガリラヤのナザレより来り、ヨルダンにてヨハネよりバプテ
スマを受け給ふ。斯て水より上るをりしも、天さけゆき、御靈のどく己に
降るを見給ふ。かつ天より聲出づ「なんちが我が愛しむ子なり、我なんちを悦

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その頃イエス、ガリラヤのナザレより来り、ヨルダンにてヨハネよりバプテ
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降るを見給ふ。かつ天より聲出づ「なんちが我が愛しむ子なり、我なんちを悦

Mk 1. 1-8 1967

ROMAJI (ROMAN) CHARACTER

KORE Kani no Ko, Iesu
Kirisuto no fukuin
no hajime nari.
2 Yogensha no shirushite,
Miyo, ware nanji no kao
no mae ni waga tsukai
wo tsukawasao;
Kare nanji no mae ni
sono michi wo mōkubeshi.
3 No ni yoberu hito no
koe ari, iwaku,
Shu no michi wo sonae,
Sono michisui wo naoku
seyo
to ari ga gotoku,
4 Yohane no uoi oite bap-
tesuma wo hodokoshi, tsumi
no yurushi wo essan ga ta-
me ni, kui aratame no bap-
tesuma wo nobe tsutaetari.
5 Yulaya no kuniji oyo-

Mk 1. 1-4 1901

Mk 1. 1-11(a) 1948

1878 Proverbs Tokyo
Prepared from the Bridgman and Culbertson Chinese translation by
H. Kojima.

1880 New Testament ABS, Yokohama
Translated by J. C. Hepburn, S. R. Brown, D. C. Greene, and John
Piper, under the supervision of a Committee representing all Protestant
missions in Japan. The text was first published in tentative portions
from 1876 to 1880.

1880 New Testament (revised) ABS, Yokohama
1887 Bible NBSS, Yokohama
The 'Standard Version' or Motoyaku (meaning 'literally according
to the original'), prepared by the Permanent Revision Committee,

which included the members of the original Committee with R. S.
Macley, and such Japanese scholars as Takayoshi Matsuyama,
Masatsuma Okuno, Goro Takahashi, and Kajinosuke Iwaka. Portions
of the O.T. appeared tentatively in 1881.

1880 New Testament Psalms ABS, Yokohama
Adapted from the Bridgman and Culbertson Chinese version by
C. M. Williams. Editions were also published by the BFBS.

1881 Mark ? publisher
Translated into colloquial Japanese by K. Iwaka.

1881-1884 Pentateuch Psalms Proverbs
BFBS, National BS of Scotland, Yokohama
Adapted from the Delegates' Chinese version by Robert Lilley, NBSS.

1883 Old Testament BFBS, ABS, Yokohama
Adapted from the Bridgman and Culbertson Chinese version.

- 1892 **Bible** (Roman character) BSS Committee for Japan
A transliteration of the Standard Version begun by J. C. Hepburn (N.T., Psalms), and completed by G. Brathwaite under the supervision of the Permanent Revision Committee.
- 1895-1897 **Gospels** Tokyo
Translated by C. Takahashi, RC, with the assistance of Michael Steichen and Noel Peri. Numerous translations of Bible Stories and Selections appeared earlier.
- 1895 **Mark** BSS Committee for Japan
Translated into colloquial Japanese by James Amerman.
- 1900 **New Testament** Tokyo
Translated by Nicolai Kassatkin, a Russian monk. His version of the Psalter was published in 1885.
- 1901 **New Testament** ABMU, Yokohama
A revision of the 1879 Goble-Brown Baptist version by F. G. Harrington.
- 1907 **Matthew Psalms** Printed privately, Tokyo
Translated by Yoshitsuke Sakon, teacher at a Methodist school.
- 1910 **New Testament** Roman Catholic Press, Tokyo
Translated by Emile Raguet. It became the standard Roman Catholic version.
- 1911 **Mark** (tentative) BFBS, ABS, Yokohama
1917 **New Testament** ABS, Yokohama
The Kaiyaku ('revised version'), a revision of the Standard version by a committee, including Umenosuke Bessho, C. S. Davidson, H. J. Foss, Toraiichi Fujii, D. Crosby Greene, C. K. Harrington, Takayoshi Matsuyama, and D. W. Learned. It was published with the 1888 O.T. A revision of the O.T. was begun during World War II, but after publication of Job (1950) and Psalms (1951), it was decided to abandon the project in favor of a new translation.
- 1913 **Luke** Tokyo
Translated by T. S. Tyng and Takayoshi Matsuyama.
- 1920 **Luke** (romanized) Hawaiian Board Book Room, Honolulu
A colloquial translation prepared in Hawaii.
- 1924-1925 **Mark-Acts** Japan Book & Tract Society, Tokyo
Translated into simple Japanese by Yahei Matsumiya.
- 1928 **New Testament** Printed privately, Tokyo
Translated by Naoki Nagai, with special stress on faithful rendering of the Greek.
- 1931-1932 **Luke Acts** Kanazawa
A paraphrase for children prepared by C. Makida. In 1933 a N.T. paraphrase in simple Japanese was published by K. Uyesawa for use in Sunday schools.
- 1949 **Matthew** (romanized) Good Samaritan Society, Tokyo
Translated by Kisaburo O'Hara and others.
- 1949-1951 **Gospels Acts** Society for Biblical Research, Tokyo
Translated by Saburo Ishishima and called the 'Family Bible'.
- 1950 **Mark** Bible Meditation League, Columbus, Ohio
Translated by Kazuya Matsumiya into a 'fundamental' Japanese vocabulary.
- 1950-1952 **Genesis Psalms** Tokyo
Translated by Osamu Shibuya.
- 1950 **Gospels** 1953 **New Testament**
1957 **New Testament** (romanized) 1965 **Bible**
Don Bosco Sha, Tokyo
Translated into colloquial Japanese by Fr. F. Barbaro.
- 1951 **John** Evangelical Press, Tokyo
Translated by R. G. Wright, Plymouth Brethren.
- 1952 **New Testament** Christ Weekly, Tokyo
Translated by Tomio Muto and Shuichiro Watake in 'response to the wide demand for a Bible easy to read and understand'.
- 1952 **Genesis** (tentative) **Mark** 1954 **New Testament**
1955 **Bible** Japan BS, Tokyo
A new translation into colloquial Japanese by a committee, including Senji Tsuru, Giichiro Tezuka, Toshio Endo, Takuo Matsumoto, Shogo Yamaya, Masashi Takahashi, and Kaichi Baba.
- 1954-1966 **Matthew-Romans** Seisho Chishiki Sha, Tokyo
Translated by Toraji Tsukamoto.
- 1956 **Genesis Samuel Isaiah Jeremiah Ezekiel**
Iwanami Shoten, Tokyo
Translated by Masao Sekine.
- 1958 **Genesis-Leviticus Hosea Matthew-Luke**
1968 **Psalms** Studium Biblicum Franciscanum, Tokyo
Translated by Franciscan scholars under the direction of Bernardin Schneider.
- 1961 **John** 1962 **New Testament** Word of Life Press, Tokyo
The Amplified N.T., prepared by a committee of scholars, headed by Kenneth McVety of The Evangelical Alliance Mission.
- 1963 **John** 1965 **New Testament** Word of Life Press, Tokyo
The 'Word of Life' version, prepared by the New Japanese Bible Commission.
- 1963-1964 **Gospels** St. Paul's Convent
A colloquial revision of the Raguet version; printed in diglot with the English Confraternity Version.

第三章

シテウヤカカトウノキノコニツキヨ。カサタヤコイハスワカシカ。ヨリミヨシクテナレテ
 シカキテカサタカカハモロクコノイルコトバ。コロナカサトミタ。ヨリガタマホドウセテ
 タクゾレテ、シヤタイヨヒトノシゲイイヨクコムタル。○

Lk 3. 1-5 1855

LUCHU, or RYUKYU, is spoken by most of the 900,000 inhabitants of the Ryukyu Islands, which stretch over 650 miles of the Pacific Ocean, from southern Japan toward Formosa. The most populous of the islands is Okinawa, seat of the ancient capital of the Shura Kingdom. It came under Chinese, and later Japanese, domination, but after World War II the islands were placed under an American military governor. LUCHU, or RYUKYU, is a form of Japanese, preserving many of the words and some of the grammar now obsolete in the Japanese spoken in Japan.

1855 Luke—Romans Hong Kong
 1858 Luke (with Chinese) BFBS, Hong Kong
 Translated by B. J. Bettelheim, Naval Mission.

JARAWA

585

- 1 MESEN rife Yesu Igwon Gwonom.
 2 Kyon to ta zibik ka yer takada anna-bi Ishaya,

Di yin me sen ka tom yin anet na son yin

Wu fe ata ka nye yin iren;

- 3 Ata yis ka yer ka tse

Ata ka nye yin iren Gwonom.

- 4 Yohanna be wu fe ta nye baptisma ka yer ka tse, atas rife Gwonom ye ra tuba ata ka ryan rinen ba. 5 Piyer aner ben Yahu-

Mk 1. 1-4 1940

Jarawa, or Jar, is spoken in upland and plain dialects east of Jos, in Plateau Province and in adjacent Bauchi Province, Nigeria. The number of speakers was estimated in the 1930's to approach 50,000. Related dialects are spoken by tribes who do not use the name Jarawa. The Jera (see Tera) and Jerawa (see Rukuba) languages of this region have in the past led to confusion in linguistic groupings. Jarawa is considered to belong to the Niger-Congo languages.

1940 Mark BFBS, London

Translated by two Jarawas, under the supervision of Thomas L. Suffill, Sudan United Mission.

JAUNSARI

586

- 1 Or tettu dūōn-munj Yūhannā nawāndārā
 Yēhūdiyā-kē bāokun-undā kōthā supōndā āōn,
 2 Or bolōn, Khej kōro; ēttulein gainī-kī syānchāri
 3 neṛi ōōn! Ettulein ēū soin-ōōn jo Yēsaiyāh
 bojandār-kī bilāin bethaupun, jellā bolōn,
 Bāokun-undā ēko ādmī-kī bhās jo ōṭaup,
 Parmeshwar-kī bāt bāpo,
 Tēsiki boṭoli swainī bāgo!

- 4 Or ēūwī Yūhannā ūnṭōn-kē mundau-kā apnā
 jūdo tā bīrōn, or apnē kamarē-phundō chāmṛē-
 kī manjan; or tēsiko khāgo soe or bōgundā mo.

Mt 3. 1-4 1895

Jaunsari is spoken in the Jaunsar District of northern Uttar Pradesh, India. It is a Central Pahari language of the Indo-Aryan family, related to Garhwali and Kumaoni.

Roman Character

1934-1936 **Gospels** BFBS, Singapore
 1940 **New Testament** 1948 **Genesis** 1949-1950 **Bible**
 1954 **Luke** (revised orthography) Cooperating BSS, Djakarta
 1956 **New Testament** (revised orthography) 1961 **Bible**
 (revised orthography) Indonesian BS, Djakarta
A complete revision of the Jansz text carried out by F. L. Bakker and the son of P. Jansz, under the supervision of a committee. The O.T. was completed shortly before the Japanese invasion of Java in 1941, and the Ms. luckily survived a prolonged stay in a concentration camp. A number of Scripture narratives in Javanese have been published. They include:
 1841 O.T. and N.T. Stories, by J. F. C. Gerike, NBS, Haarlem
 1881 O.T. Stories, by C. Poensen, NBS, Amsterdam
 1887 Bible Stories, by W. Hoezoo, NBS, Amsterdam?
 1928, 1932, 1933 **Bible Stories in Tembang** (the court language), NBS, Amsterdam.

(ECI)JITA

588

- 1 Obwambiro bwe Misango jo bwana eja Yesu Kristo
Omwana wa Nyamuanga. 2 Rwa kutyo jandikirwe
no muragi Isaya ati,
Rora entituma intumwa yani imbere yao,
3 Riraka rya unu ka:ikirira inguru mwibara ati,
Nimucume injira ya Ratabugenyi, mwimye jinjira
jae.
4 Yoana naja nabatija mwibara, nasimura ebyo kubatija

Mk 1. 1-4 1960

Jita is spoken by about 100,000 people, including the Kwaya, south of the Mara River in northern Tanzania. It is a Bantu tongue, related to KiKerewe, KiZinza, and RuHaya.

1934 **Luke** Africa Inland Mission Press, Luhumbo
 Translated by Ezekiel Kaneza and E. Syvulka, AIM.
 1941 **Matthew** 1943 **New Testament** BFBS, London
 Translated by R. Reid, Seventh Day Adventist Mission, and E. Syvulka, Fay Toney, Frank Manning, and others of the AIM.
 1960 **New Testament** BFBS, London
A revision of a 1950 edition by Donald H. Ebeling, AIM, and a committee.

JIVARO

589

- 1 Jui Jesucristunun shiir chichaman nangamui. Je-
sucristu Tiusa Uchirinti.
2 Tiusnan etserin auyayi ni naari Isayas. Isayas
papiin aarmaiti,
Iisiana, huiña acatramurun acupejai hueamur-
min huetiñan.
Nisha ame jintimin ihuierati tusan acupejai.

Aents atsuñamunam utsuahuasi.

"Jintia ihuieratarum, uunt heucasat tusarum,
tahuai.

Yupichuch ahuasatarum, tahuai. Nuque aar-
maiti.

4 Atsuñamunam Juang imiiaiyi. Chichaac, "Huifia
tunaarun Tius asacatratat tusarum, tunaarum enen-
taimurtarum. Tu enentaiprarum maitiarum, timiayi.

Mk 1. 1-4 1966

The Jivaro Indians, who now number about 10,000, live in the eastern Andes of Ecuador. Formerly known for their practice of 'shrinking' heads, the Jivaros are related to the Aguarunas and Huambisas. There is also a high degree of mutual intelligibility between the Jivaro and Acharal tongues.

1939 **Luke** National BS of Scotland
 Translated by Charles Olson, Kansas Gospel Union.

1966 **Mark** (with Spanish) SSB en América Latina
 Translated by Dorothy Walker, Gospel Missionary Union, assisted by Glen Turner, WBT.

JORAI

590

1. Toldi pópñun sóđong mông Toldi Phráo
Hiám kó Yésu-Krist, Aná Oi Adai.
2. Tui hăng hómáo ĩh amăng hódřom (söp)
hră pô lai-lui-háo Êsai:
"Anai-né Káo pokiař nao ding kóna Káo
sa ĩh anăp Ih, řiu ĩh pókra bři jđlan
bři anăp Ih . . . (Malaki 3: 1)
3. Hiăp mónuih anũn ur amăng tódřon
ĩuah tui anai: Pókra bři jđlan kó Tha
Yang, dóm dđ (hđđai mńđng) abih bang
jđlan Nũ." (Êsai 40: 3)
4. Yđhan hómáo rai amăng tódřon ĩuah lai
anũn řiu ngă batem hăng pôđ lai kó tđđđi batem
bři kó arăng ngă bđkđhmal tđđđi soh kó arăng
pđ, kiăng kó đđđi tũ tđđđi pap bři.

Mk 1. 1-4 1950

Jorai, or Jarai, is spoken by an estimated 200,000 people on the Darlac Plateau of the central Vietnamese highlands and settlements are also found in Cambodia. Jorai is a Chamic language of the Malayo-Polynesian family.

1950 **Mark** John 1952 **Matthew** **Luke** Acts BFBS,
 Toronto
 Translated by Pham-xuan Tin and T. G. Mangham, Christian and Missionary Alliance.

1963 **Romans** BSS in Vietnam, Pleiku
 Translated by Trung van Sang.

JUKUN: DONGA

591

9 SHI nuna ku fūna bu zhu adawe
9 ghwā-asana Tibariyus Kaisar shini
kuru wa babwe, bi ze Banti Bilatus ya
na kuru ku Yahudiya, bi zo ze Hirudus
ya na kuru ku Galili, bi ze nguru-ta-a
Filibbus ya na kuru wa ku Ituriya ba
Tarakuntite, bi ze Lisanias ya na kuru
wa ku Abiliya. *ku fūna bu nyunu wa
Hannan ba Kayafa bi shi hmanan jira

bu Shidō bi ku bise Yohanna nguru bu
Zakariya ku yo ngwana. *Ku kyē ri
ya ku sōnaka kata ba na ku nu ningha
wa jē-a na Urin, ku ri dā yi-bi jira bu
baptisma diji bi pulā miktina bu-bi aji
bi dāfē vi-bi bwa bebe bu-bi; *saji wa
bi ba ku fūna bu litādi bu jiraka bu
Ishaya annabi,

Lk 3. 1-4 1918

Jukun tribesmen, numbering about 30,000, live in Benue and Adamawa provinces of Nigeria. They speak slightly varying dialects and are generally known by the name of the area in which they are found. (Donga Jukuns live in the Donga area of eastern Benue Province.) The Jukun dialects, including Wur-kum, are regarded as a linguistically isolated group of related tongues, although some think they are related to Idoma. They are generally placed in the large Benue-Congo linguistic group.

1918 Luke BFBS, London

Translated by C. L. Whitman, Sudan United Mission.

JUKUN: KONA

592

1 MIRI wa hwa Sharr A-Sansan bu Isa
Almasihu, Uñ Kurmam. 2 Sadau bug
bad fini afarbu annabi Ishaya,

Wai, n'som a-som mui amiri pyen wu
re,

A de bei myeb pinnu wu;

3 Nei mper zō a re bar fini yaubinnu,

Nan myeb pinnu bu Sheyi,

Nan nab pinno'o;

4 Yohanna bei, ku sa baptisma fini yaubinnu,
ku sa wa'azu bu baptisma bu nouzai penni
zwanni. 5 Avirri Yahudiya, bug bug kini

Mk 1. 1-4 1927

The Kona, or Jiba, Jukuns are found in the north of the Jukun-speaking area. No estimate of the number of speakers of individual Jukun dialects is available.

1927 Mark BFBS, London

Translated by A. W. Olsen, Sudan United Mission.

JUKUN: WUKARI

593

1 Aji wa ndi titi wa sāsā ku fo ki bye Yesu

2 Kristu, Nwo bu Chidō. Sadzu wa be ba ku

ki fi litafi bu annabi Ishaya.

Bya, ndi tsō pa tsō-mi ki pyi-u,

Wa ri bi mbya nyacho-u ;

3 Ande wa ri ba nde ki hwā,

Ni mbya nyacho bu Chidō,

Ni mbya nyacho-a mbati ;

4 Yohanna bi, aku wa ri tsa baptisma ki hwā,

ku dā ji bu Chidō bu baptisma bu tuba ba pa

5 bu wa baba. Aji bu Yahudiya kata, ba pa

Mk 1. 1-4 1914

The Wukari Jukuns are found in the Wukari area of Benue Province, to the west of the Donga Jukuns.

1914 Mark Niger Press, Shonga

Translated by C. W. Guinter, Sudan United Mission.

KABBA-LAKA

594

1 Tar ke madji lo Jésus Christ, Ngon lo
Allah, oun kotē ban.

2 Deo kadaba tokou mbēti lo prophète Ésaïe
pa,

Wo, ma moola ndjē koula lom dongor
mari,

Nē na da deo loi.

3 To to ta doou ke ourouki mē kōr té,
Edai deo lo Seigneur,
Edai deo la gatē gatē.

4 Jean ndjē da baptême, téh mē kōr té, nē
mpa tar baptême ta mbetē kedji dō nē ke
madjang té ta kare mē Allah woei dō nē ke

Mk 1. 1-4 (a) 1950

The Kabba-Laka Scriptures are an attempt to accommodate the slightly varying dialects of both the Laka and Kabba tribes of northwestern Central African Republic. The estimated 10,000 Kabbas include such tribes as the Bumanga, Sime, and Ndeme of the Kyabé area. North of the Kabbas, the 50,000 Lakas are found in the Baibokum area of southwestern Chad and adjacent Cameroon. Kabba and Laka are Central Sudanic tongues, related to Sar, Bongo, Bagirmi, Goulei, Ngambai, and other languages of the Chari-Nile group.

1948 John 1950 Mark BFBS, ABS, London, New York

1960 New Testament BFBS, London

Translated by M. W. Kennedy, Brethren Mission, with the assistance of Pierre Ngondje and Paul Bobeta.

1 Ta Caa Iso Piyalo Yesu Klisti too Laapaale
Kopar kancaalaga nto.

* Pa nmaawa antepu Isayi takolaga taa se,

"Iso ma, ma tilage ma tillu ke

Nya isentaa, se i hasage nya mpaaao.

* Nogo kale ka kpaalage tuule taa se,
I hasa Soso mpaaao, i tagane i mpaisi."

* Mpogo pa lapa na Yuhane too tuule taa na i
lake yalaa ke patem, na i kpaalage se yalaa i
lagase na i la-we-ge patem, paco Iso wii-we-ge
pa kopantog. * Yuta teto yalaa tona, na Yusalem

Mk 1. 1-4 1966

Kabré is spoken by about 200,000 people, including 40,000
Dompago, in the Sokode area of Togo. Some Kabré and
Dompago live in the Togo-Dahomey borderland. Closely re-
lated dialects, Kabré and Dompago are Gūr languages, usually
grouped linguistically with Tem and other tongues of Togo.

1955 Mark (tentative) Mimeographed by Sudan Interior
Mission

1966 Mark (with French) SSB en Afrique Occidentale
Translated into the Dompago usage by R. J. Pickering, SIM.

1961 Luke BFBS, London

Translated into the Kabré usage by J. Delord, Paris Evangelical MS.

KABYLE: GREATER

596

ARABIC CHARACTER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَمِينَ الرَّحْمَنِ الرَّحِيمِ
أَتَى شَقَقْنَ أَغْرَزَانِ وَوَمِذْ أَمْسَقَعَ إِنْ
أَرِيَقَقْنَ أَرِيَقَقْنَ أَرِيَقَقْنَ أَرِيَقَقْنَ
فَقَتَّ أَرِيَقَقْنَ أَرِيَقَقْنَ أَرِيَقَقْنَ
فَقَتَّ أَرِيَقَقْنَ أَرِيَقَقْنَ أَرِيَقَقْنَ
فَقَتَّ أَرِيَقَقْنَ أَرِيَقَقْنَ أَرِيَقَقْنَ
فَقَتَّ أَرِيَقَقْنَ أَرِيَقَقْنَ أَرِيَقَقْنَ

Mk 1. 1-4 1903

1,2 LEBBA n-Indijil n-Aisa el-Masih Emmi-s-Rebbi. Akken
isouaktheb deg thekthabth n-enebi Ichalia: Athia chiäf fer
3 ezzath oudem ik amcheggä inou ara-ihoggiin abrid ik. D-youth
b-ouin isaggidhen g-lkhal: Heggith abrid n-Siüd, seggemeth
4 iberdan is iraqen. Ila Yahia isbatize g-lkhal, itsbechir ibatem

Mk 1. 1-4 (a) 1958

The Kabyle are a Berber people, numbering about one million,
in the Kabylie Mountains along the Mediterranean coast of
Algeria, east of Algiers. The name Kabyle derives from the
Arabic word for "tribesman". Greater Kabyle, the western
dialect, is spoken in the Grande Kabylie Range. Kabyle is a
Berber tongue.

Roman Character unless noted

1885 John BFBS, London

Translated by Amar Nait Ali, under the supervision of G. Pearce,
North Africa Mission.

The Liturgical Gospels and Epistles, translated by a Roman Catholic
named Creusat, were published in 1869.

1893 Mark 1894 Luke 1895 Matthew Acts BFBS,
London

1899-1901 Romans-Revelation 1902 John (revised)

1906 New Testament (revised) BFBS, Algiers

Translated by Eugene Cuendet, NAM, T. Hocart, French MS, and
H. G. Lamb, Brethren Mission.

1903 Mark (Arabic script) Trinitarian BS, London

1904 Luke (Arabic script) BFBS, Algiers

Transliterated by H. S. Mayor and E. Cuendet.

1907 Mark-John Mission d'Afrique, Algiers

Translated by missionaries of the White Fathers Mission. In 1912 a
volume of Scripture narrative was published by the White Fathers
Press.

1907 Genesis Psalms 1909 Proverbs 1927 Genesis

Psalms Proverbs (revised) Isaiah BFBS, Algiers

Translated and revised by E. Cuendet.

1928 New Testament BS, Algiers

A revision of the Cuendet text, prepared by Mr. & Mrs. C. R. Marsh,
with the assistance of H. G. Young and S. J. Sears, Christian
Missions in Many Lands, S. Arthur, NAM, and L. Chevrin,
Methodist missionary.

KABYLE: LESSER

597

1 L beddou l-ikhehar lhan f-Sidna Aisa elMasih, Emmie r-Rebbi.

2 Amakken itsouaktheb g-thekthabth ennebi Ichalia: Aqel-i chiäf

sath-ek amchiä inou ara-ihoggiin abrid ik sath-ek; youth itayeg

3 g-lqifar: Heyyith abrid n-Siüd, seggemeth iberdan is iraqen. Ila

4 Yahia isbatize g-lqifar, itsbecher ibatem n-tsouba i llaou n-danon.

5 bath. Fefen fer oo alth teemouath n-Houdia merra g-lmesdafen

Mk 1. 1-4 1954

The Lesser Kabyle dialect is spoken by almost 350,000 Berbers in
the eastern Kabyle (Petite Kabylie) upland area of northern
Algeria.

1954 Gospels Trinitarian BS, London

Translated by C. R. Marsh, Christian Missions in Many Lands.

KACHCHHI

DEVANAGARI CHARACTER

१. उनीं मिथें में बहया इतल भागन कियत बावो थरुदीयें
जे संमल में पड़ो फेला लगे;
२. ए बाँला लखो तः क्यौं लो भां करियो दुखद तः पुछो मो
राज तू मो आहियो
३. इन लखतः हीन दुआहे तेजो भयान अकरिया तनी
कियो आहे तः हिक मो बापस संमल में पमो जो फेला तः लख
बा लई करेयो
४. हो बहया उठे ने ऊठें मिथुं गरीबुं पिहरीं हो हूड
ए बम सो कियो भेव धारी बंधे हो हूड ए ऊडीम ए संजो
मधखें हो हूड

Mt 3. 1-4 1834

Kachchhi, spoken in Kutch, is considered by many to be a dialect of Sindhi. It is, in any case, a transitional language between the Indo-Aryan Sindhi and Gujarati tongues.

Devanagari Character

1834 **Matthew** Bombay Auxiliary BS

Translated by James Gray, East India Company Chaplain.

KACHIN: JINGHPAW

599

- 1 Karsi Kasang a Kasha, Yesu Hkristu a kabu gara shi
 ga a npwat ahnpang re ai lam.
 2 Yu mu, na a man e na a lam lajang magang na,
 Nye a kasa hpe ngai shangun dat we ai;
 3 Nam mali kata e jahtau ai nsen gaw :
 Dai madu a lam lajang da mu,
 Shi a lam masun ni hpe shading mu :
 nga nua, 4 myihloi Esia laika hita ka da nga ai hte maren,
 yubak raw dat kau na maw, myit mali bapista bapista hkaw dan
 ai hte, nam mali hkan e bapista jang ai Yawhan gaw, paw pru
 ra ai. 5 Dai rar ni, Yuda maw taw ni ni hte, Yerusalem

Mk I, I-4 1945

The Kachin, numbering possibly as many as 450,000, live in northern Burma and in adjacent Yunnan, China and Assam, India. To what extent regional dialectal differences occur in the Kachin language is unknown. However, it may be concluded that Burmese Kachin, known as Jinghpaw, varies from the Indian Kachin, or Singpho, usage. A Tibeto-Burman language, Kachin is distantly related to the Naga and Kuki-Chin tongues. The term 'Kachin' sometimes denotes a number of culturally similar groups, including the Kachin, Atsi, Maru, and Lashi, who inhabit mountainous northern Burma. Many of these smaller tribes use Kachin as a lingua franca.

1895 John 1896 Luke 1897 Genesis 1898 Exodus

1899 Obadiah-Jonah 1901 Psalms 1902 Acts

1903 Matthew Mark 1912? New Testament

1912 **Matthew** **Mark** (revised) 1927 **Bible**

American Baptist MP, Rangoon

Translated by Ola Hanson, American Baptist Missionary Union.

KADO

POLLARD SYLLABIC SCRIPT

- [illegible]

Lk 3. 1-4 1939

Kado is one of the tribal groups of southern Yunnan, China, and adjacent Laos, where they refer to themselves as 'Woni'. Among the Woni tribes are the Kado, or Katu, Kutsung, Mahe, Pudu, and Sansu. Many of the dialects are mutually intelligible. In all they may be spoken by more than 150,000 people. They are related to Lolo, within the Tibeto-Burman language family.

Pollard Script

1930 **Luke** BFBS, ABS, Shanghai

Translated by Bertha Preisinger, Vandsburger Mission. Romans may also have been published.

(CHI)KAGURU

601

NA mwaka wa kumi na sano wa kutema kwakwe Kaisari Tibirio, Pontio Pilato kakuwa kalamula mu Uyahudi, na Herode kakuwa Mndewa wa Galilaya, na nduguye Philipo kakuwa Mndewa wa Ituria na wa isi ya Trakonitis, na Lusania kakuwa Mndewa wa Abelene.

2. Na Anna na Kayafa wakuwa wakohani wakulu, nonga dya Mulungu dimwejile Yohana, mwana wa Zakaria, niu iwela.

3. Naye keja mu nkhandakhanda zose za Yadeni, kakuwa kalongela ujibisi wa kulamba kwa kulavya maswesa.

4. Nthaishe ivotalwa mu barua ya malonga ga Isaya nabii, kalonga, Iidjwe lia yumwe ajojaga mu chiwela, sankhuleni njila ya Mudewa, gololeni mafumefume gakwe.

Ik 3, 1-4 1885

The Kaguru language is spoken east of Dodoma, in central Tanzania. Occasionally referred to as 'Northern Sagara', it is a Bantu tongue, related to ChiGogo.

1885 Luke 1894 Matthew John BFBS, London
Translated by J. T. Last and A. N. Wood, Church MS.

KAILI

602

'Nollpamo kasapoeioe-lima-mpae poparenta i Datoe-oge Tiberioe, i Pontioe Pilatoe nipotomaoge ri ngata Joedea, i Herode nipomagaoge ri ngata Galilee, i Pilipoe sampesoeoena nipomagaoge ri ngata Itoerea bo ri ngata Tarakoniti, i Lisanita nipomagaoge ri ngata Abilene, 'i Hana bo i Kajapa nipobalengga noe agama, nakawamo lolita nToepoe si Johane, ana i Sakaria, ri karawa-bal.

Lk 3. 1-2 1939

Kaili is spoken in the northwestern part of central Sulawesi (Celebes). It is an Indonesian Malayo-Polynesian tongue.

1939 Luke Netherlands BS, BFBS, National BS of Scotland, Bandoeng
Translated into the Leda dialect by S. J. Esser, Government Linguistic Adviser. Considerable use was made of a volume of Bible Stories translated into the Idja (Sigit) language by E. Rosenlund of the Salvation Army.

KAINGANG

603

- Jejunh Krinhto kāmē-sēr pēnjē rā vē, Topē-kōsin-ti.
Jūvūm Batista, t̃y āg kygpēg-tī kygpēj-fā-ti
- Rān k̃y t̃ōg nī nī, Isaías-t̃y t̃ō-ti, Topē-vī-t̃ōj-fā-ti.
k̃y t̃ōg: "ha vē, jēnē jē sōg (ke) mū, ā-jo, ā-jo-tīnh-ke-ti, ti-t̃y ā-japry prunprun jē", he t̃ōg.
- "Emā-tū ki vēnh-vī t̃ōg mē hā ti, k̃y t̃ōg:
... pā-t̃y j̃apry prunprun rā... he t̃y, ... ti-japry j̃amir
- K̃y Jūvūm t̃ōg sir jē mū, emā-tū ki,
kygpēg-tī ag-kygpēj-fā-ti. Ag-jyvēn t̃ōg jēgti, k̃y t̃ōg: "ā-kype jē sōg (ke) mū", he t̃ōg, "ā-t̃y Topē vī mranh k̃y fe ka ka j̃amir nīn k̃y", he t̃ōg. "Topē t̃y ā-t̃y-t̃y vī-mranh t̃y vēnh-pāte fōn jē", he t̃ōg.

Mk 1. 1-4 1968

Kaingang is spoken in several dialects by about 4,000 people scattered over a wide area of southern Brazil. Kaingang-speaking communities are found in São Paulo, Paraná, Santa Catarina, and Rio Grande do Sul provinces, as well as in adjacent Argentina. The numerous dialectal forms are grouped in a Kaingang language family.

Diglot with Portuguese
1967 Titus 1968 Mark SB do Brasil
Translated by Ursula Wiesemann, WBT.

KAIRI

604

- Yasu Kairio po Yohupe ne Muri po.
A te keto hei kahu apoko ne rapoko.
- Natapo Yohupe ne hei kaitia uhi po.
palei mo Alesia, aheko ne kahatemo.
Weita. Ane hei kahu uhi po ahe yafano,
ake votote, apo ahe yere tai henokapo.
- Yori yori pa mete ta uhi teigai
tai ewikimo. Kame. Poritare ne yere tai
- hamoto, ahe yere tai wait maroto.
4 Anahakine, Tyoni po, papitai
maraita uhi po, yori yori pa mete ta
yume kittingo, Aro hoto
teimereko kame ta yume ahe papitai
nare tingo. Yohupe ne, ahe ahe hoto
hacoperakapo.

Mk 1. 1-4 1965

Kairi is spoken by 600 people in the Upper Kikori area of Gulf District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1965 Mark BFBS, Australia
Translated by Nigel Gore, independent missionary.

KALAGAN

605

- Yai ya lyekatan na Madyaw Tugun ni
Jisas Kraist na Isē na Tyumanem:
- Kay migsulat da ya kagun na Tyumanem
si Isayas sa tingeg na Tyumanem, "Pananggi,
yai ya suguh ku adti māuna. Yan ya
magpatlagad sa dalan kanmu. 3 Yan ya tingeg
na utaw magtatawag adti magalet. Patlagada
ya dalan kan Amu, patlagada ya dalan kanan
matulid" --
- Aw si Juan na magpan-elenay nyadti magalet aw
mig-ubatubat sa pagpan-elen sa mga utaw kun
migselsel silan na pagkamang sa sala nilan.

Mk 1. 1-4 1964

Kalagan is spoken by about 13,500 people in southern Mindanao, Philippines. It is a Philippine Malayo-Polynesian language.

1964 Mark SIL, Nasuli, Malaybalay
Translated by Mr. & Mrs. Francis Bus Dawson, WBT.

(SE)KALAÑA

606

- KUTANGA kwe ndebo mbuya ya Yesu Kristu,
Nkololo we Ndzimu. 2 Koga se kwa ka nyoliwa
ndi Isaya Niebesambeli,

Lingani, ndo tuma ntumwa wangu mbeli kwe maha
dzenyu,
Oyu u no wo biganyidza zila yangu;

3 Hwi lomwe u no danilila mu hango;
Ka ti, Biganyidzani mwaha wa He,
Lulamisanani zila dzidze;

4 Johane ka ha, iye wa ka be e bvubika mu hango, ka
buya ka sumikila kubvubika kohanduka kuzwibatikwa
kutjinya. 5 Ngono ku ka ha kuunli hango yose

Mk 1. 1-4 1929

The Kalaña language is spoken by 25,000 to 50,000 people east of
Bulawayo, Rhodesia, and in adjacent Botswana. One of the
Shona dialect cluster, it is the most distinct of the group.

1904 Matthew BFBS, London
Translated by G. Cullen Reed, London MS.

1924 Matthew (revised) 1929 Gospels Acts BFBS,
London
Revised by John Whiteside, LMS, and others.

(KI)KALANGA

607

1 Hakubambila gwa myandagisoga gya Yesu Kilishuru
MwanaKabeshyampungu. 2 Mwa kili kiandikiwe
muMukana gwa balomboli nage;

Lola bili bya nankutangilishya mukendi wane,
Ewikakulongishya kugibwa kwanjila.

3 Njyuwi lya gumo wakutambila milungu bunene
nage; Mulongye njila gya Yehova no mwakuhitila
gololamo.

4 Yoano ugile mukubatisiya milungu bunene, no kusa-
hula myanda gya lubatishyo lwa kufulubuka hamutima,
ku kulekelwa kwa myanda. 5 Honkala kala kumuh-

Mk 1. 1-4 1948

The Kalanga language is spoken by about 15,000 BaKalanga, as
the people call themselves, northwest of Albertville, in south-
eastern Congo-Kinshasa. KiKalanga is a Bantu tongue of the
Lega group, closely related to KiHoloholo and KiBangabanga.

1948 Mark BFBS, London
Translated by G. and A. E. Want, Garenganze Evangelical Mission.

(I)KALEBWE

608

1 Ebediebedi dia mukandu wi buwa wa Yisu Kalestu,
Mwana 'Efile Mukulu; 2 bu bibafundijilwe kwi Esaya
mudimuni'shi, Talanga, ami nantumu mukyendji wande
ku mpala obe, analoñamishie eshinda diobe. 3 Eyi dia
muntu adidi mu mapia a kabalala'shi, Nuloñamishie
eshinda dia Fumu, nuludikye bikilo biaye susa.

4 Yoano bafikile, kwete kwambika bantu mu mapia a
kabalala, kwete kulungula wa kwambikibwa kwa kwi-
mwesha mwanda wa kulekylwa kwa mabi. 5 Na bungi

Mk 1. 1-4 1952

IKalebwe is a Luba language, spoken by about 75,000 people in
Upper Katanga Province, west of Kabalo, in Congo-Kinshasa.
(See TshiLuba.) It is sometimes referred to as 'Eastern' Kalebwe,
while KiSonge is known as 'Western' Kalebwe. It is a Bantu
tongue.

1938 Luke 1943 Acts 1952 New Testament
BFBS, London

Translated by F. D. Johnstone, with the assistance of L. Gittings and
Sarah Ann Johnstone, Congo Evangelistic Mission, Pita Mbele, Polo
Samba, Jeremia Patishia, and Joshua Katshelewa.

KAMANO-KAFE

609

1. (Lola) MUYU 'AGRI' 'PAPA' 'YISU' 'KALESTO'?	haye' netile, domyomulo bane' e'netile
2. (Lola) MUYU 'AGRI' 'PAPA' 'YISU' 'KALESTO'?	haye' e'netile hulo, 4. Ayaga hane'
3. (Lola) MUYU 'AGRI' 'PAPA' 'YISU' 'KALESTO'?	(Lola) Ayaga ka be e'netile hulo' k'ayaga'
4. (Lola) MUYU 'AGRI' 'PAPA' 'YISU' 'KALESTO'?	ami' ayaga' hane' hulo', hulo' hulo' hulo'
5. (Lola) MUYU 'AGRI' 'PAPA' 'YISU' 'KALESTO'?	hulo' hane' hulo' hulo' hulo' hulo' hulo'
6. (Lola) MUYU 'AGRI' 'PAPA' 'YISU' 'KALESTO'?	hulo' hane' hulo' hulo' hulo' hulo' hulo'
7. (Lola) MUYU 'AGRI' 'PAPA' 'YISU' 'KALESTO'?	hulo' hane' hulo' hulo' hulo' hulo' hulo'
8. (Lola) MUYU 'AGRI' 'PAPA' 'YISU' 'KALESTO'?	hulo' hane' hulo' hulo' hulo' hulo' hulo'
9. (Lola) MUYU 'AGRI' 'PAPA' 'YISU' 'KALESTO'?	hulo' hane' hulo' hulo' hulo' hulo' hulo'
10. (Lola) MUYU 'AGRI' 'PAPA' 'YISU' 'KALESTO'?	hulo' hane' hulo' hulo' hulo' hulo' hulo'

Mk 1. 1-4 1967

Kamano-Kafe is spoken by about 35,000 people in the Kainantu
and Henganofi subdistricts of the Eastern Highlands District,
Territory of Papua and New Guinea. It is a non-Austronesian
language.

1967 Matthew Mark 1 John SIL, Ukarumpa
Translated by Audrey Payne and Dorothy Drew, WBT.

(KI)KAMBA

610

1 WAMBİLILYO wa üvoo müseo wa Yesü
Klisto, Mwana wa Ngai.

2 O tondü kũandikítwe ivukunĩ ya mwathani
Isaia,

Sisya, nyie nĩngũtũma mũtũmwa wakwa
mbee wa üthyũ waku,
Üla ükaseünya nzia yaku;

3 Wasya wa mũndũ akĩneena mũno weũni,
Seũvyai nzia ya Mwĩaii,
Lũngalyai moendelo make;

4 Yoana nĩwokie, akĩvatisa weũni na akĩtavan'ya
üvatiso wa üalyũlo wa ngoo üetae ükeo wa nai.

Mk 1. 1-4 1966

Kamba is spoken by more than half a million people, over a wide
area of south-central Kenya, northeast of Nairobi. It is a Bantu
tongue related to KiKuyi.

1850 Mark Printed privately, Tübingen
Translated by John L. Krapp, Church MS.

1898 **Luke** Leipzig Mission
1904 **Acts** 1909 **Matthew** BFBS, London
Translated by J. Hofmann, H. Pfiztinger, and Ernst Brutzer,
Leipzig Mission.

1915 **Mark** 1916 **John** 1920 **New Testament** 1935 **Daniel**
1936 **Genesis** 1956 **Bible** BFBS, London
Translated by missionaries of the Africa Inland Mission, including
George W. Rhoad, Hattie A. Newman, C. F. Johnston, H. S. Nixon,
Rose M. Horton, Emma M. Farnsworth, Clara Guilding, and
Frances Johnson.
A Roman Catholic translation of the Liturgical Gospels and Epistles is
reported.

KAMBERA

611

- 1 Na pakiri-na na lili mánangu rukuna i Jehu Karitu, na anana
i Ala.
- 2 Hama tuna na maninja la huratu-na na wunangu Jahaja:
Tangaru, ku-palewa-ja na papalewa-nggu la pa-mangilu-
nggau, na ma-palanjapu hahanggauna na andamu.
- 3 Na warana na ma-waranga la maráda telangu: Pa-
lanjapu-jawa na andana i Miri, patandji-hawa da ka-
ndjilitu-na,
ba wana,
ba na ka parunungu-nanjaka i Juhani la maráda telangu hi
na-bobaru-ja na rukuna na parunu pandjilungu la pa-
djámangu ndjala.

Mk 1. 1-4 1961

Kambera, sometimes called Eastern Sumbinese, is spoken by
100,000 or more people in eastern Sumba, an Indonesian island
between Sumbawa and Timor. Western Sumbinese, in this book
termed 'Wewjewa' (q.v.), is closely related to Kambera within
the Indonesian branch of Malayo-Polynesian languages.

1949 **Luke** 1950 **Acts** Netherlands BS, BFBS, National BS
of Scotland, Amsterdam
1961 **New Testament** Indonesian BS, Djakarta
Translated by L. Onvlee.
A volume of Scripture narratives in Sumbinese, translated by D. K.
Wielenga, was published by the NBS in 1915.

KAMBERRI

612

- 1 Ufaru Alabari a Sa'ani wa Yesu Kristi, Ma
m-Usulu.
- 2 Kamatsún agané utsuma litafi va annabi Ishaya,
Indana, n ta linguu elimé wu,
Zana fawb-uré wu;
- 3 Uqio wú deu utsum-ona,
I fawb-uré w-Ushowuts-Usulú,
I yuw-onotú nú malun yi;
- 4 Yohanna túwú tu, ui zana yuwai baptisma
utsum-ona, u yuw-adanshe-Sulu va baptisma wa
tuba ú'yúwú gafara v-unusu.

Mk 1. 1-4 1933

Kamberri is spoken by about 67,000 people in the region from
northern Niger Province, Nigeria, to the Dahomey border.
Other tongues of north-west-central Nigeria are Dakkarkari and
the Duka, or Kamuku, dialects. All belong to the Benue-Congo
language group.

1933 **Mark John** BFBS, Kibidib
Translated by Mr. & Mrs. N.E. Durkee, United MS.

KANAKURA

613

- 1 LUMA goro ballam net ma Yesu Kristi
Lowo ma Progru.
- 2 Kími si bula Annabi Ishaya, Ka yinge, na
tange na-tange mono ganwo, mu mi an
nlemgo goko mongo;
- 3 Yilam na-nal la lúshu, Ku nieme goko ma
nakomai, ku teshe woworwongin goro
gokongin mani.
- 4 Yohanna a doni, mu mi na ye baptisma la
lúshu, a hallewu balla ma Progru, ma baptisma
ma lúp tuba ma mulle jabbe ballangin. 5 Dai

Mk 1. 1-4 1937

Kanakura, or Kanakuru, is spoken by about 11,000 people in the
Numan area of Adamawa Province, Nigeria, and northward
into Bornu Province. A Chado-Hamitic language, it is related to
Tangale.

1937 **Mark** BFBS, London
Translated by Erlend Kjaer, Sudan United Mission.

KANAUJI

614

DEVANAGARI CHARACTER

- १ ईश्वरके शांटा विष्णुकीकरी मंगलसमाचारको पहि
- २ जो बड़ बकि जैस भविनकोरि कितानमा खिखो खाव
बकि बाखो मरिं अपने दूतको तारे समोरे पठको खाव
बकि जौ तारे समोरे तारे डगर तवार करिहे।
- ३ बीचदमा किकिआयके कपडेआ याव जनेकार बबुद बड़
आम बकि ईश्वरको डरो तवार बड़ कोकिकेरि डगरको
- ४ दूधो बड़। भोचमैसां बोचन बुझा देवाको तौ कोच पाप
मोचन करेकेरि नीतिनि मनुबच्छेदेवकार बुझाको परछट
- ५ कोच। तमे कोकिकेतोर थिछदा देवके सेगरे मनुष्य कोच

Mk 1. 1-4 1821

Kanauji is a Western Hindi language (see Hindi), spoken in the
Lower Doab (the area between the Ganges and Yamuna rivers),
south of Etawah in India.

KANAURI

DEVANAGARI CHARACTER

615

॥ ईश्वर ब्रह्म पोशु मसीहु खसोउ कचाउ जोदे ॥

(१) हुलेब्रह्म न्या पिशोयह्म जोबिउ कुताबी चोबिह हूः॥

जपा गु ब्रह्म हूह किन ओम्स रोदी दुक ।

दोस किन ब्राम स्वरब्रालो ॥

(२) प्रभु ब्राम चुरेब्राल ।

‘दोगोनु ब्रामब्रालो ब्रामब्रालो रनिउ रिओ ।

नरुगलो हरे कुलेब्राल स्वर हू ॥

(३) पोहोब्रह्म जह्मगलो बपतिस्मा रनरा हे बप स्तिरे-

अनुतु तैस पुस्तापीत्रु बपतिस्माउ बतउ-हूमेब्रामो हूहहू॥

Mk 1. 1-4 1909

TANKRI CHARACTER

(१) बर ईश्वर ब्रह्म पोशु मसीहु खसोउ कचाउ जोदे ॥
(२) हुलेब्रह्म न्या पिशोयह्म जोबिउ कुताबी चोबिह हूः॥
(३) प्रभु ब्राम चुरेब्राल ।
(४) दोस किन ब्राम स्वरब्रालो ॥
(५) पोहोब्रह्म जह्मगलो बपतिस्मा रनरा हे बप स्तिरे-
अनुतु तैस पुस्तापीत्रु बपतिस्माउ बतउ-हूमेब्रामो हूहहू॥

Jn 2. 1-4 1917

Kanauri is spoken by about 20,000 people north and east of Simla in northwestern India, near the Tibetan border. It is one of a number of languages of this area, linguistically classified in a western Himalayan subgroup of the Tibeto-Burman languages.

Devanagari Character

1909 Mark Punjab Auxiliary BS

Translated by Mr. & Mrs. J. T. Bruske, Moravian Mission.

Tankri Character

1917 John FBBS

Translated by F. Mortimer of the Salvation Army.

KANITE

616

1. Yelawenaku kumano apota'sa hanki'ya
talo m' kumano Penitikanone Penitikanone m'e'ya
Yelawenaku apota'sa okomino. Ani kumanyaka
Oti'ia okoyano okoyokoko hane.

2. Akile moin'ya Yeno'sa tala oki kieno
moin'ya kienole husestano naki hura hupoye
otu kumate m'e'ya okoyano okoyokoko hane

kano ota oki'ya m'e'ya okoyano okoyokoko
okile'ya. Ani m'e'ya okoyano okoyokoko
m'e'ya kulu hane okoyokoko m'e'ya.
3. Naki voya m'e'ya kienole m'e'ya kano kano
hura hupoye m'e'ya hane m'e'ya okoyano okoyokoko
yaki m'e'ya kumano naki oki'ya okoyano okoyokoko

Mk 1. 1-3(a) 1968

Kanite is spoken by about 3,000 people in the Okapa Subdistrict, Eastern Highlands, Territory of Papua and New Guinea. It is a non-Austronesian language.

1965-1968 Mark (2 vols.) SIL

Translated by Gwen Gibson and Joy C. McCarthy, WBT.

KANKANAEY

617

1 Nan ingtan di mapang ay damag ay
Dios
2 Ay say mabait ala ibilin laitan ay ma-
madiu.

"Itanyu, ibank saan bababak laman
anganyu;
aya nan manglagana ala damaganyu;

3 nan kalla di bumagbagwan laman kado;
lagananyu nan danan di Apo, et mē-
branyu san damaganyu."
4 narwada ala kado et Jutu ay mēmbu-
banyag, ay mangpapadanan mapuan ala
banyag di mēmbabanyan ta say kapakawa-
nan di bababak. 5 Et itanyu kani saya ama
ta ay mēmba et Jidde ya nan mēmba ay ipu-

Mk 1. 1-4 1960

Kankanay, or Kankanai, is spoken in four or more dialects by almost 200,000 people in Mountain Province of north-central Luzon, Philippines. It is a Philippine Malayo-Polynesian language.

1960 Mark Philippine Bible House, Manila

Translated by Thomas Batong, Lutheran pastor, assisted by a committee.

KANNADA

KANNADA CHARACTER

618

1 ದೇವಕುಮಾರನಾದ ಯೇಸು ಕ್ರಿಸ್ತನ ವಿಷಯ
ನಾದ ಸುವಾರ್ತೆಯ ಪ್ರಾರಂಭವು.

2 ಇಗೋ, ನಾನು ನನ್ನ ದೂತನನ್ನು ನಿನ್ನ
ಮುಂದೆ ಕಳುಹಿಸುತ್ತೇನೆ;

ನೀನು ಹೋಗುವ ದಾರಿಯನ್ನು ಅವನು ಸರಿ
ಮಾಡುವನೆಂತಲೂ

3 ಕರ್ತನ ದಾರಿಯನ್ನು ಸಿದ್ಧಮಾಡಿ; ಆತನ
ಹಾದಿಗಳನ್ನು ನಟ್ಟಿಗೆಮಾಡಿರಿ ಎಂದು ಹೇಳಿದ
ಯಲ್ಲಿ ಕೂಗುವವನ ಶಬ್ದವಿದೆ ಎಂತಲೂ

4 ಶ್ರವಣದಿಂದ ಯೆತಾಯನ ಗ್ರಂಥದಲ್ಲಿ ಬರೆದಿರುವ
ಪ್ರಕಾರ ಯೇಹೂನನು ಬಂದು ಜನರಿಗೆ— ನೀವು
ಪಾಪಪರಿಹಾರಕ್ಕಾಗಿ ದೇವರ ಕಡೆಗೆ ತಿರುಗಿಕೊಂಡು
ದೀಕ್ಷಿಸ್ತಾನೆಮಾಡಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ಸಾರಿಹೇಳುತ್ತಾ
ಅದೆಯಲ್ಲಿ ದೀಕ್ಷಿಸ್ತಾನೆಮಾಡಿಸುತ್ತಾ ಇದ್ದನು.

Mk 1. 1-4 1959

Kannada, or Kanarese, the anglicized form of the name, is spoken by about 24 million people throughout Mysore State, along the western shores of the Indian subcontinent. (It is the mother tongue of only about three quarters of that number.) There is a wealth

of ancient and modern Kannada literature, in which regional dialectal variation was evident until recently. Badaga, Kodagu, and Kurumba are sometimes termed dialects of Kannada. Although bearing closer linguistic affinities to Tamil than to Telugu, Kannada is written in a script that differs little from the Telugu character.

Kannada Character

18127 **Matthew Mark Luke** 2 publisher 1820 **Gospels Acts**

1822 **Ephesians Philippians** Calcutta Auxiliary BS, Madras
Translated by John Hands, London MS; reported by him to have been published first in 1812.

1823 **New Testament** Serampore MP

Translated by the Serampore missionaries.

1830 **New Testament** 1831 **Old Testament**

Madras Auxiliary BS, Bellary

Translated by John Hands; Genesis-Esther translated by W. Reeve, LMS.

1837-1850 **New Testament** Madras Auxiliary BS, Bangalore

A revision undertaken by John Hands and John Reid, completed by a committee which later revised the O. T. as well.

1854 **New Testament** Madras Auxiliary BS, Bangalore

A further revision, prepared by an expanded committee.

1860 **Old Testament** (tentative) 1865 **Bible**

Madras Auxiliary BS

The committee version, prepared primarily by G. H. Weigle, Basel MS.

1893 **Matthew John** (tentative)

1901 **New Testament** (tentative) 1906 **New Testament**

Bangalore Auxiliary BS

A revision prepared by a committee, including J. Herminck and H. Risch, Basel MS; E. P. Rice and R. A. Hickling, LMS; D. A. Rees and E. W. Thompson, Wesleyan MS; and Ellis Roberts, Methodist Episcopal Church Mission.

1934 **Old Testament** Madras Auxiliary BS

The O. T. revised by a committee, directed through the years by Henry Haigh, E. P. Rice, H. Risch, Basel Mission, and W. H. Thorpe, WMS.

In 1959 an edition with slight modifications and corrections appeared.

An edition of the Liturgical Gospel Selections from Matthew, prepared by Roman Catholic scholars, is reported to have been published in 1956.

KANURI

619

2 Yim kanyaskamiga lorusa mbeji suro Kana Galiliben. Yanza Yesubeye lorusataro lezana.

'Yesu-a fugaraan-za-aso lorusaro bogogada. 'Nji anabbe mbaugannya, yanza Yesubeye shiro wono, "Njinza anabbe dazana." 'Yesu shiro wono, "Ya kamu, abi lambinyi nyilan? Sanyi isanyi." 'Yanzaye waladiaro

Jan 2, 1-4 1965

ARABIC CHARACTER

يَمُ كَنْيَسْكَامِغَا لُورُوسَا مَبَجِي سُوْرُو
كَانَ غَالِيلِبَن . يَنْزَا يَسُوبَعَا لُورُوسَاتَارُو لِيْزَانَا .
يَسُوْ-ا فُغُوْرَاانْ-زَا-اَسُو لُورُوسَارُو بُوْغُوْغَادَا .
نَجِيْ اَنَابَبِيْ مَبَاوُغَانْنِيْا , يَنْزَا يَسُوبَعَا
شِيْرُو وُونُو نَجِيْزَا عَنَبِيْ
كَدَنِيْ . يَسُوْ شِيْرُو وُونُو كَا كَنْفُوْعِيْ

Jan 2, 1-4 (a) 1965

Kanuri is spoken by about one million people in northeastern Nigeria (mainly in Bornu Province) and in adjacent areas of Chad and Niger. The usage of the Yarwa area is considered the 'standard' form of the language, but Kanuri is spoken in several dialects by numerous tribes who have adopted the language. Kanuri-speaking tribes include the Dagara, Fadawu, Jetko, Kagama, Karda, Kuburi, Kwayam, and related languages are spoken by the Kanembu, Tubu, and Tuda. Kanuri is an Eastern Saharan tongue.

1949 **John** National BS of Scotland, Edinburgh, Glasgow

Translated by W. Gordon Muir and Louise Muir, Sudan United Mission.

In 1965 NBSS published John in Arabic script and also a new edition of John in Roman type, with some footnotes added. Both books were printed in Lagos at Niger Challenge Press.

(KI)KAONDE

620

1 NTENDEKELO ya ma-mbo-a-wana a Yesu Kili-shitu, Mwana Lesa.

2 Monka mo kya nembelwa mu Isaya ngauzhi wa Lesa, amba,

Tala, amiwa mbena ku tangizha muluwe wami palutwe yobe,

U ka nengezha jishinda jobe;

3 Jiwi ji bena ku bijika mungyetu, amba, Nengezhezai jimo jishinda ja Nkambo, Kasa molola mashinda anji;

4 Yoano wa ishile, yenka wa batizhilenga mungyetu kasa a sapwila mambo a lubatizhilo lwa lulapilo lwa ku leta lulekelo lwa mambo. 5 Kabiji

Mk 1, 1-4 1938

KiKaonde is a Luba language. (See TshiLuba.) It is spoken by about 80,000 people northwest of Mumbwe, in the Western and Central provinces of Zambia, and by 20,000 in western Katanga Province of Congo. The BaKaonde, as they call themselves, are a Bantu people.

1923 **Mark** 1927 **Matthew** 1938 **New Testament**

1960 **Mark** (revised) 1962 **John** **New Testament** Psalms
BFBS, London

Translated and revised by C. S. Foster, with assistance from missionary colleagues and African Christians.

The Karaites are a Jewish sect, founded around 760 A.D. in an attempt to restore literal, rather than the traditional Talmudic interpretation of the Scriptures. Known as Ananites until the 9th century, they developed an extensive Hebrew and Arabic literature. However, by 1200 the Karaite movement had begun to decline, both in numbers and in scholarship. There are still Karaite communities in the Crimea who use a Turkic language. Karaites were common in the Baltic area during the 19th century, but the local languages and Yiddish were in use among them. Karaite is not to be confused with Karachay, a Turkic tongue common to the Karachay-Cherkess Autonomous Region of the Soviet Union. A Karaite version of the Old Testament was in use from the early period of the movement, but existed only in manuscript form until the 19th century.

Arabic Character

1819 **Genesis** Russian BS, Astrakhan
Printed from a Karaite Ms.

Hebrew Character

1835 **Pentateuch** (with Hebrew) Ortakoi (Istanbul)
From a Karaite Ms.

1842 **Old Testament** (in 4 vols.) Goslov
Translated by Jacob Ladny.

1889 **Genesis** Vilna

A Karaite version translated by Zechariah M. Mitzkevitch and Elijah I. Roetski, in the Balto-Slavic patois in use among the 15,000 or more Karaites who in the late 1800's lived in and around Vilna.

KARAJÁ

625

1. Kaki heka rybewehikýjuhu kaki roire.

Karybewehiký Jesuisi Kristu-my heka rarybereri.

Tii heka Deuxuriore rare.

2. Myheka Iesia tyyràti-ki kia rybe ryire:

Boholake, waōwādādu ariteōnykre ako-my. Tii ary riwinykre.

3. Waōwādādu ryrymyhý bāderahy-ki: Kai biwinykre rywehiký Wanyry-dee. Ōbiti tany biwinykre.

4. Juaō bāderahy-txi taile ihymyhy rihālatenymyhy.

Tii sābenaō-my riōbitinymyhy. Kia riwinykemy
ixitxi tōhōti reakemy taōraru-txi Kia Deuxu
ritakemy.

Mk 1.1-4 1965

Karajá is spoken by a group of Indians around Ilha de Bananal, State of Goiás, Brazil. Its linguistic affiliations are not known.

1965 **Mark** Associação de Tradutores da Bíblia
Translated by David Fortune.

(CHI)KARANGA

626

1 Kotanga koe Evangeli ea Yesus Kristus,
Mgana o' Modzimo.

2 Sa koa ka nyōgoa mo Vaprofeta: Vōna, ndi
no tuma motumga oangu pa mberi pe tshiso
tshako, o tsha gadzirira zhira eako pa mberi pako.

3 Ioi ro o no dana mo tshiunde; gadzirirai
zhira ea Ishe, ruramisai zūzhira zuakoe.

4 Yohannes oa nga a tshi nyōrovēda mo tshiu-
nde, a tshi nyepa ko nyōrovēda koa kotēdevuka
ko kanganoiro e zūve.

Mk 1.1-4 1904

The Karanga language is spoken in the Fort Victoria area of southern Mashonaland, central Rhodesia. It is a Bantu language considered to be a dialect of ChiShona. Scriptures in the Union Shona usage are now employed by the Karanga.

1900 **Mark** du Toit, Paarl

1904 **Matthew** Mark 1905 **Luke** 1906 **John** Acts
Philippians 1, 2 **Thessalonians** 1917-1918 **Gospels** Acts
1919 **New Testament** BFBS, London
1921 **Psalms** MP, Morgenster
Translated by J. T. Helm and A. A. and C. S. Louw.

KARELIAN

627

CYRILLIC CHARACTER

Исусан Крѣстан, Юмалан Пойян, Евангелиин алгу,
2. Миллэк он карьютитту пророко: «качо
Мина!» туйянан иел Синун нхуо Минун Анхеллин,
кудай варустав Синун тѣн *) иел Синуо» (Малак. 3,1).

3. «Он хуйккован зяни туйялмоал: варустат
тѣ Хоспода, ойгексе ойендеат Йоккохот *) Хявэл»
(Исаия 40,3).

4. Тули Иоани да ринтиксендали туйялмоал и
куулайттали тойставундан ринтиядей реайкиен андѣксе
йяттандэл.

Mk 1.1-4 1920

Karelian is the Finnish dialect spoken in the Karelian Autonomous Republic of the Soviet Union, along the Russo-Finnish border. A forested area of more than 50,000 lakes and glaciers, Karelia was conquered by the Swedes in the 12th century. It remained Finnish until 1940, when it was ceded to Russia. The 675,000 inhabitants are primarily Russian-speaking. However, the Finnish Karels still represent a significant minority, although more than 400,000 Finns moved to Finland proper at the end of World War II.

Cyrillic Character

1820 **Matthew** Russian BS, St. Petersburg
Prepared for the RBS by an anonymous Finn.

1. Cāhtaŋ K'cū Ywa ā hpohkwa Yeisoo Kri ā tāsahku k'cau.* 2. Di Wi Isaya ā tākwaipa ā saŋ le ā ci wai dā: “Kwā kwā y'melan y'k'loŋ lai le n'mainya disaŋ ā k'māplaunei n'klai lau. 3. Pga ā k'lū kanp'soothaŋ le lēbgeihkō daŋ ci wai dā: K'tai k'tau pā K'cū ā klai daŋ māpeket ā klai ā poŋ t'hpā t'kei.” 4. Yoha Batista laohplahtaŋ ā sā le lēbgeihkō daŋ ci taitailau taseicau le tūpaŋyālaŋkei ā sā disaŋ tādaiā t'hpā k'poohplai wai lau. 5. Pga ŋ le kai Yoodei

Mk 1. 1-4 1964

The Sgaw, who refer to themselves as 'Kanyaw', are the largest of the Karen groups. They number more than half a million in Burma, where they live both in the lowlands of the Irrawaddy Delta and Tenasserim and in the hill areas of the Pegu Range. There are also 50,000 Sgaw Karens in Thailand, where they are known as Yang Khao, meaning White Karen. Burmese historians claim that inscriptions suggest the existence of Sgaw Karens in Lower Burma since the 13th century. The Paku are a closely related group.

1839¹ John 1843 New Testament 1848 Genesis 1849 Psalms 1853 Bible American and Foreign BS, Tavoy Translated by Francis Mason, American Baptist Missionary Union, with the assistance of his colleagues J. Wade and J. H. Vinton, and Saw Kwala, a Karen.

1888 Matthew Mission Press, Tougoou Translated by Fr. G. Conti.

1964 Mark Assumption Press, Bangkok A translation in roman alphabet, prepared by Fr. Joseph Seguinotte.

1967 Mark Thai Bible House, Bangkok A new popular translation by Benny Gyaw and a committee of Sgaw Karens.

KARIMOJONG

631

1 Enipeiboren kithyow emut ngolo ejok ngolo a Yesu Kristo, Ekoko Akuij. 2 Ngiketataamak a kanoan egirete

Tanyua, eyaki along ekeyakyakang kingarinkoin

Akitemonokin ekonirok kingarinkoin.

3 Eporoto a etunganan egoro nariet atemari,

Kitiata erukude Akuij.

Kitena ngikerotin lokajokan.

4 Yokana kibatithai ngitunga nariet, tolimok keth aithikin akechekethech. 5 Etunga

Mk 1. 1-4 1932

The Karimojong, a pastoral people numbering almost 60,000, live in eastern and northeastern Uganda. The Dodos and Jie tribes, also Karimojong, speak closely related dialects. Scriptures in Karimojong have been used as well by speakers of Toposa (spoken by 40,000 people in adjacent Sudan) and Turkana (spoken by 100,000 people in northwestern Kenya). Karimojong is an Eastern Nilotic (Nilo-Hamitic) tongue. It belongs to the Eastern Sudanic group of the Chari-Nile language family.

1932 Mark 1933 Genesis 1934 Luke 1951 John Acts BFBS, London

1967 Matthew BS in East Africa, Nairobi Translated, over the years, by Hamilton Paget Wilkes, W. Owen, A. Buxton, Doris Clark, and A. Kitching, Bible Churchman's MS, with the assistance of Caleb Sogol, a chief's son.

KARRÉ

632

1 Titili bêlabā a Jésus-Christ Goune a Ouone. 2 Mahana ka on kō mī dé a takarata a prophète, Ésaïe:

Mono, mē pi njou-mboro pina ni an bêl nono, Kō ma mosso domboro no.

3 Kē ba mbōkōkē on kō mī bouka an woropa ba: Oui mosso domboro Nanjou, Ka taka wōwōk mboro nēli tane ta.

4 Jean mī gui tou, ka nding baptême an woropa, da s mboura yana baptême bai hēkēna bēkēfen, bai jingna yēngna bi mboro bēkēfenli. 5 Da njoukouli

Mk 1. 1-4 1947

Karré is spoken by about 15,000 people in the northwestern part of the Central African Republic. Also known as Kari, it is one of a group of Adamawa-Eastern tongues which also includes Pana.

1931 John 1934 Acts 1935 Luke 1936 Mark

1937 Matthew BFBS, London

1945 John (revised) 1947 New Testament ABS, BFBS, New York, London

Translated by Estella Myers, Ouhangi-Chari Mission, with the assistance of a committee of African Christians.

KASEM

633

1. I Yisa Maalya BaBa-Wa Bakera Kwereyola poulindem;

2 Nē prōfēt Êsāi na pouppoui, Ni, An' tōh A' kweretou o lori Mo yigani o na o kwē Mo kyōla.

3 Nōo' dōdwa kwere na kēra gas wōmī, Nan kwē Youtou kyōla, kwē O kyel si si yōri.

4 Jaŋ dōn na wi gwaŋi, o mīel nōon na wōmī, o tōll mīalim de kantōa kōm kō yi lōrom gafara kwani.

Mk 1. 1-4 1948

Kashmiri is spoken by more than one and a half million of the 4 million inhabitants of the disputed territory of Kashmir, 80 per cent of which is controlled by India. Kashmiri is usually considered an Indo-Aryan language, although affinities with the Dardic tongues are noted. The Sarada character developed from Devanagari during the last half of the first millennium A.D. Arabic script is now in general use among the predominantly Muslim Kashmiri.

Sarada Character

1821 **New Testament** 1827 **Pentateuch** 1832 **Joshua—2 Kings** Serampore MP

Translated under the supervision of the Serampore missionaries.

Arabic Character

1882 **Gospels** 1884 **New Testament** 1896–1899 **Old Testament** 1899 **Gospels** (revised) Panjab Auxiliary BS, Lahore

Translated by T. R. Wade and J. H. Knowles, Church MS. Other revisions were also published.

Roman Character

1938–1940 **Gospels** Trinitarian BS, London
Transliterated, with slight changes, by V. Salmon.

KÂTĒ

636

- 1 Jesu Kristo, Anutute ŋokâ, ere Biŋebianj funkerâ fuawec
- 2 irec dâŋ. 1 Porofete Jesaiazi dâŋ kecŋjuc qârenkewec fokac:
«Manakic, no kinanjic-nane sorepe
eki bânie-garehuc hata bagarezejec.
- 3 Mârenj tuhuo wiwira moc fuakac:
Wofunje hata bâzâwenij,
hata-ticne hepie wânenjeoc.»
- 4 Dâŋ irec sâcko Johane Miti Opâ fufunjezi mârenj buroco-
nao fua tâtnerâ, manjenic bârisierâ Miti Opâ ruapie sâ-
5 qocne-jenic tâmireocce jazawec. 1 Eme Judaia mârenjko

Mk 1. 1–4 1965

Kâté, or Katedong, is spoken by more than 80,000 people in the hinterland of Finschhafen, Morobe District, Territory of Papua and New Guinea. It is gradually coming into wider use as a lingua franca. Kâté is a non-Austronesian language.

1919 **Luke 1, 2 Thessalonians** MP, Logaweng
Translated by E. Schnadel and C. Keysser, German Lutheran Mission.

1938 **New Testament** Württemberg BS, Stuttgart
Translated by George Pilhofer.

1964 **Matthew** BFBS, Canberra
1965 **Psalms New Testament** BFBS, London, Wellington
1965 **Genesis** BFBS, Canberra

Translated by a committee of Lutheran missionaries, including W. Flierl, K. Munsel, and C. Scheuker, assisted by Pastor Rahisang, G. Honeor, and K. Zurewec.

KAYAN

637

2 1 Dua' dau men'uh anan té' ji kuman aya' dau hawa' ha' daléh Kana té' tana Galilia, hinan Yésus pah té' tinaŋ lahuŋ. 2 Yésus dahin anak sekulah Na' pah en daha' manglei tei kuman aya' hawa' anan. 3 Tegu ata' bua agun daha' pah, "Nusi' té' ata' bua agun daha' la'an," ken hinan Yésus duan Iha'.

Jn 2. 1–3 1956 (Recomposed)

Kayan is spoken by about 8,000 people along the upper Baram and Bahu river systems of eastern Sarawak, and by an equal number in the Bahau Valley of adjacent Indonesian Borneo. There are at least seven clans of Kayan in the Baram region of Sarawak. They speak three main dialects, all mutually intelligible. Scripture translations have been made in the usage of the Uma Pu and Uma Peliau. Kayan is a Malayo-Polynesian tongue of the Western or Indonesian branch. It is related to Kenya and Penan.

1956 **John** 1957 **Titus James 1–3 John**
1959 **1 Corinthians** 1961 **Mark** 1965 **Galatians**
Duplicated, Borneo Evangelical Mission
Translated by Leah Cubitt, BEM.

KAZAKH

638

CYRILLIC CHARACTER

1. Кудай Улы-Иисусъ Христосынъ Евангелисининъ
2. басы. Байгамбарлардынъ жазганы: мие Мен Сенинъ алынганъ Өзүмнүнъ бергенди жеберемин. ол Сенинъ алынганъ жолугды азырлеп койар 1).
3. Кула-даладагы дауастаушынынъ даусы: Кудайга жол азырлендер. Оган тите жол түзөндүр деген-
4. нинте 2).
5. Кула-далада томылдырушты Юваннъ болган, ол күйүлөр кешиптир үшүн тоба етип томылдыруун айткан. Сонда оған барлык Гуде жагын-

Mk 1. 1–4 1899

ARABIC CHARACTER

1. ميس سنج نك تود نيش تامب نك باس . پيغمبر لس
2. نك باز فنان منه من سنك ا لكر كران او
3. نوم نك فس شتم دك جيه سه
4. من اول سنك ا لكر كنان جي كوكر دى
5. خامس لالب قويا س . تولا دلا داف داو وستا

خداي وندغه جول فاعس لاند س
 اوغان تربه جول تور وند س ديكشه - قولادالا دچومول
 ديس و دش ييس بولان، اول گونالساك خيلس اوشون
 ه تره ايتب شوو ريس دون ايتان. موند يياغه باساق

Mk 1. 1-4 1927

A Turkic language, Kazakh is spoken by about 4 million people in the Kazakh SSR of the Soviet Union and by 600,000 in Sinkiang, China. The Kazakhs, predominantly Muslim, descend from the original Turkic tribes of Western Turkestan, who were conquered by the Mongols in the 13th century and later by the Russians. They have had a literature since the feudal Islamic period. Kazakh dialects are numerous, especially in the Aral region. The Kazakhs are not to be confused with the Russian- and Ukrainian-speaking Cossacks, although the same term is used in Russian for both Cossacks and Kazakhs. Until recently Kazakh was known as Eastern Kirghiz, and Kirghiz was called Kara, or Western Kirghiz.

Cyrillic Character

1894 Mark FBFS, Tomsk

Translated by Makarios, Bishop of Tomsk.

Arabic Character

1917 Matthew Mark Acts Mimeographed, Tihwa

1918 Mark (revised) 1919 Acts (revised) 1927 Gospels

1932 Genesis FBFS, Shanghai

Translated by G. W. Hunter and J. C. Mather, China Inland Mission.

KEAPARA

639

1. Iesu Keriso Palagu Nauna gena evanelia e ila 'gi ina o.

2. Peroveta aura na e go alo iwa o, Ate, auegu vegunagi auna, oi wailamu ai au na ana ugua, oi gemu laopara ia na pene ala mapua;

3. Au a karon aroleana 'i

e ohochoagia wai, Veleou na laopara pio ala mapua, ia gena laalaa pio ala rorioria.

4. Ioane e vebamai o, anoleana 'i ia na e vebapatiso wai, e bapatiso vevahapua ilana e wapá 'gia o, halama pene ilawaira gena.

5. Iudea ano aura mapua-

Mk 1. 1-4 1912

Keapara is spoken in the Hood Bay area of the Central District, Territory of Papua and New Guinea. It is a Melanesian language, closely related to Hula.

1892 Mark 1895 Mark (revised) New South Wales

Auxiliary BS, Sydney

1899 Gospels Acts FBFS, London

1905 Romans Ephesians-Colossians 1 John

London MS, Sydney

Translated by A. Pearse, LMS.

KEH-DEO

CHU YIN PHONETIC SCRIPT

1. Iesu Keriso Palagu Nauna gena evanelia e ila 'gi ina o.
 2. Peroveta aura na e go alo iwa o, Ate, auegu vegunagi auna, oi wailamu ai au na ana ugua, oi gemu laopara ia na pene ala mapua;
 3. Au a karon aroleana 'i
 e ohochoagia wai, Veleou na laopara pio ala mapua, ia gena laalaa pio ala rorioria.
 4. Ioane e vebamai o, anoleana 'i ia na e vebapatiso wai, e bapatiso vevahapua ilana e wapá 'gia o, halama pene ilawaira gena.
 5. Iudea ano aura mapua-

Mk 1. 1-6 1937

Keh-deo is one of more than eighty distinct Miao tribes of Kweichow Province, China. At the time the translation was prepared (1937), the Keh-deo people were reported to number more than 20,000 in southwestern Kweichow.

Chu Yin Phonetic System

1937 Mark John National BS of Scotland, Shanghai

Translated by M. H. Hutton, China Inland Mission, who had reduced the language to written form by 1933.

KEKCHI

641

1 Xticlajic chak lix evangelio li Jesucristo, Ralal li Dios.

2 Jo' nak tr'ibonbil chak sa' xhu laj Isaias li profeta: Tintakla lin takl aj c'amol be chaciú, a'an tátu-kubang ru la be.

3 Xyab xcux li jappo chak re sa' li chaki ch'och':
Tukubomak ruheb li be chiru li Kacua'; tjicobresihomak li ruk'-be chiru.

4 Quicuan chak laj Juan sa' li chaki ch'och', yq chi cubjinc ha', ut yq chixjulticanquil lix cubic xha' li tgyot'ek' xch'ol tixjal xc'a'uxl, re tacyumank tacsachmank lix mæc.

Mk 1. 1-4 1961

Kekchi is spoken, with only slight dialectal variations, by over 250,000 Indians throughout a large part of central and eastern Guatemala, and extending to the border of British Honduras in the northeast. It is a Mayan tongue, closely related to Pocomam and Pocomchi.

Diglot with Spanish unless noted

1937 John Imprenta Nazarena, Coban

1948 Mark 1954 Acts (Kekchi only) ABS, New York

1961 New Testament ABS, Guatemala

Translated by William Sedat, Pioneer Mission Agency.

(O)KELA

642

1 ANGOLELO end'osak'ond'olotshi onda
Yesu Kirisitu, Bon'ona Ndjambi;

2 Sh'ekiy'akotaka n'onkanda'ond'Esaya
bosangi, ayiyo,

Palaka, nshoskola ekima enami ndos'-
ond'elong'endawe,
And'aokoponga mbok'endawe.

3 Djo in'onto ayadi ipapangwaka nd'-
oshwe, ayandi,

Lopongaka mbok'ena Nkumu,
Losolonganyaka mboka inandi.

4 Yoane oyakaki, obatisak'anto nd'oshwe,
ondasangelaki inda dikalangany'etema, djo
in'emb'endiyo dipopyama. 5 Banto bau-

Mk 1. 1-4 1940

OKela is spoken southwest of Lomela, in central Congo-Kinshasa. It is a Bantu tongue, related to OTetela and BaNkutu.

1940 Mark BFBS, London

Translated by Mr. & Mrs. C. Althorp, North Sankuru Mission. The 1940 edition is actually the second, for the whole first edition was destroyed when the printing office in Surrey was bombed during World War II.

(DI)KELE

643

1 Ashu yilalié dió dibe' di díbatsha di mibe' pé Kene
yi Galili; dió nyanh mbi Jisu a wu ti.

2 Jisu a mibelié nji' pé díbeki, bá na bajethi béi.

3 Dió mia dívé dí mitokwa, nyauh mbi Jisu a miká
yé na; Ba shi na dívé.

4 Jisu a miká yé na, Miali wá, udi thá naná, dígwéla
diané di shia nzha.

Jn 2. 1-4 1879

DiKele, or Western Kele, is spoken by a small tribe along the inland shores of the Gabon Estuary, in northwestern Gabon. It is related, within the Kota group of Bantu languages, to DiKele: Ongom. The LoKele of the Congo is not linguistically related.

1855 Matthew American Board of Commissioners for Foreign Missions, Gabon

Translated by I. M. Preston (?), ABCFM.

1879 John ABS, New York

Translated by A. Bushnell, Gabon and Corisco Mission.

(DI)KELE: ONGOM

644

1 Mašu maté, Jañ Batist a mpamé a si thaka
mabóúgwé pé nthónò Jùdè. 2 O gye áko na : « Yi-
taka minléma myani, na ntaña na lénoúgò lé thuba
lé mbyé kune. » 3 Na ntaña na gye Ézai ngáñ a
nlubé dyambé dyèyi na : « Kumbekane njétha nyabe
Njambyé, áétheka misenetheke myèyi na tsinini. »

4 Jañ été a ndika ngoye gwèyi myoúgi mi samò(?),
na nya akunda yi tsitsi pé léhuka dyèyi : lédya
dyèyi lé ndika bakoyekoye na hyuyi wó penje. 5 Na

Mt 3. 1-4 1910

Ongom, or Angam, is spoken by more than 10,000 people in Gabon, north of the River Ogowe and east of N'kam River. The Bangomo, as the people are known, are linguistically related to the Western Kele and Bubi. DiKele is classified with IKota, Sekiyani, and other Bantu tongues in the Kota group.

1910 Matthew BFBS, Paris

Translated by E. Rambaud, Paris MS.

(LO)KELE

645

1 Liakoli lia Mboli Ilau ya Yesu Masiya, Wana wa
Mungu. 2 Kwa yatomoko nda lokasa loa Btòndoli
ako Yesaya, mbo- Tene, itotoma wendi wami oso wac
ndokakomya mboka yae. 3 Limiki litoamama nda
liembeke mbo- Komyaka mboka ya Ngené la longamesaka
biéli yande. 4 Yoane Bolufi ayaka nda liembeke la
anangolaka njaso ya lilufi lia lomeselomo loa njaso ibe
ko eoka ya lilalangani. 5 Bato batotina ba kenge ya

Mk 1. 1-4 1958

LoKele, or Kele of Congo, is spoken in several dialects along the Congo River, between Kisangani and Basoko, and for about 100 miles up the Lomami River, in northeast-central Congo-Kinshasa. The more than 100,000 speakers are sometimes divided into Eastern and Western Kele. LoKele is a Bantu language, related to ToPoke and OLoombo within the Kele group. HeSo is sometimes included in this classification.

- 1903 **Nehemiah** Bible Translation Society, London
 1903 **Luke** 1904 **Mark** 1906 **John** 1907 **Isaiah** Acts
 1, 2 **Thessalonians** James-Jude Baptist MS, Yakusu
 1908 **Psalms** Matthew 1909-1911 **Galatians**-Jude
 1918 **New Testament** BTS, London
 1927 **New Testament** (revised) BFBS, London
 1929 **Proverbs** 1930 **Job** 1931 **Proverbs** **Nehemiah**
 (revised) 1936 **Amos** **Hosea** BMS, Yakusu
 1940 **New Testament** (further revised) 1958 **New**
Testament (further revised) BFBS, London
Translated, over the years, by missionaries of the BMS, including
Walter H. Stapleton, W. Millman, S. O. Kempton, H. Sutton
Smith, E. E. Wilford, W. H. Ford, and J. F. Carrington, aided by
local Christians.

KENYA: BADANG

646

1 Ji ne pemading denga tēga Yēsus Keristus, Anak Allah.
 2 Oko' ba'an da' lepa riyarat ke dalem kitab nabi Yēsoya,
 kedau e,

"Beleka", aké' ohok oha lama' é' tei te tēga éko'. Ia
 petenup janan néko'. 3 Un dau cha osa mejul ke lasan
 ke tana' lenga: Petenup ne janan Tuhan. Petelit ne
 janan ne."

4 Wei ne Yaya, 1e ja' nebatit kelunan ke lasan ke tana' ja,
 ngan ia penjo bada' batit mesen kmet bada' oban pēsu
 penyala'. 5 La'a, keto' kelunan chin tana' Ya'udi, pemong

Mk 1. 1-4 1956

Kenya, or Kenyah, is spoken by an estimated 50,000 people in northern Borneo. About 75 per cent of the Kenya live along the headwaters of the Kayan and Bahau rivers in Indonesian Kalimantan; the rest are found in adjacent areas of southeastern Sarawak, mainly along the upper courses of the Baram and Batiu rivers. Four main dialects can be distinguished: Badang, Lepo' Tau, Lepo' Kulit, and Uma' Bakar. Lepo' Tau, spoken by about half the Kenyas, apparently includes a group of mutually intelligible dialects. There are also numerous small isolated dialectal groups in Sarawak.

A Malayo-Polynesian language of the Western or Indonesian branch, Kenya is related to Penan and, more distantly, to Kayan. Translation, originally in the Badang usage, was later carried on in the Lepo' Tau dialect.

- 1956 **Mark** 1957 **1 Corinthians**
 Duplicated, Borneo Evangelical Mission
Translated by Ray Cunningham, BEM.

KERES

647

- 3 Shruw wemakuma tsashityatani hawe tsutyu bap-
 tisma tsatyatya John Judea ga-hatsi tsatyau ye chu-
 katseta, e-chatsa: Kaunamatsi itye-tshesha hawe ena
 2 kaetyita, emi heya chuwataipunaim. She towa emi tsa
 3 prophet teshi Isaiyah niya tsatsanikuianishi tyantani,
 Tsatyau hatsi ye kokatsetatysu katsanishi, Hu-
 chani ga-hiyani haku piutranita, tsatyatymishi
 shitsuts peyatytiranita.
 4 Towa John gameyu hadrani niya chawakuni, e eshraka
 ga-isha shriena chasyashityu, e chaupbewi tsika
 5 e tsatyau-me tsishityini. She, Jerusalem-metra e sai

Mt 3. 1-4 1933

The Keres Indians are included with the Hopi, Zuni, and others in the comprehensive designation 'Pueblo', based on a common culture. Many small local groups were scattered throughout the area of present-day New Mexico. They are now divided linguistically into two groups: the Eastern Dialect Group, including dialects in use on the Cochiti, Santa Maria, Santo Domingo, San Felipe, and Sia reservations; and the Western Dialect group, comprised of dialects spoken on the Acoma and Laguna reservations, all in New Mexico. There are now about 7,500 Keres Indians living on these reservations. Keres is considered by some to belong in a separate subgroup of the Hoka-Siouan family.

1933 **Matthew** ABS, New York

1935 **John** MP, Albuquerque

1936 **Acts** ABS, New York

Translated by H. Carroll Whitener, a Presbyterian missionary.

(KI)KEREWÉ

648

Ekihinz cho 1.—1. Obutanikiro bw'Evanjeli ya Yezu
 Kristu, Omwana wa Mungu. 2. N'okwo chayandikirwe Izaiya
 omulagi ati: Lora, ine nkutuma mumaika wange obusyo
 yawe, niwe alichuma omuhanda gwawe mu mso gawe; 3.
 ilaka ly'akuhamuka mu mbuga ati: Muchume omuhanda
 gw'Omukama, mugorore amakubi ge'. 4. Yohana yaliga ali
 mu mbuga nabatiza, nayolekerera batismu yo kutamwa ha bwo
 kukiz'ebiheno. 5. Ah'ensi yona ya Buyahudi n'aba Yeruzalemu

Mk 1. 1-4 1946

KiKerewe is spoken on Ukerewe Island in southern Lake Victoria, and on the peninsula extending into the lake toward the island. The mainland Kara people speak a closely related language. KiKerewe is a Bantu tongue, related to KiZinza and, more distantly, to IkinyaRuanda.

- 1946 **New Testament** White Fathers' Press, Bukerewe
Translated by Fr. Almas Simard. Other Roman Catholic publications
are reported as follows:

1899 Bible narratives, published in Switzerland

1921 Liturgical Gospels, published WF Press, Mwanza

1921 Scripture stories, translated by Fr. Leon Bourget, published
WF Press, Mwanza
1930 Gospel Harmony, translated by Fr. Leon Bourget, published
WF Press, Mwanza

649

1 IESU KERISO, Iehova mere, nou himeapai mea sirowahorodaii.

2 Isaia, peroveta duburi, naibaha riatiwa: Mo himea hiwaa mere roro hohowa mainotiodoi, nave mea ododiai rorojido.

3 Na'u wade burubati-
wa kiauwa'idio, pai du-

buido nave mea tadodiai-
mo, nouido nave mea-
mea tadodiai.

4 Ioane burubatiwa
naibaha ko'u,oboito baba-
tiso naibaha riwai oubiido
naibaha kotomu baba-
tiso imini kowaevia nori
neri auwoha ubauba kidia
kaho'iuti.

Mk I, I-4 1926

Kerewo is a dialect of Kiwai spoken on Goaribari Island, at the mouth of the Omati River, in the Western District, Territory of Papua and New Guinea. It is one of several mutually intelligible Kiwai dialects understood by about 20,000 people. Kerewo is a non-Austronesian language.

1926 Mark 1941 Gospels Ephesians Philippians I John
BFBS, London
Translated by B. T. Butcher, London MS.

650

1. I mi roya pokdapo. Agale poma yakoe Yesui
ripia abala pirisa, Ipu adebuna adebuna pia pake.
Name ipu pokama nana leme ipu adama kane sumu.
2. nana kimi ipu warasima. Goteme winyaalunu eperupa
mapiroe ali napara walisia robo name ipu adisima. Goo
pisimoda neme ipu imipara lalo. Moo eperupa mapiraya
ali adebuna adebuna pia. Ipu adebuna adebuna
Gate apo raapu pirisa. Goteme, napara ipu walisidaa
neme ipu imipara lala. Yesuimi pitaa adisima. Ipu na
ogaoe litoo pokisima. Goo roya imipara lalopulu
imipara napara ada mii winyaalunu pitima. Gate apapara
ipuna yai Yesui Kerisitopara nae roya ada mii
4. winyaalunu pake pitima. Nii goo pia imipara wape
5. pealopulu nana pupara iminya pupara epe tea, Agale

I In I. 1-4 1967

Eastern Kewa is spoken by 40,000 people in the Southern Highlands, Territory of Papua and New Guinea. It is a non-Austronesian language.

1967 **Philemon 1-3** John SIL, Ukarumpa
Translated by Kevin and Margaret Newton, WBT.

651

DEVANAGARI CHARACTER

- २ १ ऊकतौने ते गालीसबा: काना पोश: ते मोंघ बिहा यौना आबकी
ओहो: यीशुबा: माडोम होते आबकी । यीशु जो ओओ: होकड़ा:
२ बेला की हो बिहा औनाते रेमा:डोमगली: मोंघ । ओहो: दाखरम
३ बोगबोग की होमेरे यीशुबा: माडोम होकड़ते गामां: हाकियाते दाव-
४ रम उमोडेंज । यीशु होकड़ते गामां: ई कोनसंखट: आम बोग ईजा:
५ ई कइ ईया नेडा आलेंग डामता । होकड़ा: माडोम जोनंपेर कीतज

In 2. 1-4 1965

Kharia is spoken by about 200,000 Munda tribesmen in the Chota Nagpur region of Bihar and Madhya Pradesh, India. It is related to the languages of the Ho, Mundari, and Santali.

1951 **John** BS of India, Pakistan and Ceylon, Calcutta
Translated by Samuel Bage, Joel Lakra, and J. Barla of the Gossner
Evangelical Mission. The other three Gospels were published in
tentative form.

652

BENGALI CHARACTER

- ১ কাউং'য়ান ডায়েরি ওলিভ শ্রীষ্ট কাভা নামের
মিণ্ডাং কুম্ভার কাউং'য়ান হাকজিন কাং'য়ান
ওজাও'য়ান কাউং'য়ান হাকজিন কাং'য়ান
২ নুমায়ান-ইউ'য়ান হাকজিন কাউং'য়ান
ওজাও'য়ান কাউং'য়ান হাকজিন কাং'য়ান
৩ হন হাকজিন কাউং'য়ান হাকজিন কাং'য়ান
৪ নুমায়ান কাউং'য়ান হাকজিন কাং'য়ান
৫ হন হাকজিন কাউং'য়ান হাকজিন কাং'য়ান
৬ হন হাকজিন কাউং'য়ান হাকজিন কাং'য়ান
৭ হন হাকজিন কাউং'য়ান হাকজিন কাং'য়ান
৮ হন হাকজিন কাউং'য়ান হাকজিন কাং'য়ান
৯ হন হাকজিন কাউং'য়ান হাকজিন কাং'য়ান
১০ হন হাকজিন কাউং'য়ান হাকজিন কাং'য়ান

Mk I, I-4 1831

1. KARA edang ka gospel
U Jisu Khrist, U Khun U
Blei,
2. kat kumba la thoh ha
ki nongiathuhlypa, Ha
khhim, nga pah ia u
nongbuhai jong nga ha
shuwa ka khatat jong me,
uban' khreh ia ka lynti
jong me.
3. Ka ktien jong uba
pyrta ha ka ri-khlaw, Phi'n
pymkhreh ia ka lyntiab U
Trai, phi'n pynbeit ruh ia
ki lynti jong u.
4. U Ioannis u la pyn-
baptis ha ka ri-khlaw, bad
u la ialap ia ka jingbaptis
ka jingkylla-kaba-mut ia ka
be'p map ki non.

Mk I, I-4 1020

228

bakhi baho wakhi mazzezi:—

prabhu sija mlipha tuh'du
ovani zifanga nizamaniima kifu
wlati s'api nobi kina! ano
wlati b'oruwa kudriwa sadunu mliphnai ano
wangwa manni zifanga har'ga ano
gasi gasi zifanga nehinu

Lk 3, 1-6 1916

Oriya Character

କି କିନାଟିବ ବାଲୁକା ଦେଶରା ମା
କାକା କିକାକା ବା କିକା ଅବେ । ଅବେ ପାଣ୍ଡବ
ମି କିକା ଏକାଅ ମାଣ୍ଡ ।
୨ ପାଣ୍ଡବ କିକା କିକା । କିକା ବା କିକା ବା କିକା ବା କିକା ।
୩ ପାଣ୍ଡବ କିକା କିକା ପାଣ୍ଡବ କିକା ପାଣ୍ଡବ କିକା
ପାଣ୍ଡବ, ପାଣ୍ଡବ କିକା ବା କିକା ।
୪ ପାଣ୍ଡବ ପାଣ୍ଡବ କିକା, କି କିକା କିକା
କିକା ? କା କିକା କିକା କିକା କିକା
କିକା ।

Jn 2, 1-4 1962

Kuvi is spoken by a tribe living south of the Kui, in the Vishakhapatnam District of Andhra Pradesh, India.

Oriya Character

1962 John Kuvi Literature Committee, Koraput
Translated by R. Tauscher, Schleswig-Holstein Evangelical Lutheran Mission. In 1916 part of Luke, translated by F. V. P. Schulze, Schleswig-Holstein Lutheran Mission, was published in Roman character; BFBS, Madras.

(KI)KIKUYU

656

1 KIAMBIRIRIA kĩa Ūhoro-ŭria-Mwega wa Jesu Kristo, Mũrũ wa Ngai.

2 O ta ŭria Ūhoro wandikĩtwo marũa-inĩ ma Isaiia ŭria mũnabii, atĩrĩ,

Onei, ngũtuma mũrekiio wakwa athiĩ mbere yaku,

Athondeke kĩng'aratua giaku wega;

3 Mũgambo wa mũndũ ũkwanĩrĩra werũ-inĩ, akoiga,

Thondekai kĩng'aratua kĩa Mwathani, Rũngarĩni njĩra ciake;

4 noguo Johana okire, ŭria wabatithanagĩria werũ-inĩ, na akaheanaga ūhoro atĩ kũbatithagio arĩa merĩrite nĩguo marekerũo mehĩa mao.

Mk 1, 1-4 1965

Kikuyu, or Gikuyu, is spoken by at least 1,250,000 people in upland areas north and northeast of Nairobi, Kenya. Renowned as the most powerful people of northern East Africa, the Kikuyu early in the 20th century resisted British appropriation of lands they considered theirs. Their continuing resentment manifested itself in nationalist political movements, culminating in the Mau Mau uprising of the 1950's. KiKikuyu is a Bantu tongue, related to KiTharaka, KiKamba, and KiMeru.

1903 John BFBS, London

Translated by A. W. McGregor, Church MS.

1909 Mark National BS of Scotland, Edinburgh

Translated by A. R. Barlow, Church of Scotland Mission.

1912 Philippians Africa Inland Mission, Kijabe

Translated by F. H. McKenrick, AIM.

1915 Matthew Luke 1917-1921 Gospels (revised)

BFBS, NBSS, London

1922 Acts BFBS, London

1923 Jonah 1924 Genesis AIM, Kijabe

1926 New Testament BFBS, NBSS, London

1934 Exodus Numbers 1935 Joshua-Ruth BFBS,

Kijabe

1936 New Testament (revised) Genesis Psalms BFBS,

NBSS, London

1941 Daniel Obadiah Haggai CMS, Nairobi

1948 Psalms (revised) 1951 Old Testament BFBS, NBSS,

London

Translated by missionaries of the CMS, CSM, AIM, and Assemblies of God Mission; primarily A. R. Barlow, H. Leakey, L. H. Downing, J. Henderson, F. H. McKenrick, and R. G. M. Calderwood.

1955 New Testament Catholic MP, Nyeri

Translated by Roman Catholic missionaries. The Gospels and Acts were reported published by 1936.

1962 Mark 1963 Matthew 1964 John 1965 Bible (O.T.

corrected, N.T. revised) BS in East Africa, Nairobi

Revised and corrected by Ayubu Kinyua, Neshullam Wachira, and R. G. M. Calderwood.

KIM

657

1 È Ê kabâr kwađa gë Jesu Kristi, Dok Via né. 2 Nê a né njangé Kitáb gë annebi Ishaya né zhi gô:

Ndi, mbi temé mbi ndu-gé-temé-ya ya mó ndoár zén,
Na gé mbô cher mó vinya;

3 Kânĩ gë ba-gé-né-ôie né ful-pul zhi,

Ang nũsi vinya gë Ba-gé-ya né,

Ang dadé na vinya-via-ma.

4 Yôhanna mbô ya, na gé né ké ná baptisma ful-pul zhi, ka ké wa 'azi gë baptisma haséya mbô ya gafara gë péché-ma. 5 Suár gë Yahudiya pet, né ná-gé-Urushalima-ma

Mk 1, 1-4 1955

Kim is a geographical term, applied to about 5,000 Garap and Kolobo of southwestern Chad. The Kim live along the Logone

River. Kim is classified linguistically in a group of the Afroasiatic language family which also includes Nanjeri and Lele, but the relationships of these languages to one another and to the tongues of surrounding peoples are little known.

1948 **Matthew** 1955 **New Testament** BFBS, London
Translated by J. R. Olley, *Christian Missions in Many Lands*, with the assistance of Audu Kim and others.

(KI)KINGA

658

1 Vwu lyagahile vuvule-vule ukutengula ilivangeli ilikuntsova Ujesu Kilisiti unswambe va Nguluve. 2 Likongile avigage Ujesaja udamalago upwu atetsaga: Lola ndikukusuhilaga unsuwa vango uva kulongola mbulongolo mwave, vi alagahaga inzila ja kugenda mwo uve. 3 Ilimezu lya mwilangi likwilanga ndukungo lita: Munotsage unsevo gwa nwa, ndiinyage inzila tsa mwene. 4 Vwu akagaha vuvule-vule UJohani umwotsi ukuvoneka ndukungo, akavavula avanu akata: Mukilivukage pwu mulotsirwaga pwu mukwupililaga uvusykilo vwa nongwa tsido. 5 Pwu vakahuma ukubiha

Mk 1. 1-4 1961

The Kinga language is spoken by about 40,000 people in the Livingstone Mountains, on the northeastern shores of Lake Malawi. It is a Bantu tongue, related to both KiNyakyusa and EkiBena.

1961 **New Testament** BFBS, London
Translated in the late 1930's by a missionary of the Berlin Mission named Tramp, assisted by Tupevile Sanga. The Ms. was revised after World War II by the translator's daughter.

KIPSIGIS

659

1 Taunet ab ng'alek je miach je bo Jesu Kristo, Werit ab Jeboba. 2 Kou ye sirat en sirutiet ab maotiot Isaia, Ogero, ayoyu kiyogidenyun tai en togeng'ung', Ne chope oreng'ung'; 3 Gutit ab age ne waache en melewet, Ochop oret ab Kiptaiyat, Olititi ortinwkyik. 4 Kinyo Johana, kobaptisan en melewet, ak koamda kabaptisanet ab sigunet agobo nyoet ab gat ne bo chalwogik.

Mk 1. 1-4 1953

Kipsigis is spoken by about 350,000 people in the Kericho area, east of Kavirondo Gulf, Kenya. It is a Bantu tongue related to Nandi. Scriptures are now being prepared in a 'Union' literary language which accommodates speakers of Kipsigis, Nandi, and other related languages of the area. Kipsigis is an Eastern Sudanic (Nilo-Hamitic) tongue.

1912 **Mark** BFBS, London
Translated by O. H. Scouten, *Lumbwa Industrial Mission*.

KIPSIGIS-NANDI UNION (KALENJIN)

659A

1 Taunetab logoiywek che miach che bo Jesu Kristo, Weritab Jehovah.

2 Ko u ye kigisir eng' maotiot Isaia kole, Keero, ayokot kibitondennyu kondonen, Ne chobei oreng'ung'; 3 Kutitab chi ne ititeni eng' surkwen, kolen, Ochob oretab Kiptaiyat, Olititoti ole bunoti;

4 Kinyo Johana, kobaptisanis eng' surkwen ak koamdoi kabaptisanet ne bo sigunet agobo nyoetab kaat ne bo tengekwojik.

Mk 1. 1-4 1968

Kalenjin, a union of the Kipsigis and Nandi languages, provides a literary tongue for these two peoples, as well as for other linguistically related tribes in southwestern Kenya.

1958 **Genesis** 1960 **Mark** BFBS, London
1963 **John** 1965 **Matthew** 1966 **Luke**
1968 **New Testament** BS in East Africa, Nairobi
Prepared by a committee that included representatives of the missions and churches of the Kalenjin region. The committee included Frances Mumford, Ezekiel A. Birech, and E. J. Andersen, Chairman.

KIRGHIZ

ARABIC CHARACTER

660

ابن الله عيسى مسيح بنك انجيلينيك
ابتداسي ٢ يعني يغمبرلاره يازلمش كبي كه باي
رسولم روينكنك آلدينده كوندوروم كه: حضورنكده
يولكني يراشدوره ٣ بيانده فرياد قيلقان نك آوازبه
(ديا كه) خدا يولين حاضر ايلونك و ايزلارين راست
قيلونك ٤ يحيي بيانده غسل عمل اندي و كناهلا رفو
قيلمه سنه غسل نوبه وعظ اندي ٥ و تمام يهوديت ولايتي

Mk 1. 1-4 1820

CYRILLIC CHARACTER

1. Кудай Улы Иясусь Христостын Евангеліесинин
2. басы. Байгамбарлардын жазганы: мне Мен Сеини алдындан Озүмнүң беретменди жеберемин, ол Сеини алдындан жолугды азырлеп койар ').
3. Кула-даладагы дауштаушынын даусы: Кудайга жол азырлепдер, Оган түте жол түзүндөр деген, ол күндөр кешилер ішүн тоба етип шошыл-
4. ыныше ')). Кула-далада шошылдырушы Іовант болган, ол күндөр кешилер ішүн тоба етип шошыл-
5. дыруун айткан. Сонда оган барлык Іудей жагыш-

Mk 1. 1-4 1901

Until the Soviet revolution of 1917, Kirghiz was called Kara (Black) Kirghiz, or Western Kirghiz, and the Kazakh language was known simply as Kirghiz, or Eastern Kirghiz. Kirghiz is a Turkic language spoken by about a million people in the Kirghiz SSR of the Soviet Union and in adjacent areas of Sinkiang Province, China. One of the oldest Turkish tribes, these nomadic Muslims migrated from the upper Yenisey River area, where they had been known since the 7th century.

Arabic Character

1818 **Matthew** 1820 **New Testament** Russian BS, Astrakhan

Translated by Charles Fraser, Scottish MS.

1880 **New Testament** BFBS, Kazan

A revision prepared by J. M. E. Gottwald.

Reprinted by BFBS, Kazan, 1887, 1910.

Cyrillic Character

1901 **Gospels** BFBS, Kazan

Translated by I. Katerinski, Inspector of Schools at Orenburg.

KIRIWINA

661

- 1 UULA kala livala bwaina Iesu Keriso, Latula Eaubeda.

- 2 Makawala la ginigini Aisea toparopita, Ku gisa, a witali ulo touwata o matam, Matauna bi katubiasaisi mu keda:
- 3 Kaigala taitala i dodou o lawodila, Ku kwatubiasaisi la keda Guiau, Ku kiduwosiaisai la keda.

- 4 Ioni i ma, matauna i bapitaiso o lawodila i katugugua kala bapitaiso sivila bi wokuva mitugaga kidamwa. 5 Komwaidona

Mk 1. 1-4 1948

Kiriwina is spoken by about 12,000 people in the Trobriand Islands and adjacent mainland of the Milne Bay District, Territory of Papua and New Guinea. It is a Melanesian tongue.

1908 **Mark** S. Less, Sydney

Translated by M. K. Gilmour, Australian Wesleyan MS.

1929 **Mark** (revised) 1932 **Acts** BFBS, London

Translated and revised by E. M. Prisk, A. H. Scriven, and Inosi Ugwalubu.

1949 **Matthew** **Luke** **John** BFBS, Sydney

Translated by H. T. Shotton, Methodist MS.

(EKI)KISII

662

- 1 OMOCHAAKANO bw'enchili ya Yeso Kristo, Omwana o Nyasac.
- 2 Buna yariigetwe ase ebuku y'omobani Isaya, Rora, namotomire omotomwa one ase obosio bwao, Oyoraarosisi enchera yao;
- 3 Eriogi ri'oyokosaka cgeturi erooro ime, Yeroosisi enchera y'Omonene, Rongeyia oboeto bwaye;
- 4 Akaoroka Yohana, okobatisa, erooro ime, na korandia ebatiso y'okoonchoka ekoreeta okoruusia kw'ebibe. 5 Bakomochiera ense yonsi ya Boyahudi,

Mk 1. 1-4 1960

The Kisii, or Gusii, number about 530,000 in southwestern Kenya, south of Kavirondo Gulf, and in adjacent Tanzania. EkiKisii is a Bantu tongue related to LuRagoli and IkiZanaki.

1929 **Matthew** BFBS, London

Translated by E. A. Beavon and Ruth Rait, Seventh Day Adventist Mission.

1945 **John** 1948 **New Testament** BFBS, London

Translated by G. A. Lewis, SDAM, and a committee.

1960 **Mark** BFBS, London

1964 **John** 1967 **Matthew** BS in East Africa, Nairobi

A revision prepared by Martin Lundström, Swedish Lutheran Mission, and a committee.

KISSI

663

- 1 Jésus Christ, Po Hala, kibaro kende ndo kando tyo ho ni.
- 2 Bole o swan o sebe Esaie nebwino nin nde, a, Tofao, i gbwanga kila nu nom taty, o bendiani neiyu nom taty o.
- 3 Dom wana tyo yonda o wola nin ndo, a, La bendia nei Mario, la sendi neira ndora pomborag.
- 4 Mi Jean hun, o wa batisio o wola nin, mo pei wanda a ma mangalan, ma sora batisio, halako mi hakira ndarang ta malnuj haki.

Mk 1. 1-4 1962

Kissi, or Gizi, is spoken by about 200,000 people in southern Guinea, around Kissidougou, extending from Dabola to Macenta, and into Liberia and Sierra Leone. Kissi is a West Atlantic language, closely related to Bullom.

1935 Mark John 1 John 1944 1 Corinthians
1,2 Timothy Titus 1946 1-3 John Christian and
Missionary Alliance, Kankan
1947 Mark John Protestant Mission, Kankan
1960 Luke Acts BS, Guinea
1962 Matthew-Romans 1-3 John ABS, New York
1966 New Testament 1968 Genesis Exodus SB en
Afrique Occidentale
Translated by missionaries of the CMA, primarily Carrie and Ray
Moore.

KIWAİ

664

1 Jesu Keriso, God Mere nou wade oweru kemeiri nonou.
2 Gedaito giuwodoi Isia peroweta duburo, gibo, Mo suwo
dubu ainimi-emeraiiri oro muba gopewa, Ro gabo inaroro
wido-emesiodirori; 3 Na'u kodu buru durimoro wato
aigogirima'o'oro gibo, Buarago gabo nuwai mororosiodiro,
gedaro Nou gabo emeiuti. 4 Ioane buru durimoro wato
bapatisogo gisiodirogo, nou totomu aigiaruguti, gibo didiri
bapatisogo aimiwairi, nei wo'oi ina wimo-orotowerairi nei
ubauba tanaro rudo. 5 Gonouwa imeime ludea durimoro

Mk 1. 1-4 1960

Kiwaï is spoken by about 8,000 people in the Fly River estuary
and along the southeastern coast of Papua, in the Western
District, Territory of Papua and New Guinea. Numerous dia-
lects are distinguished. (See Kerewo.) Kiwaï is a non-Austro-
nesian language.

1911 Mark 1917 Matthew 1918 Mark (revised)
1927 Gospels BFBS, London
Translated by E. B. Riley and Sidney H. Ray, London MS.

1960 New Testament BFBS, Sydney
Translated by Leslie W. Allen, LMS, and E. P. V. Matthews,
Un evangelized Fields Mission and BFBS.

KOHO

665

1 Bota rop sontom Jonau
Niām Yang Jesu Krist di, la
Kou Yang Tom Trō.
2 Be neh cih tom arē cau
gonār hwor Esai lab:
"Dō, āi sōr cau kōng sōr
āi jī lōt ius di dāp mī,
La cau rop wās gung lāi mī
lā.

3 Gos jonau cau hōi driaū tom
biang brās lā:
Wās tē gung Yang.
Bōng tē alā gung dī
Konrañ dī." (a)
4 Jāng neh loh baptēm tom
biang brās, hōy yāi bota
baptēm boh bota gojriñ-sāng-
glāi nang geh tōh glāi.

Mk 1. 1-4 1966

Although no tribe of people actually calls itself Koho, this
generic term is used to include the Src, Cil, Maa, Lac, Riong,
Tring, and Nop peoples of the South Vietnamese highlands and
jungles around Dalat. Koho, as their common dialect is known,
is spoken by more than 100,000 Vietnamese. A Mon-Khmer
language, Koho is closely related to Mnong. The script is an
adaptation of the Quốc Ngữ orthography invented about
1700 A.D. for the Vietnamese.

1950 Galatians CMA, Dalat
1956 Mark John 1957 Matthew Luke Acts BFBS,
Toronto
Translated by H. A. Jackson, Christian and Missionary Alliance, and
Nguyen Van Tan, a Vietnamese missionary. Various books were
circulated in mimeographed form after 1950.

1959 Genesis BFBS, Toronto
Translated by G. E. Irwin, CMA.

1961 Romans BFBS, Dalat
1966 Gospels BSS in Vietnam, Saigon
1967 New Testament BSS in Vietnam and Cambodia, Saigon
Translated by Helen E. Evans, CMA, Pham Van Nam, and K' Sac.

KOM

666

1 Pathen Sapa Jesu Khrista Toēgkatha inphutna.
2 Isaiā Sānkathem lairik-a hingimset,
"Eoroh, kaffire nahma kaffir, amān nahlam amantluk sik;
3 Ramhōiya mīnkhat taon kare khān,
Rōngpu hlam mantluk ruh, akong manthun ruh,"
4 Āti kapōa, John Baptiste kha ramhōiya honlārā, set rangei
mandam nasik malung insirra baptize tōsik tōng ahria kae.

Mk 1. 1-4 1958

Kom is spoken by more than 6,000 hillmen of central and
eastern Manipur, India. The Kom's often call themselves Kom
Rem, 'people of the Kom Tribe'. Their language is related to
Hallah, but has linguistic similarities to Lushai.

1954 Matthew BS of India, Pakistan and Ceylon, Calcutta
Translated by L. Lungkhohen, an evangelist of the American Baptist
Mission.

1958 Mark John 1959 Acts 1960 Luke BS of India and
Ceylon, Bangalore
Translated by Daniel Kom, a Baptist, assisted by Sonkhosei Field and
Sunkhohen Serio.

(KI)KONGO: CATARACT

667

1 Yimbakukulu kuandi yansamu wambote wa-
Yisu Klisto, Muana Nzambi. 2 Wonso wasonama
muna Yesaya intonamo: Tala, ntumua ame ngina
fidisa kuna ntuala luse luaku, una kukubikila manene
maku; 3 Ndinga umosi ubokanga muna nsi yanse-

sila, Lukubika manene ma-Ntinu, Lusungika njila zandi; 4 Yoane wayiza, una wawuanga muna nsi yanesila wasamunanga luvuangu lu lualusekolo luadiela muna ngiambuduhu amasumu.

Mk 1. 1-4 1910 (Recomposed)

The BaKongo, a Bantu people numbering more than one and a half million, live along the lower Congo River in the two Congos, Angola, and Angolan Cabinda. Numerous Kongo dialects can be distinguished.

The Cataract dialect is spoken in the cataract region of the lower Congo, and around Mbanza Manteke.

1886 **Mark** 1888 **Luke** East London Institute for Home and Foreign Missions

1889 **Colossians Jonah** American Baptist Missionary Union, Mpabala

1891-1898 **John Romans** 1 **Corinthians Galatians**

Ephesians 1, 2 **Timothy** ABMU, Mbanza Manteke

1900-1906 **Matthew** ABMU (part 1 printed in Boston)

1906 **Acts** ABMU, Mbanza Manteke

1910 **Mark** ABMU, Bournemouth

1916 1 **Peter-Revelation** American Baptist Foreign MS, Mbanza Manteke

Translated by Baptist missionaries, including Charles H. Harvey, Charles E. Ingham, H. Richards, P. Frederickson, and W. H. Leslie.

(KI)KONGO: FIOTI

668

1 I mbadukulu ansamu wambote ya Yesu Klisto, Mwan'a Nzambi,

2 Bonso bwasonama mu Yesaya, mbikudi: Tala, mono ifidisa ntumwa ami ku ntual'azizi kiaku, yandi si kakubika nzil'aku;

3 nding'aumosi ubokanga mu nsi yankatu: Lukubika nzil'a Mfumu, lusungika nsoko miandi.

4 ¶ Yoane wayiza kadi, i yandi wabotikanga mu nsi yankatu ye samunanga mbotokolo ampilulu amadiela mu ngiambudulu amasumu.

Mk 1. 1-4 1967

The Fioti dialect of Kongo is the idiom in use north of Boma and among scattered communities along the Congo River, from Brassaville to its mouth. It is spoken as well by groups who call themselves Buende and Vili. Although no 'union' literary usage has been devised to accommodate speakers of all Kongo dialects, the immediate success of the KiFioti Bible, published in 1905, destined Fioti to become the standard written form of the language. A considerable KiKongo literature has developed, but the KiFioti Bible remains the most widely used book published.

1885 **John** 1886-1889 **Matthew** **Mark** 1890 **Luke** **John Acts** 1891 **Romans-Revelation** Printed privately, Kristinehamn and Mukimbungu

1897 **Gospels Acts** (revised) 1898 **Psalms** Swedish MS, Londe

1905 **Bible** BFBS, London

Translated by missionaries of the Swedish MS, including Nils Westlind, W. Sjöholm, and K. E. Laman.

A translation of Romans and 1 John by Stephen Nkoiyo, under the supervision of H. G. Guinness, is reported to have been printed in St. Paul and Philadelphia, 1889.

1926 **New Testament Psalms** 1933 **Bible** BFBS, London

A revision prepared by P. A. MacDiarmid, American Baptist Foreign MS, P. A. Westlind, Swedish MS, and C. B. Welles, Christian and Missionary Alliance, aided by a committee.

1931 **Mark** KETI, Kimpese

Translated into 'Colloquial KiKongo' by George W. Carpenter, Baptist missionary.

(KI)KONGO: KITUBA

669

UNION VERSION

1 Luyantiku ya nsamu mbote ya Yesu Klisto Mwana ya Nzambi.

2 Bonso yo ikele kusunama mu Yesaya mbikudi: Tala, mono fidisa ntumwa ya mono nantwala ya luse ya nge, yandi tayidika nzila ya nge;

3 Ndinga ya mosi kuboka mu nsi ya mpamba: Beno yidika nzila ya Mfumu, beno sungika tunzila ya yandi.

4 Yoane kwizaka, yandi botikana mu nsi ya mpamba, ye samunaka mbotika ya pindulu ya mabanza ku mvidisilu ya masumu ya bau.

Mk 1. 1-4 1966

Kituba, or KiKongo-Lingua Franca, is in use by at least one and a half million people in the two Congos, Kinshasa and Brassaville. It is sometimes inaccurately described as an artificial language (a term reserved for such invented tongues as Esperanto and Volapük), because it was never anyone's native tongue. Kituba began its development as a trade language in the southern part of the former Belgian Congo. It served as a means of communication between the KiKongo-speaking peoples native to those regions and the LiNgala and BaNgala speakers from Upper Congo, who frequented that area to engage in the trade of ivory and slaves. Later, with the establishment of the colonial administration system and regular trade routes, increased intertribal contact and the need for a common official language led to even

wider use of Kituba. It became the standard lingua franca of southwestern Belgian Congo and adjacent parts of French Congo. Successive generations in the commercial centers of these regions grew up bilingual, knowing the tribal language of their parents for use at home and Kituba for outside contacts. Thus, from a trade language, Kituba developed into a pidgin and beyond. For many it has already become the primary language, and, with increasing frequency, it is the only language many young people know. In a number of areas, however, it is giving way to Lingala (q. v.).

1934 **John** Congo Gospel Missionary Board, USA
1939 **Mark** BFBS, London
Translated by Earl A. Sowers, A. J. Brower, and other missionaries of the CGM.

1939 **1 Timothy-Philemon James** Mennonite Mission, Kafumba
1940 **Matthew** S. Hunt, Rushden
Translated by Ernestine S. Janzen and Martha Hiebert, Mennonite Mission, with the aid of Timothy Djimbo.

1940 **Luke** Scripture Gift Mission, London
Translated by A. J. Brower, CGM.

1941 **John** American Baptist Foreign MS, Kinshasa
Translated by E. S. Janzen and Martha Hiebert, Mennonite Mission.

1943 **Acts** BFBS, ABS, London
Translated by A. J. Brower, CGM.

1944 **Romans** Mennonite Mission, Kafumba
1945 **Luke** BFBS, ABS, London, New York
Translated by E. S. Janzen, Mennonite Mission.

1950 **New Testament** BFBS, ABS, London, New York
1957 **New Testament Psalms** SB, Leopoldville
1961 **Genesis Exodus** SB au Congo
Translated by a Union Committee, consisting of missionaries of both the Mennonite Mission and CGM, under the supervision of Martha Hiebert Janzen and Kathryn Willems, Mennonite Brethren Mission, and Mr. & Mrs. A. J. Brower, CGM.

1963 **Mark** SSB au Congo, Kinshasa
1968 **Acts** (with français courant) SB du Congo
Translated by Harold Fehderau, Mennonite Brethren Mission, and Donald Deer, ABFMS, with Edmond Makwala and Adolphe Nbulungombe as informants.

(KI)KONGO: SAN SALVADOR 670

1 O LUBANTIKU lua nsangu zambote za Yesu Kristu, wa Mwan'a Nzambi.

2 Una wasonama muna Yesaya wa ngunza vo. Vitisa mvitisa kunzi ame oko luse luaku, On'okubika nzil'aku;

3 E nding'a ndion'otelekele muna makunga. Nukubika nzil'a Yave, Nusingika manene mandi.

4 O Yoane kakwiza, ona wavubilanga kuna maka-nga, yo longa mvubw'a mvilukw'a ntima muna luyambulwilu lua masumu. **5** Bamvaikidi Yuda

Mk 1. 1-4 1964

The San Salvador dialect of the Bantu Kongo language is spoken by groups of BaKongo living along the Congo River below Kinshasa. It is also known as KisiKongo.

1888 **Jonah** Baptist MS, Underhill
1888 **Mark** BMS, London
1889 **Matthew** 1890 **Luke** BMS, Underhill
1891 **1 John** BMS, Ngombe
1892 **John** 1893 **New Testament** BFBS, London
1897 **1 Samuel** BMS, San Salvador
1902 **Genesis** BMS, Ngombe
1907 **Psalms Proverbs** 1909 **New Testament** (revised)
1910-1916 **Old Testament** 1914 **New Testament** (further revised) Bible Translation Society, London
1925 **Psalms** (revised, with Portuguese) BFBS, Lisbon
1926 **Bible** (revised) BFBS, London
Translated by missionaries of the BMS, including G. R. R. Cameron, H. Ross Philipps, John H. Weeks, W. Holman Bentley, R. H. C. Graham, Thomas Lewis, Walter Wooding, W. B. Frame, and R. V. Glennie.

(OLU)KONJO 671

1 ¹ Eritandika eryl Njiri ya Yesu Kristo, Omwana wa Nyamuhanga.

² Nkokukyahandikirwe omu Nabi Isaya ambwa,

Langira, ngatuma omukwenda wage omu meso awu,

Akandisyawaniya ikute lyawu;

³ Omulenge wewe oyokabirikira omu irungi atya

Muwanaye ikute Iya Mukama,

Mulunkule esyampenda siwe;

⁴ Yohana mwasa, oyabatiza omu irungu, nyane mutulawo Eribatizibwa, eryesubamu erirusibwaho ebibi. ⁵ Neki-

Mk 1. 1-4 1914

The Konjo language is spoken in upland areas around Mt. Ruwenzori and in surrounding hills lying on the Congo-Uganda border, north of Lake Albert. It is a Bantu tongue related to LhuYira (EkiYira), and is sometimes considered a Yira dialect.

1914 **Mark** BFBS, London
Translated by W. E. Owen, Church MS.

जेजू ख्रिस्त, देवाचो पुत्र, ताचे बरे स्त्रोबेचो
 आंतरेन। इजायस प्रोफेतान बोरलेन २
 दोळ्यां त्या पोमाणे: पोळो हांवें दाडलां मोड्या मुण्ययांक
 नुड्या म्हाकार शो तोयार कोर्तालो तुमि वाठ। एक
 आर ओरप्यांत शालि: तोयार कोरात दोन्याचो मारोग,
 नाट कोरात तांनि वाठ। ३

असं गोदुलें कि जूवांयें अँलो झाणें ओरोप्यांत वाव्तिस्म दिलो आणि पोर्गाठ केलो अत्त्याचे दुःखिचो वाव्तिस्म पात्कांय्या बोस्मोय्या खातिर। आणि सोळ्या जुदेय गांवाचो आणि जेरुजल्यांतलो लोक ताचे कांडे गेलो आणि सोळ्याचान वाव्तिस्म गेलो ताचे खातीर जोदावें नोंद कूसार भान्नः अल्प पात्कां। आणि जूवांयें नेस्कोलो ऊंटाचे

Mk I, I-4 1966

KANNADA CHARACTER

ఇత్యా మ్మత్యూరి, దేవాలే పుకాడేరి శీలగిలు విజ్ఞాను
దవర్తా శీల తేల నాక జాయినాకేరి నిక్కజీవు వాచాంకా
మేలుగు, దేవానాం ఆవాణాలిది యేకలింగిణి ఊహపలేరి
పుకాక దివాండే కిత్తి స్రీతి జగత్కాడేరి శరీ.

In 3. 16 1884

Goanese Konkani is spoken by more than a million people in and around Goa, and is therefore known as Gomantaki, the indigenous term. It should be differentiated from 'Standard Konkani', sometimes considered a dialect of Marathi. Goanese Konkani has also traditionally been considered a dialect of Marathi. The two are closely related.

Devanagari Character

1818 **New Testament** 1821 **Pentateuch** Serampore MP
Translated by the Serampore missionaries, who called the language
'Kinkuna.'

Kannada Character

1884 **John** 1885 **Mark** Madras Auxiliary BS
Slightly revised and transliterated by missionaries of the Basel Mission.

Roman Character

1919 **Mark** 1926 **John** 1938 **Luke** BFBS, London
Translated by R. H. H. Goheen, American Presbyterian Mission.

1937 John Xavier Press, Goa

Translated by Fr. Sales da Silva. Numerous Scripture paraphrases, narratives, selections, and commentary have been translated and published by Roman Catholics. Among these are: c. 1600, a paraphrase of the N.T. by Fr. Thomas Stephe's (still used); a volume of N.T. Stories by Fr. João de S. Mathias; and an account of the Passion by Fr. Gaspar S. Migue'l.

1950 John Salesian Press, Goa

Translated by Fr. Conego F. X. da Costa. The other Gospels, and possibly the whole N.T., are thought to have been translated.

1958 **Gospels** (Kannada character) Bangalore
Translated by Fr. Sylvester F. Menezes, aided by Fr. A. Macry.

1966 **Mark** (Devanagari character) BS of India, Bangalore
A re-edited and transliterated edition of the Goheen text.

KONO

673

1 Jisus Kraist Yataa aa Degkaiima
aa sakana baii kende a kusotina.

2 Yɔ a nyɛndɛn mu buɛndɔ Yataa aa
prɔfɛt na gbo ɔ,

Avengo, na na sombe a so i yako
mimbe ia kia ao bennda i yao.

3 Mə dəndə kwie ɛ boə fuine ɔ,

ᑯ wo n Sumæ aa kia aᑯ beᑯ, wo
ni aa take kia taᑯ.

4 Jón aa baptais ke wa fuine o, a ye
to aa Yataa aa baii sa a si baptism ma
ni kayngaso kwea kafanu ma ni kingiy
kwea kafanu ma. 5 Mbe kenu m gbëëa

Mk I, I-4 1942

Kono is spoken by almost 100,000 people in eastern Sierra Leone and in adjacent Guinea. Groups of Kono speakers live as far east as the Man area of Ivory Coast. Kono is a Mande language, related to Vai.

1919 **Matthew** 1942 **Mark** **Galatians** BFBS, London
Translated by missionaries of the United Brethren Mission, including
J. H. Smith, D. H. Caulker, P. L. Dunbar, and Mrs. F. H. Tozier

KOPU

674

POLLARD SYLLABIC SCRIPT

$\Lambda \cdot T^{\mu\nu} = \Lambda^{\mu} T^{\nu} C^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} \cdot \Lambda \cdot L^{\mu} S_{\mu} \cdot L^{\nu} + \dot{\bar{C}}^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} \cdot J^{\mu}$
 $T \cdot \Lambda \cdot \Lambda \cdot T^{\mu\nu} = L^{\mu} \cdot L^{\nu} J^{\mu} C^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} \cdot \Lambda \cdot T^{\mu\nu} -$
 $\Lambda^{\mu} C_{\mu} \Lambda \cdot T^{\nu} C^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} \cdot \Lambda \cdot T^{\mu\nu} - L^{\mu} J^{\mu} C^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} \cdot \Lambda \cdot T^{\mu\nu} +$
 $C_{\mu} C^{\mu} C^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} J^{\mu} T^{\nu} \cdot C_{\mu} C^{\mu} T^{\nu} C^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} \cdot \Lambda \cdot T^{\mu\nu} +$
 $C_{\mu} L^{\mu} J^{\nu} C^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} \cdot G_{\mu} C^{\mu} C^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} J^{\nu} T^{\mu} \cdot S^{\mu} C_{\mu} \cdot G_{\mu}$
 $\dot{\bar{C}}^{\dot{\alpha}} C_{\dot{\alpha}} \cdot G_{\mu} J^{\mu} J^{\nu} C^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} C^{\dot{\alpha}} \dot{\bar{C}}_{\dot{\alpha}} \cdot G_{\mu} C^{\mu} S^{\mu} \cdot$
 $G_{\mu} \Lambda^{\mu} C^{\dot{\alpha}} C^{\dot{\alpha}} J^{\mu} \cdot C_{\mu} \Lambda^{\mu} C^{\dot{\alpha}} C^{\dot{\alpha}} J^{\mu} \cdot$

Mk I, I-4 1913

Kopu is a Lolo language, spoken by people in the mountainous Luchuan area of northern Yunnan Province, China. ('Ko' is the name of the tribe and 'pu' their word for 'tribe'; thus 'Kopu' means 'the Ko tribe'.) Kopu is a Tibeto-Burman tongue.

Pollard Syllabic Script

1913 **Mark** BFBS, Yokohama

Translated by A. G. Nicholls, China Inland Mission, and A. Evans of the United Methodist Mission.

KOREAN

HANKUL-CHINESE (MIXED) CHARACTER

REVISED TEXT

하나님의 아들 예수 그리스도 복음의 시작이라
 내가 내 사자를 내 앞에 보내노니 그가 네
 길을 예비하리라 ***광야에 외치는 자의 소리가 있
 이 가로되 너희는 주의 길을 예비하라 그의 절경을
 평탄케 하라
 기록된 것과 같이 세세로한이 이르되 광야에서 죄 사
 함을 받게 하는 회개의 세례를 전파하니 온 유대 지방

Mk 1. 1-8 1955

HANKUL CHARACTER

하나님의 아들 예수 그리스도 복음의 시작이라
 내가 내 사자의 앞에
 *보라 내가 내 사자를 내 앞에 보내노니 그가 네
 길을 예비하리라 ***광야에 외치는 자의 소리가 있
 이 가로되 너희는 주의 길을 예비하라 그의 절경을
 평탄케 하라
 기록된 것과 같이 세세로한이 이르되 광야에서 죄 사
 함을 받게 하는 회개의 세례를 전파하니 온 유대 지방

Mk 1. 1-4 1962

Despite political division in the two Koreas, Korean is spoken with no perceptible dialectal differences in both. The population numbers 28 million in the Republic of Korea and 11.5 million above the 38th Parallel, in the Democratic People's Republic. 'Choson', as the Koreans call their mountainous peninsula, extends toward Japan from its borders with the Soviet Union.

Although this strategic location has made it the object of constant political threat, Korea has thereby served as a cultural bridge between China and Japan, and a distinct Korean culture has developed.

Believed to be descended from original, possibly Tunguzic, tribes, the Koreans are a rather unique racial type. Their language is generally regarded as most closely related to the Ural-Altaic family. Until the 20th century Chinese characters were used, both officially and privately, in Korea. A cumbersome borrowed system, it continued in use despite the existence of a Korean alphabetic script - the only indigenous alphabet in the Far East. Owing in part to vigorous sponsorship by 19th century missionaries, this 25-letter alphabet, known as *On-mun* (meaning 'vulgar') received official recognition toward the end of the 19th century, and since World War II has come into almost exclusive use. Tradition maintains that it was invented during the 15th century by King Set-Jong, because of the need for a simpler script more easily adapted to printing. (A form of printing from movable metallic type was employed in Korea 50 years before Gutenberg.) Its descent is traced by others from Tibetan or Chinese writing. There is a great Korean literary heritage.

Scriptures have appeared primarily in Korean script, but also in mixed Chinese and Korean character.

1882 **Luke John** National BS of Scotland, Mukden

1883 **Luke John** (revised) ABS, BFBS, Mukden

Translated and revised by John Ross and John Macintyre, Church of Scotland Mission.

1884 **Gospels Acts** (mixed script) ABS, Yokohama

Translated by Ye Suchon, a Korean Christian.

1887 **New Testament** BFBS, Mukden

Translated by John Ross.

1887 **Mark** NBSS, Yokohama

Translated by H. G. Underwood and J. W. Heron, American Presbyterian Mission, and H. G. Appenzeller and W. B. Scranton, Methodist Episcopal Mission.

1892 **John** Printed privately, Seoul

Translated by M. C. Fenwick, Baptist missionary.

1892 **Liturgical Selections** Seoul

Translated by Roman Catholic Scholars.

1895 **Gospels Acts** BFBS, NBSS, ABS, Seoul

1900 **New Testament** BFBS, Yokohama

1904 **New Testament** (revised) 1906 **New Testament**

(further revised) **Genesis Psalms Proverbs**

Bible Committee of Korea, Yokohama

1911 **Bible** (4 vols.) ABS, BFBS, NBSS, Seoul

Translated by the BCK, which included W. D. Reynolds, H. G. Underwood, J. S. Gale, APM; A. A. Pieters, ABS; and W. G. Cram, MEM.

1929 **Genesis** (tentative) 1930 **Bible** (O.T. partially revised) BFBS, Seoul

1938 **Bible** BFBS and Korean BS, Seoul

A revision prepared by a committee, including H. G. Underwood, J. S. Gale, W. D. Reynolds, M. D. Stokes, E. M. Cable, and G. Engel.

1931 **Gospels Acts** 1941 **Romans-Revelations** Printed privately, Seoul
Translated by Paul Han, Roman Catholic.
In 1952 the Bible was printed in the revised Hankul orthography, under the supervision of Young Bin Im.

1947 **New Testament** New Life Press, Seoul
Translated by H. J. Lew, Methodist.

1958-1959 **Genesis-Ruth Psalms** 1961 **1 Samuel-2 Kings Isaiah** Korean Catholic Federation, Seoul
Translated by Fr. Laurence Syen.

1961 **Matthew** Evangelical Fellowship, Seoul
Translated by T. S. Park, H. K. Chang, Y. O. Kim, I. W. Moon, J. J. Kim, and C. S. Kim.

(I)KOTA

676

1 **ITASÉ** gya Ntandô mwa Mpalé mwa Yésu-Krist.

2 Ètè a ndèni mwa nikaŋga Èsaya mwa ŋgo bé té: Yôkyëkyë, ma lëkyë ntôlô mwamé ô bôhò bwobé, aŋgò bé yëbëky'obè pèy. 3 Kyi-ŋgò ya pôtanŋa pia ménloŋ té: Yëbëkyany pèy a Tata, hakwakany mèlombo myëgyi pènyo. 4 Enoŋgo mènè, Yóan-Batist a hulaŋga pia ménloŋ, a tanda batu batèm i fumbamaka ménléma, i nonoko té ba ñkwë-gyibwè mambô mabébé maŋgô. 5 Sônd'i-

Mk 1. 1-4 1938

IKota is spoken by about 30,000 people in east-central Gabon, along the Ogowé above Booué, and to the north and east of Makokou. A Kéle language, IKota is spoken by other groups, including the Shake (Chake) people. It is a Bantu tongue.

1938 **Mark BFBS**, Paris

Translated by S. Galley, Paris Evangelical MS.

KOULANGO

677

1 **Mîin Yégôinsè** bo Binhène ni Jêsus Christ bo amanit tchêrèsségè rè gou ho naga ri lo.

* **Mîin** bo sèwè kè Yégôinsè bo noónkpilissè Esaïe bo togo rè ni lèè:

"Mîni, min sôn min sônssè lè hon tchoun wo gnin di lè tîni wo bongô.

* **Wè** bo gbigo vèrèrè sako rè yougwo bai ti lèè: In tîni Tèssè ni bo bongô. In dè bo bone faraka."

* **Jean** yi lè win yougwo yoko ni sako rè yougwo bai ti. A hon dô lèè bo yilika bo djabaga lè dè bo win bè yoko ni lè Yégôinsè tîi bo hantchiôn lè tchèi bè. * **Judée** sakossogo lè Jérusalemso pèè

Mk 1. 1-4 1967

Koulango, or Kulango, is spoken by as many as 100,000 people in northeastern Ivory Coast, in an area extending eastward from Kong into Ghana. Numerous local dialects can be distinguished, all mutually intelligible. Koulango is a Gûr language.

1967 **Mark Acts** SSB en Afrique Occidentale, Abidjan
Translated by Lonnie Sparks, Free Will Baptist Mission.

KPELLE

678

1 **Duj lèlèzi kôo pèlanii kâ ni e pèlan Yise Kôrai Yâla Nôŋ ma.**

* **Yâla** gôlôno kè-nuui Aizla e bôya,

"Gâa. **Ŋa** gâkélai tètè itûc-pere.

Ŋa bē pai berei kpètètè yē.

* **Ŋa** bā nūui ŋôo kâa tēi fēya-kpalaŋ su, ayezi, **Ka Kanuu**-namui ŋperei kpete, **ka** ŋperei su sâa."

* **Ŋa** bē, batâi kè-nuui Zôo e pā fēya-kpalaŋ su, gē **Yâla**-woo bô e pèlaŋ batâi ma lii-pene sârai, a gēe sonyôŋ-ŋa pôlu e fē. * **Ŋa** bē, Zudia-belai kelee

Mk 1. 1-4 1965

Kpelle is spoken by an estimated 500,000 people on both sides of the St. Paul River in Central Province of Liberia and in adjacent Guinea. Kpelle is a Mande language, closely related to Loma, and is spoken with little dialectal difference.

1922 **Mark ABS**, New York

Translated by C. G. Leonard, American Lutheran Evangelical Mission.

1945 **Mark** Mimeographed by Christian and Missionary Alliance, Kankan

Translated by a Kpelle.

1954 **Mark ABS**, New York

1957 **Luke** Mid-Liberia Baptist MP, Tappi

Translated by William E. Wetters, R. D. Homrighausen, and Otto Spehr, Lutheran Mission.

1957 **John ABS**, New York

1959 **John** (corrected) **Mark BS**, Monrovia

1963 **Acts** 1964 **Romans** 1967 **New Testament BS** in West Africa, Monrovia

Translated by O. Spehr and missionary colleagues of the Lutheran Mission.

KRU

679

3 **KLI** swen à pug ne swen mû te kudi êkon Tiberius Cæsar, q mû na bodeo de, te na gbadâ êkon Pontius Pilate q nû gegbê dio de kli Judæa, nie Herod nû budo de kli Galilee,

nie Herod q digū nye gyu o mū nō budo de kli Ituræa kli Trachonitis gbodogbā gbo, nie Lysanias q nū nō budo kli Abilene, 2. Annas etagi Caiaphas te na ū ā nū nō Nyesōa bodoū fōūde, kli' nō Nyesōa wudo gbā win gyedey John bo q bor Zacharias gyu kli kora bōbōwōn. 3. Dāke wē ū neā nigba ū dā Jordan wintī, q mū nō bo ne q phedo Nyesōa tae nie q pō nyepo ni dibo nie bē yeā kpené kukui dey ser; 4. kate Esaias q bor nō chede we ne q bor ka Nyesōa budo,

Nie o nō wūtu o nyo nō q mū ne kara bōbōwōn ne q
 Bor nō mū o wūlū po Konyō waēgbā q
 Tigbor nie slade yeti.

Lk 3. 1-4 1921

Kru, or Kroo, is spoken in coastal and inland areas of Eastern Province, Liberia, between the Cestos River and Sasstown. Kru is also spoken both west of the Cestos River and eastward into Ivory Coast. As with other Liberian tongues, 'Beach' and 'Bush' dialects are distinguished. The term Kru is also used to identify a group of related tongues, including the Bassa, Grebo, and Tchien tongues of Eastern Province, Liberia, and the Bete and Bakwe dialect clusters.

1921 Luke BFBS, London

Translated by J. R. Sabo, an African pastor working with the Church MS.

KUANUA

680

1 Qo ra turpa i ra bo na warwai ure Iesu Karisito, Natu i ra Kalou.

2 Da di qa tumu ia ta ra buk kai Iesaia ra paropet dari:

"Qo iau tulue kauqu tultul na lua tam,

Na mal are kaum ga;

3 A nilai tikai i oraoro ra pupui dari:

Awat a mal pa ra ga kai ra Luluai,

Awat a pait kodo kana lavur ga."

4 Ioanes i qa wut, i qa babapitaiso ra pupui, ma i qa warwai ure ra bapitaiso ta ra nukpuku upi da re vue ra lavur magamagana kaina. 5 Ma ra tarai ta ra quana-

Mk 1. 1-4 1945

Kuanua is spoken by about 35,000 people in eastern New Britain, and understood by an additional 10,000 on New Ireland and other islands. It is a Melanesian language.

1885 Jonah MP, New Britain

Translated by Benjamin Danks.

1886 Acts 1892 Gospels Acts New South Wales

Auxiliary BS, Brisbane and Parramatta

Translated by R. H. Richard, Australian Wesleyan MS.

1901 New Testament 1913 New Testament (revised)

NSW Auxiliary BS, Sydney

1917 Genesis Exodus Joshua Jonah Psalms BFBS, London

Translated and revised by H. Fellmann and other missionaries of the Australian WMMs.

1927 New Testament (revised) BFBS, London

Revised by W. H. Cox, Australian MMS.

1931 Deuteronomy Ezra-Esther Proverbs Isaiah-

Lamentations Daniel-Malachi BFBS, London

Translated by H. Fellmann and W. H. Cox.

1962 New Testament (revised) BFBS, Sydney

A revision prepared by G. L. Bishop, J. Sharp, and W. Lutton, MMS.

Scripture-based publications in other languages of New Britain have been reported; all are translated by Roman Catholics:

GUNANTUNA (Rabaul Harbor area) School Bible, translated by Fr. P. Gouthraud, 1896, Herder, Freiburg; Expanded School Bible, 1901, Herder; Bible History, translated by R. O. Meyer, 1933; Gospels, published 1922. Another paraphrased School Bible (Ecker version) was translated by Fr. H. Zwingge and published in Hong Kong, 1923.

ARAVE (southwestern coast) Liturgical Gospels, translated by Fr. Leo Scharmach, possibly never published.

BOLA-BAKOVI (Willamuez Peninsula) New Testament, translated by Fr. R. Schumm, published 1934, MP; Liturgical Selections by Fr. L. Bischof are also reported.

BAINING (a Papuan language of the Gazelle Peninsula) Liturgical Gospels, translated by Fr. M. Rascher and revised by Fr. H. Vollmer. Also a Bible History published at Gladbach Mission.

KILENGE (western coast) Bible History, translated by Fr. Barrow, MP, 1952. A translation of the Liturgical Gospels was also prepared by Fr. W. Cadogan.

KOMBE (west of Willamuez Peninsula) Liturgical Gospels, translated by Fr. L. Bischof, mimeographed 1938.

LOTE (Montague Harbor) Bible History, translated by Fr. W. Culhane, published 1941?

MENGEN (Jacquinot Bay) Liturgical Gospels, translated by Fr. W. Culhane, 1936, and Fr. H. Heithorn, 1952.

NAKARAI, spoken in several dialects: Old and New Testament narratives, translated by Fr. J. Stamm in the Lakalai dialect, published 1928; Bible History and Liturgical Gospels, translated by Fr. S. Schweiger in the Valoka dialect.

SULKA (a Papuan tongue spoken around Wide Bay) Liturgical Gospels, translated by Fr. J. Meier and revised by Fr. J. Schneider.

KUBA: INKONGO

681

1 UBANGABANGA bwa losangu lunengela Iwa Visu Kalistu,
 2 Bwana a Ncembī; bea biakafundi bwa kudi Esaya mudimuxi ene, Mona, meme ngwatuma mukyenci amene ku mpala ebe,
 3 unalungika neila ebe. Diyi dia muntu adila mu mbata a kisobe ene, Nulungiki neila a Fumu, nukembeyi bidikilu bienci swi.
 4 Yoano akalwa, akanuwanya numeya bantu mu mbata a kisobe, akakwambila dia kumweyebwa kwa kudibela bwalo
 5 bwa kulekyelebwa kwa mabi. Yi bungi bwa mbata a Yudiya

Mk 1. 1-4 1911

The Kuba, or Luna, Inkongo, who number 20,000 to 30,000 living in the Lusambo area of southern Congo-Kinshasa, speak a Bantu tongue, usually placed in the Luba group. It is sometimes known as northern Luba.

1905 Matthew 1906 Acts 1-3 John 1908 John
1, 2 Thessalonians Printed privately, Leeds
1911 New Testament 1916 Genesis-Exodus
1921 Leviticus-Ruth 1923 1 Samuel-Song of Solomon
1927 Isaiah-Malachi 1930 New Testament (revised)
1932 Bible BFBS, London
Translated by W. H. Wescott.

KULAWI

682

¹Kaganaanam hampoele limampae moparenta i Magaoe-bohe
Tiberioe, boela i Pontioe Pilatoe ipotomaoge i ngata Joedes, bo i
Herode ipomagoae i ngata Galilea, pade i Pilipoae, ompina, ipoma-
goe i ngata Itoerea bo i ngata Tarakoniti, pade i Liania ipomagoae
i ngata Abilene, ²boelara i Hana bo i Kajapa ipoima-bohe, narata
lolita Poe Ala hi Johane, ana i Sakaria, i rara tongo-mpada.
³Raemi Johane i hoemalempe ooe Jarade, ilolitakanara taena
mampopetioe hi hia, ane mantjorora, nakalali halara, ⁴ewa ioeli
hoera i nabi Jesaja, ewei: Nganga tope'aoe i tongompada: Tatehi
dala i Poe, ranteka napantara. ⁵Hoemawee loboena rakahini.

Lk 3. 1-4 1939

Kulawi is spoken in Sulawesi (Celebes) around Palu, in the
extreme northwestern part of the central region. It is an Indo-
nesian Lukeyo-Polynesian tongue.

1939 Luke Netherlands BS, BFBS, National BS of Scotland,
Bandoeng
Translated by S. J. Esser, Dutch government linguistics adviser.

KULUI

DEVANAGARI CHARACTER

683

२ फिरी तरीजा धियाड़ी गलीला रे शहरा न एक बियाह
हूषा होर यिसू री आमां तोलै धी २ होर यिसू ता
तेई रे चेलै बै भी तेई बियाहा रा छाँदा थी. ३ होर जबै
चाराब निभी तैवै यिसू री आमां तेई संचे बोळू कि तिन्हां आगे
चाराब नीं आयी. ४ यिसू ऐ तेसा. बै बोळू कि हे बेटी तोवै
मूं संचे की कौम? एवै तेई मेरा समां नीं आऊ. ५ तेई

Jn 2. 1-4 1932

Kului is spoken by about 100,000 people in Kangra district of the
Panjab, north-western India. The Kulu dialects (Kului, Inner
Siraji, and Sainji) are considered a subgroup of the Western
Pahari branch of the Indo-Aryan languages. In use are two types
of Kulu script, a form of Tankri character.

Devanagari Character
1932 John BFBS, Lahore
Translated by W. F. Flewett and A. H. Lee.

KUMAN

684

Yesu Kristo Anutu wam ye singie kamo wakai pi- 1
laundungwa i mambuno yegl pangwa: / Paropet Ye- 2
saya ye ka muno bogikwa pangwa, yegl:

"Pitno, na single dugwa yomba dendimbo
ye okona yeite konbo yauratenambuka. /
Makan waule wiau ta yegl uggwa: 3
Singiyongo konbo yaurio,
yegl erisire monggo yange orukwa sindaundim-
be konbo teundi yenano."

Ana Yohane kamambuno nigl paitongwa yomba ye 4
makan waule onuggugl pindire yomba ye nomanno
iyakete kamambuno nigl pambe tandaglimeno dundi-
nambendi ka i ditongwa. /

Mk 1. 1-4 1968

Kuman is spoken as a mother tongue by 60,000 people in the
Chimbu District of the Central Highlands, Territory of Papua
and New Guinea, and is understood as a second language by
many thousands more.

1968 Mark BFBS, Australia
Translated by W. Bergmann, New Guinea Lutheran Mission,
assisted by Kega, Gende, and Au.

KUMAONI

685

DEVANAGARI CHARACTER

१ उन दिनन में योहान बपतिस्मा दीनर यिहू-
दिया का जंगल में आई बेर उपदेश करन लागो।
२ और कौय लगे कि पश्चात्ताप करो स्वर्ग बै।
३ राज नजोक आई गछ। यो उइ बात छ जैका
बिषय में यिसियाह भविष्यद्वाक्ता ले कयो एक शब्द
भयो जो जंगल में धात लगाई बेर कौछियो कि
परमेश्वर को बाटो बणाइ और उई का राजमार्ग
४ कन मोधि करी। योहान को पडिगव उंट का
बालन को छियो और उई का कमर में चाम
को कमरबंद छियो और उईको आहार शलैं
और बन को मै छियो। तब यिहूसलीम और

Mt 3. 1-4 1876

Kumaoni is spoken around Kumaon, northern Uttar Pradesh, India, and in adjacent western Nepal. It is one of three main divisions which make up the Central Group of the Pahari tongues (with Jaunsari and Garhwali). The close linguistic relations of the Central Pahari tongues to the Rajasthani languages within the Indo-Aryan family are often remarked.

1825 **New Testament** (incomplete) Serampore MP
Translated by the Serampore missionaries.

1876 **Matthew** American Methodist MP, Lucknow
Translated by Bhawani Datta Joshi, a Hindu pandit.

KUMUK

ARABIC CHARACTER

١ و شُول كُونُلْدِه رَكْرَسِيْتَلْ يُوْحَنَّا كَلُوْب، يَهُوْدِيَه نَنَك
٢ بَرِيَه سَنَك وَعْظَه اِنْبَار اَبْدِي. تُوْبَه اَيْنَكِر زِيْرَا كُوْلَكِر نَنَك
٣ يَادِشَاهَلِي بُوُوْ كَلُوْب تُوْرَه دِيْدِي. زِيْرَا بُوْ اُوْلْدُر،
كِه اَشْعِيَا يَغْيَبِرْ اَنَّا كَحَنَنْدَن خَبَرْ يَرْوَب، رَّبْ نَنَك
يُوْلَن حَاضِر، وَسُوْفَا فَلَارِيْن تُوْز اَيْنَكِر، دِيُوْب،
٤ بَرِيَه دَه چَاوَرَاغَان نَنَك اَوَاْزِي بَار دِيْدِي. وُيُوْحَنَّا نَنَك
اُوْبِرَاغِي تُوْبَه بُوْنَكْدَن، وَلِيْنْدَه كِي لِبْلَاوِي فَايْشِدَن
٥ اَبْدِي، وَاَسِي چَنْكِر نَنَك وِقِيْر بَالِي اَبْدِي. اَوَّل زَمَانَه

Mk 1. 1-4 1892

Kumuk is spoken by about 100,000 people in northern areas of the Daghistan Autonomous Republic of the Soviet Union. It is a Turkic language, spoken in three main dialects: Buinak, Khaidak, and Khasav.

Arabic Character

1888 **Matthew** 1897 **Matthew** (revised) BFBS, Leipzig
Translated and revised by Hassan Beg Ejjendi Mustaloff, a Kumuk,
and a Russian officer named Chekanoff. The dialect seems to be based
on Azerbaijani.

KUNAMA

687

1 YESU Kristo Anna Kišá
evangel' ekkena.

2 Profeta Yesaya akkeda
kilattama kalla: "Lida, aba
maliakafa gadibea kekala
nasamke, unu aneala tabbillea
kussuna.

3 Etika, badumolle men'
audin ellam koske: 'Andina
tabbilla kessu, tabbilla kishay
somu' " ske.

4 Yohanne badumala ku-
duseki, ulfa kasha duša man-
gela konenasi fanes kisasake.

Mk 1. 1-4 1927

Kunama is spoken by 30,000 people or less in northwestern Eritrea, especially in the Barentu region. The tribe has several divisions and dialectal differences. Kunama is an isolated language; its linguistic affiliation and descent within the Nilo-Saharan family are not known.

1906 **Mark** Swedish MP, Asmara

1927 **New Testament** BFBS, London

Translated by Augustus Andersson, Swedish National Evangelical
Society, J. M. Nilsson, and N. Dahlberg, Swedish Mission.

KUNINI

688

3 PIBA Ioane Bapatisote taduzi, tabe
Iudea papa eweze barmi ziemige, 2 alpu
ziemige, Tanaripeie nia muleabua, inge
pese abu baseleia mametaragegie. 3 Ingle
pese ailui peroveta biname Isaiate itu ziuzi,
tabe alpu ziuzi,

Iepa biname tage papa eweze ziemepi
ega,
Buraiga gabe zeperepie,
Teme gabe eblawazepie.

4 Iepa Ioane teme abeletape kamele ngali,
piepu tabe bolome tape bagi asigirige, teme
dedei lige nielolome. 5 Ierusalemee ieta lu-

Mt 3. 1-4 1934

Kunini is spoken south of the Fly River in the Western District, Territory of Papua and New Guinea. It was spoken by about 2,500 in 1940. Kunini is a non-Austronesian language.

1934 **Matthew** BFBS, London

Translated by Kupei, under the supervision of S. H. Ray, London MS.

KURANKO

689

1 A tele sawanyogen, koin to koe a ye
Kana Galileero, Yisa A na nyo.

2 Anu bara Yisa bere kele, anube ala
talibinu kointo tolonro.

3 Waine ara ban tume min, Yisa na
ara fo aye, Waine a sa anu bolo.

4 Yisa ara fo aye, Muse, M be nfen
mala ila? Nna tume a ma ke ye.

Jn 2. 1-4 1911

Kuranko, or Koranko, is spoken by about 100,000 people in Guinea, from Kankan south into Sierra Leone. A Mande language, Kuranko is sometimes considered a dialect of the Mandinka-Maninka dialect cluster.

1899 Luke 1911 John BFBS, London
Translated by H. C. Smith, Christian and Missionary Alliance, and revised for publication by R. G. Coddling.

KURDISH: KERMANSHAHİ

690

ARABIC CHARACTER

اول مرگانی عیسی مسیح کرخدا (۲)
چناوکه له اشعیا پیغمبر نو سر پاس پو
میه رسول خوم وهرجه نو هنر که دئی نو
له نوای نو درس بکت (۳) دنگ
دنگ کر بک لیبواوان که دئی خداوند حاضر
یکپن ونبوله وپیی واس یکپن (۴) یچو
هبل
غسل در له بباوان بی وازی بخشین گنا
وغسل نو ده و عظم کرد بات

Mk 1. 1-4 1900

Kurdish is spoken by about 4 million people in southeastern Turkey, in the upland areas around Mosul, Iraq, and in adjacent northwestern Iran. There are perhaps another million Kurds living in scattered communities from Syria to Afghanistan and as far north as Erivan in the USSR. A fiercely independent Muslim people, the Kurds, or Carduchi, have long agitated for an independent Kurdistan. Although the Treaty of Sèvres (1921, at the end of World War I) made provision for an autonomous Kurdish State, the plan was never realized. The rebellious Kurds continue to demand a unified independent homeland.

Kurdish is an Iranian tongue, spoken in numerous dialects. The Kermanshahi usage is that of the Kermanshah region of Western Iran.

Arabic Character

1894 John BFBS, Julia

Translated by Mirza Yahya Khan, under the supervision of T. R. Hodgson.

1900 Gospels BFBS, London

Translated by W. St. Clair Tisdall, Church MS.

KURDISH: KURMANJİ

691

ARABIC & ROMAN CHARACTER

1 Û sala panzdehemîn
ya xudîkarîtiya Tibaryos
Qeyser de Pilatos Pontî wallî-
yê Cuhistanê, û Hêrodoos se-
rekê çaryekê Cellê, û brayê
wî Filîpos serekê çaryekê
welatê liroya û Traxonîstî, û
Lîsanîyas serekê çaryekê erdê
Eblîniyê,

2 û Hena û Qiyafa serda-
rên kahînan bûn; wî çaxî
xeberê Xwedê li beriyê ji
Yehyayê kurê Zekerîya re
hat.

3 Û ew hat hemî aliyên
Erdênê û imada tobê ji bona
efûtîya gunehan şîret dikir,

4 çawa ko li nav kîlêba
xebereyê Eşçeyayê pîxember
hate nivîsîn: dengê wî yê ko
li nav beriyê gaxî dîke: Reya
Xudan hazîr bikin, şîvreyên
wî rast bikin.

۱ و سالا پانزدهمین یا
خودکاریتیا طیاریتوس قیصر ده
پیلاتوس پونتی واللی
جوهستانی، و هیرودوس سرهکی
چارهکی جلیلی، و برایی وی
فیلپوس سرهکی چاربهکی ولایلی
ابلوریا و طراخونستی، و
لسانیاس سرهکی چاربهکی عردی
آبلهنی،

۲ و حنا و قیافا سردارین
کاهنان یون؛ وی چاخی خبری
خودی لبری ژ یحیی کی کوری
زکریا ره هات.

۳ و او هات همی آلیین اردنی،
و عیادا توبی ژ بونا عفونیا
گونان شرت دیکر.

۴ چاوا کو لئا کتبا خبرین
نیشانی پیغمبر هاته نیشین:
دنگی وی کی کو لئا بریی
گازی دکه: ریا خودان حاضر
بکین، شیفهیین وی راست بکین.

Lk 3. 1-4 1953

ARMENIAN CHARACTER

1 Ասիւիւէ յանդէմ զուռէ խօսէ իսա եւ Մէսիսն ու .
2 Չասնէ քո լընալս լիւրէնդիքսն հաթը նորիսանալը .
չահան ուղ մէկէք իսա ալ լընիք լը բէշ գաստս , քը
3 աէ ուէլս գա լը պար գա հազարը պըրն . ճոնիւք քո
լը լըպտաս կապէ ալըրն , հազարը պըրն ուէլս խօսէ
4 ու թարիւնէ ուի ուսադ պըրն : Եւ ուհաննա լը լըպտաս
թահիւրը ալըրը , ու թահիւրը պուռն թօպուրէ վաղ ալը .
5 քըր , քը պը տպիւրէ կիւնէյան , ու հէմէ տիպարէ

Mk 1. 1-4 1872

The Kurmanji dialect of Kurdish is the western Kurdish usage, common to most of the Kurds of Turkey, western Iraq, and Syria. Mukri is sometimes considered the eastern Kurmanji subdialect.

Armenian Character unless noted

1856 **Matthew** 1857 **Gospels** BFBS, Constantinople
Translated for Armenian Kurds by Stepan, an Armenian in the service of American missionaries.

1872 **New Testament** ABS, Constantinople
Stepan's Gospels, N. T. completed by J. G. Bliss, ABS agent.

1891 **Matthew** 1911 **Mark-Acts** ABS, Constantinople
Translated by Armenian evangelists in the service of American missionaries.

1922-1923 **Matthew-Luke** (Arabic character)
ABS, Constantinople
Transliterated by H. H. Riggs.

1947 **Proverbs** (Roman character) ABS, BFBS, Beirut
1953 **Luke** (Arabic and Roman character) ABS, Beirut
Translated by Kamouran A. Bedir-Khan and Thomas Bois, Roman Catholics.

KURDISH: MUKRI

ARABIC CHARACTER

692

٢٠١ هولى انجىلى يسوع مسيح • چلونكى نوسروه ده اشيا ينش
دا : اوتا دنيرمه پيش روى تو ملايكى خوم : اوى كه ريك دنا رير
٣ • تو • دنكى بانگركيكى ده چولپا دلى : روى رب حاضر بكن
جادانى وى راست بكن •

٤ • يوحنا تسيدرد ده چولپا پيدا بو و تميدى توى بو پيشنى گنايان
• وعظ دكرد • • ودمر كوته كن اوى توار ولائى يهوديه و همو خلكى

Mk 1. 1-4 1951

The Mukri dialect of Kurdish is spoken in the central Kurdish regions around Senna and Suleimaniya. It is sometimes regarded as the Eastern Kurmanji usage.

Arabic Character

1909 **Mark** MP, Philippopolis
Translated by the Rev. von Oertzen, German Orient Mission.

1919 **Gospels** ABS, New York
Translated by L. O. Fossum, United Norwegian Lutheran Church of America.

KURKU

DEVANAGARI CHARACTER

693

٩ هى اباول ماڊى بگوانا كونته يوسو ١
ماسيغا بارين دان, دفين تهن

سوركنه। بگوانا ماڊى بگول ميڙاڙ يسايا جوم
كورى كيتابون آلكنه دان ك

٢

آيايمه। هين هيا باگياا هين آماا سممان
كوللجبا। دڙج آماا لڱ كورا سارياا۔
(مڙون بگوانا ماڊىهه) ڊو ڊوگورن مياا
هاكو ميڙاڙ هاكو لڙكنه دان ك ڀرڊو كورا ٣
تياياري, ڊو دڙجا سڙكو سركاا۔

كاڙ ڊوگورن يڙجاا جوم بڀاتيسما ڄو ميڙاڙ هه ٤
هن۔ ڊو دڙج ڊوگورن يردن جوم گاڙان بڀاتيسما
جه لڙكنه دان۔ دڙج ڄلڄهه ك آياپه انڙوا ماڀي
لڱيڊو بگوانا كونن مان هراڱو ڊو بڀاتيسما سايا۔ ڊو
سڱاڙا يڙڊي ديمو ڀڙا مينڱو ڊو يڙسليمما سب ڀڙا ٥

Mk 1. 1-4 1966

1. Etā tirsā dīn Galil kà Kānān miā biau dān, do Yisukā āntē dēnōjkā dān.
2. Do Yīsū do hējā chēlakū bhi dī bianen kōnjkkū dān.
3. Do dī kendōn ingūrā sidū siāyēn Yīsū kà āntē dijāten menān, ki: “dikū mērān sidū bāngū.”
4. Yisu dijāten menān: hē bai ingken ānaten choj kāmō takā? Ai ingya wakato hej dūn ka.¹

Jn 2. 1-4 1910

Kurku, or Korku, is spoken by about 170,000 people in south-western Madhya Pradesh and in the Satpura Hills, along the border of Bombay State, India. It is a Munda language.

Devanagari Character unless noted

1900 **Mark** North India BS, Allahabad
Translated by J. Drake, Central India Hill Mission.

1910 **John** (Roman character) Baptist MP

1911 **John** Canadian Presbyterian MP

1913 **Luke** Baptist MP

Translated by Miss E. W. Ramsay and E. Charles.

1966 **Mark** BS of India, Bangalore
Translated by Beryl Girard, Baptist, assisted by Yakub, Bhaulal, and Situ.

KURUKH

DEVANAGARI CHARACTER

694

१ धर्मस गहि काहस योशु भित्स गहि अन्नन वव कत्ता गहि ओर ।
२ एकासे बग्याह मुयतिङ्गस गहि भुयो नु कीहलीवेई का एरा एन
एङ्गहई वकासिन निङ्गरी मुय तईरन ने निङ्गहई पावेन सुदरजोस ।

- १ टोइय नू ओर्त मेवुस गहि सड़ा मेवरवा लगी का उर्वस गहि पावेन
 ४ सपइवा आस गहि सटक गुट्टिन उबगो नना। योहनेस बरपस ने टोइय
 नू बपतिस्मा चिवा बरा पाप अम्बरना सतरी चिया किरता-ने बपतिस्मा
 ५ नेक्का कुड़ा लमियस। बरा सति यहूदिया बेल्का ता बरा यक्खेमे

Mk 1. 1-4 1950

Kurukh, or Oraon, is spoken by about 650,000 people in Chota Nagpur, a historic area of Bihar and Madhya Pradesh, India. It is the language of a Dravidian-speaking people living in the midst of such Munda tribes as the Mundari and Kharia. Although regional dialects are sometimes distinguished, there is no great variation in usage. Thus the Kisan 'dialect' (Kisan meaning 'language of the farmers') is merely the term applied to the Kurukh tongue by inhabitants of the central regions. Koda, meaning 'digger's language', is another such example. Kurukh is grouped linguistically with Kannada, spoken far to the south of the Indian subcontinent.

Devanagari Character

1895 Mark John BFBS, London

1899 John (revised) Luke 1900 1-3 John Calcutta
 Auxiliary BS

Translated by Mansiah Ekka, a Kurukh Christian, and F. Hahn, Gossner Mission.

1914 Matthew BFBS, Calcutta

Translated by F. Hahn and revised by B. Lauzemis.

1950 New Testament BS of India, Pakistan and Ceylon,
 Calcutta

1962 Psalms BS of India and Ceylon, Bangalore

Translated by a committee consisting of U. E. Kujur, Joel Lakra,
 Gossner Evangelical Lutheran Church, J. A. Cable, Society for the
 Propagation of the Gospel, and others.

KUSAIE

695

- 1 **MUTAMWEYEN** mwosasu lun
 Jisus Kraist, Mwen nutin God.
 2 Oanu Isaia met palu el simusla,
 Liye, Na supala met sap Luk ye
 mutom,
 Su fwa akou inganek lom;
 3 Pusren sie su wowoyuk yen mesis,
 Komwos akou inganek lun Leum,
 Aksumwosye innel Lal;
 4 Jon el tuku a baptais yen mesis, a
 luti ke baptais lun auliyuk nu ke ela ma
 koluk.

Mk 1. 1-4 1953

Kusaie is spoken on Kusaie Island, the most easterly of the Carolines. It is a Micronesian language, as are all the languages of the Carolines, except Nukuoro.

1863 John 1866 Matthew 1868 Mark 1869 Acts

1-3 John ABS, Honolulu

1871 Luke 1876 Ruth Philippians-2 Thessalonians

ABS, New York

Translated by B. G. Snow.

1928 Bible Micronesian Mission, Kusaie

Translated by Elizabeth Baldwin, American Board of Commissioners
 for Foreign Missions.

KUSAL

696

- 1 Kpe pienne Yesu Kristo, Winnam Biig, yelsum.
 2 Nodies Yesaya gbon la sobak;

"Gosim, m tumne m nid ya tuon ,
 one maal ye sur.

- 3 Nid so n vuur mogin la; Maalemi Zugsob sur,
 maalemi o sur sunga. "

- 4 Yohane Kosuut la daa n niye mogin la n mon kuom
 5 soob tiaker ne tumbeed ke n bas, Yudeadim ne Ye-

Mk 1. 1-4 1965

Kusal is spoken by about 100,000 people in northeastern Ghana and in adjacent Togo. A Gŋr language, it is related to Mampruli and Dagbani.

1965 Mark (tentative) Printed privately

Translated by Cor Bot and V. N. Aboyer, Basel Mission.

KUTCHIN

697

- 1 JISUS Kreist, Vittekwiehanchyo Tinji, vi kwinn-
 duknirzi kookwinyäie;
 2 Nitsə kutugwitiangnut zit kwitinyithnthlth,
 Kwinyooyin, si kudhäug nyinda tulhoh,
 Attun nyi kwiniē nyi tshikh rsyekwitelya.
 3 Ihle vi tezyoo nunhkwinih rzzulh,
 Kukwadlnt vi kwiniē rsyetunkohli,
 Vut ttuj taitgwiehoē zyunkohtsi.
 4 John nunhkwinih tun bapteiztugwahyinh, ako
 trigwandyoht unkwitetaht kenjit kinejniikwitzhit
 baptisma ket kwelhndukk. 5 Ako Joodain kthoiokit

Mk 1. 1-4 1892

The Kutchin, Loucheux, or Tukudh, Indians are ten or more related tribes of nomadic hunter-trappers of the upper Yukon and Peel river region of the Yukon and eastern Alaska. The Kutchins, noted for their hospitality, number about 1,800. They are related linguistically to the Athabascan-stock Indians of northwestern North America: the Slave, Chipewyan, and others. Their language is spoken with tribal dialectal variations, all mutually intelligible. The Tukudh were taught to read Roman script by learning a syllabary of almost 500 syllables of

two to five letters each, rather than employing the syllabic 'alphabet' in use for other Indian tongues of that region.

1873 John 1-3 John 1874 Gospels 1-3 John
1885-1886 New Testament BFBS, London
1886 Psalms Society for the Promotion of Christian Knowledge, London
1890-1891 Pentateuch 1892 Joshua-1 Samuel
1898 Bible BFBS, London
Translated by Robert McDonald, Church MS.

KUY

698

THAI CHARACTER

ທຸກໆເດີມ ສິ່ງ ສິ່ງ ພະແນ ກົກ ອອນ ສິ່ງ ພະແນ ກົກ ພະ
ແນ. ຄູ ສິ່ງ ດູບ ນຸ່ມ ພະ ກະນົ່ ພະກະນາ ກົກ ດູບ ວ່າ ພາບ ສິ່ງ
ພະເຈ. ນາ ນິ ກິນ ສິ່ງ ພະ ພາ

"ນິ ກະກົກ ພະ. ສິ່ງ ພະ ກົກ ພະເຈ ພະ ພະ ດູບ ຈິ
ນາ ພະ ພະ ພະ."

ນາ ຈິ ນິ ກະນາ ສິ່ງ ອອນ ພະ.

ສິ່ງ ພະ ນາ ກົກ ສິ່ງ ດູບ ນຸ່ມ ນິ ກະນາ ອອນ ສິ່ງ
ສິ່ງ ອອນ ພະ ພະ ພະ."

ພະ ສິ່ງ ດູບ ນຸ່ມ ພະ ພະ ສິ່ງ ສິ່ງ, ນາ ກະນົ່ ພະ, ນາ ອອນ ດູບ
ສິ່ງ ພະ ພະ ພະ. ນາ ວ່າ ພາ ພະ "ອອນ ພະ ອອນ ກົກ ພະ ພະ,
ພະ ສິ່ງ ພະ ພະ ພະ, ພະ ພະ ພະ ພະ ພະ ພະ ພະ ພະ."

Mk 1. 1-4 1965

Kuy, or Kui, is spoken by about 150,000 people in the plains of eastern Thailand and northern Cambodia. Pockets of culturally and linguistically assimilated Kuy are found in adjacent Laos. Kuy is a Mon-Khmer tongue, related to Pear, Chaobon, and Chong.

1965 Mark Thai Bible House, Bangkok

Translated by Mr. & Mrs. Richard Johnston, Christian and Missionary Alliance.

KWAGUTL

699

Ki da gäläläyā si da eki wätildums Jesus Christ, yik Kwanūga sints Ike Gikumi;

2 La umk kiätälä kiälä ināyas lāk kiädūg as Isaiah kā dūg-zas, dok, la mun yälāk-id tsin hilaūk-atāyi kā les gägälätl gtwā yūs, kā tihyila kās lākis la-ās klūs.

3 Yiki da niqälē lākā lūblābis, qätlatla mas dāk w lagā tihyiles Giya, nukulā mas lāk kāyāsa si.

4 Gāk wütli John, lütli baptize lākā lūblābis, gliks-ālas baptizināyas sa māyātā kā digikilāqis sis yekināyi.

Mk 1. 1-4 1900

The Kwagutl, or Kwakiutl, Indians number about 2,000 on northern Vancouver Island and the adjacent British Columbia mainland. Actually a number of closely related small tribes, the Kwagutl originally maintained many of the distinctive cultural habits that characterized the Indians of the Pacific Northwest. These Indians spoke several closely related dialects, generally categorized within three main dialectal groups: Northern, Central, and Southern Kwagutl and Nootka, spoken on the western shores of Vancouver Island, make up the Wakashan language family.

1882 Matthew 1884 John 1894 Luke 1897 Acts
1900 Mark BFBS, London

Translated by A. J. Hall, Church MS.

KWAMBI

700

1. Etameko rjevangelium rja Jesus Kristus, Omumua Karunga orjo ndika.

2. Ngashi pua tshangua ku Isaias omuprofeti, ta ti: Tara, ngaje ote tumu omujengeli guandje komesho gotahipara tshohe, ngu te ke ku rongikidira ondjira hohe.

3. He eui rjomuhigidi mombuga. Rongereni Muene o-mapora, ukicirieni eendjira de.

4. Ohe Johannes, ngu a ri ha tshataha mombuga, he tu uvica etashato rjehigaruro okedimino rjeendjo.

Mk 1. 1-4 1951

Kwambi is spoken by about 30,000 people in the Districts of Uukwambi, Ukuuanjama, and Ombalantu, in the extreme north of the Republic of South West Africa, near the Angola border. It is a Bantu language.

1951 New Testament Roman Catholic MP, Lesotho

Translated by Fr. T. Sella and others.

(SI)KWANGALI

701

1 Momumvo gomurongo na ntano gwepangero lyomukesari Tiberius, Pontius Pilatus eyi ga kere Mupangeli gwaJudea na Herodes gweni saune gosirongo saGalilea na munwazina Filippus gweni saune gosirongo salturea na Trikonitis, na Lisias gweni saune saAbilene, 2 na Hannas na Kafafas eyi va kere vasitakurona, nonkango daKarunga dina wiza kwa-Johannes, munwa Sakaria, momburundu. 3 Age iyo ana gendagenda monomukunda nadinye dokoJordan nokuzuvisa esanso lyelitekurro lyokudongonona po mayipiko, 4 ngamomu va tjanga monukanda gonomo

Lk 3. 1-4(a) 1960

The Kwangali language, a Bantu tongue, is spoken in the north-western part of the Territory of South West Africa, and across the border into Angola. Closely related languages are spoken by the Sambyu, Diriku, and Mbukushu.

1960 Luke MP, Raamattutalo

Translated by T. Jantunen, Finnish MS.

1 Ehovelo levangeli laJesus Kristus, Omo-na waKalunga.

2. Ngaashi pa shangwa momukanda womu-profeti Jesaja: Tala, ohandi ku tetekelifele omutumwa wange, oye ote ku longekidile ondjila, (Mal. 3:1).

3 Ondaka yomwiingidi omombuwa tai ti: Paleleni Omwene ondjila, yuukifeni omalila aye, (Jes. 40:3).

4 Johannes Omushashi osho a holoka mombuwa, ndele okwa udifa eshasho lelidilululo okudima po omatimba.

Mk 1. 1-4 1967

The Kwanyama language is spoken in northern Ovamboland, Territory of South West Africa. It is a Bantu language, closely related to OchiNdonga.

1894 Luke 1895 Mark John 1896 Gospels
1902 Acts 1 John BFBS, London
Translated by P. H. Brinker, Rhenish MS.

1927 New Testament Psalms BFBS, London
Revised and translated by P. H. Brinker, A. Wulffhorst, C. Schär, and A. Hochstrate, Rhenish MS.

1960 Acts BFBS, Cape Town
Revised by A. W. Björklund and E. Hynönen, Finnish MS, and E. Jeuer, Rhenish MS.

1 Habalekele masuku atatu, yala wakeshi mu Kana wa Galela; mama a Yesu wakeshi kuene;

2 Atamekele Yesu nu alongi enji kuwala.

3 Hahuile matombe, mama wa Yesu wamuambebele egi, Eshiko nu matombe.

4 Yesu wamuambebele egi, Muketu, ngudi naye n'daka iki? Tangua diami kenji dizako.

Jn 2. 1-4 1929

KiKwese, or UKwese, is spoken by about 60,000 people southwest of the Kwilu River, above Kikwit, in southwestern Congo-Kinshasa. It is a Bantu language, related to GiPende and KiHungana.

1929 John BFBS, London
Translated by Ernestine and Aaron Janzen, Mennonite Mission.

1 Yesu Koraese Anantunya Ikinigiyi dokona lao waili pi keyage dopa lao kadaso palamo. 2 Poropeta Aesayana buku dokona pi dopa lao pyasi palamo,

Nabame nabana waili akali doko ebena legekabu dokona waho nebelyo kade.
Ebena kata wapu para.

3 Yu muyane dokona pi mede dopa lao kyakale lao karara, Kamogona katu modo lao retalapa, banya kata dupwa wapu rolae pyu karalapa.

4 Dopa lao palamo leyamuli pyu Jone bapitisimo nyakamaigi ba yu muyane dokona pano lao epeya. Epapala, Nakama mona kapuku bapitisimo nyclapape. Dokopa nakamana ko dupwa Anatumu kaepala nyu kame sakara, dopa lao kareya.

Mk 1. 1-4 1961

Kyaka is an Enga dialect, spoken by about 20,000 people in the Western Highlands District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1961 Mark 1 John BFBS, London
Translated by E. J. Kelly, Australian Baptist Foreign Mission.

1 "Ja' u jek' tanyu u t'an Jesucristo, u jener K'uj."
"Ja' jek' tanyu u t'an Jesucristo bayuk' apay."
A'cho' to ta' tanyu janyu ya' tae'lar u t'an K'uj.
Bayuk' ba' u ta' tanyu lanku, Mo' u wile' ya' tae'lar u t'an K'uj. K'uj ang' u ta' tanyu.
Ta' wile' ta' tanyu tae'lar.
"Tanyu, ba' K'uj, tae'lar u wile'lar. Kin yu tae'lar ya' k'uj anken nok joper apino' tin

u tar.
"Kin yu u tae'lar nok uch tanyu u'lan.
Tin jek' tanyu."
"Janyu u tae'lar Jai' Ta'lar kur u tar."
Janyu ba' u ta' tanyu lanku uch. "Janyu bay tanyu janyu, jek' ba' jek' tanyu. Ti' u janyu jek' u jek' tanyu uch tanyu u'lan. Ti' u tanyu u'lan Janyu kur u tanyu tanyu nok. Kur u tanyu u'lan janyu. Kur yanyu' jek' u janyu u'lan Janyu. "Ti' u janyu."

Mk 1. 1-4 1968

Lacanja Lacandon is spoken by about 200 people in northeast Chiapas, Mexico. It is a Mayan language.

1968 Mark SB de México
1968 Acts Biblioteca Mexicana del Hogar
Translated by Philip and Mary Baer, WBT.

དཀོན་མཆོག་གི་སྐུ་ལོ་ལྟ་བུ་ལེགས་པའི་ཕྱིན་པ་བཟང་པོ་ལོ་ ༡
འདི་དཀོན་མཆོག་གི་སྐུ་ལོ་ལྟ་བུ་ལེགས་པའི་ཕྱིན་པ་བཟང་པོ་ལོ་ ༢
མང་། དཔེ་མཆོག་ལོ་ལྟ་བུ་ལེགས་པའི་ཕྱིན་པ་བཟང་པོ་ལོ་ ༣
ལྟ་བུ་ལེགས་པའི་ཕྱིན་པ་བཟང་པོ་ལོ་ ༤
ལྟ་བུ་ལེགས་པའི་ཕྱིན་པ་བཟང་པོ་ལོ་ ༥
ལྟ་བུ་ལེགས་པའི་ཕྱིན་པ་བཟང་པོ་ལོ་ ༦
ལྟ་བུ་ལེགས་པའི་ཕྱིན་པ་བཟང་པོ་ལོ་ ༧
ལྟ་བུ་ལེགས་པའི་ཕྱིན་པ་བཟང་པོ་ལོ་ ༨
ལྟ་བུ་ལེགས་པའི་ཕྱིན་པ་བཟང་པོ་ལོ་ ༩
ལྟ་བུ་ལེགས་པའི་ཕྱིན་པ་བཟང་པོ་ལོ་ ༡༠

Mk 1. 1-4 1919

Tibetan Character
1905 **Mark** MP, Leb
1919 **Mark** (revised) BFBS, Lahore
*Translated by A. H. Francke, Moravian Mission, and revised by
F. E. Peter, a Ladakhi schoolmaster, later of the Canadian Anglican
Mission.*

707

LAHNDÄ CHARACTER

૧ ઈસ્ટ ૧મી સમુદાય સંસ્થાના મુખ્ય મથક પર ૧૩મી જુલાઈ ૨૦૨૦
 ૨ ના ૧૩મી જુલાઈ ૨૦૨૦ના રોજ આ મુજબના આદેશોના આધારે આ મુજબના
 ૩ ના ૧૩મી જુલાઈ ૨૦૨૦ના રોજ આ મુજબના આદેશોના આધારે આ મુજબના
 ૪ ના ૧૩મી જુલાઈ ૨૦૨૦ના રોજ આ મુજબના આદેશોના આધારે આ મુજબના
 ૫ ના ૧૩મી જુલાઈ ૨૦૨૦ના રોજ આ મુજબના આદેશોના આધારે આ મુજબના
 ૬ ના ૧૩મી જુલાઈ ૨૦૨૦ના રોજ આ મુજબના આદેશોના આધારે આ મુજબના
 ૭ ના ૧૩મી જુલાઈ ૨૦૨૦ના રોજ આ મુજબના આદેશોના આધારે આ મુજબના
 ૮ ના ૧૩મી જુલાઈ ૨૦૨૦ના રોજ આ મુજબના આદેશોના આધારે આ મુજબના
 ૯ ના ૧૩મી જુલાઈ ૨૦૨૦ના રોજ આ મુજબના આદેશોના આધારે આ મુજબના
 ૧૦ ના ૧૩મી જુલાઈ ૨૦૨૦ના રોજ આ મુજબના આદેશોના આધારે આ મુજબના

Mk I, I-4 1810

ARABIC CHARACTER

(۱) اے ترجمے بڑا طے جمل دے فنا بیج یک شادی
انی اے بیج ہی مار اٹھائیں مائی (۲) اے بیج تے
اوندے شادرد ہی شادی بیج سبے مئے (۳) ایں جیے
وے شراب کٹ گئی بیج ہی مار اوں کوں اکیا جو
انہیں دے کولہ شراب نہیں (۴) بیج اڈکوں اکیا لے
تریت میوں ٹیپے نال کہاں کم میڈا دلہا اجڑ نہیں
نہیں آا (۵) اوندی مار پلین کوں اکیا جو کہہ لو نکال

In 2. 1-4 1898

Lahnda is spoken in northern West Pakistan by an estimated 4 million people. It is also known as Multani (language of Multan), Jaki (the language of the Jats), and Western Panjabi. None of these terms is as accurate as the native Panjab name, Lahnda, meaning 'the Western tongue'. The breadth of terminology illustrates the problem arising from the gradual shading of these Indo-Aryan dialects from Panjabi to the cluster of slightly varying regional Lahnda forms. The Lahnda Scriptures are prepared in the northwestern Lahnda usage, said to be spoken by about 800,000 people. Lahnda character, used in the Panjab by speakers of Lahnda and Sindhi, is thought to be related in descent to the Sarada and Tankri scripts. Local variations of this writing are in use.

Lahnda Character
1819 **New Testament** Serampore MP
Translated under the supervision of the Serampore missionaries.

LAHNDÄ: HINDKO

708

ARABIC CHARACTER

• کیوں ہے خدا دُنیا دے نال اُپنی محبت کیستی
ہے اوس اپنا اِکوئی پُتر چا دتا۔ تاں جو کوئی اُس اُتے
ایمان آنے ہلاک نہ ہووے بر سمشہ دہی زندگی جیسے۔

In 3, 16 1929

The Hindko dialect of Lahnda is spoken in Hazara and west of the Indus River in Pakistan.

Arabic Character
1929 **John** BFBS, Lahore
Translated by C. L. Robertson.

LAHU

709

1 Gu'i, sha ye Ya' hpu Ye'u' Hkri, ye ha leh, ye bon hkaw' a' aw' hku'i' pu'i' leh, chi h'k'e' yo. 2 Gu'i, sha ye t'ou h'ka' pa. I'sa-ye' ye li, aw' hk'aw' lo bvuh, ta' ye h'k'e'.
 3 Gu'i, na'w, aw' g'a' sh' na'w, ye ya, k'aw hta, gu' ta, la, ta' yu' nga, ye t'ouh ya' hta, nga, p'u' k'ai' ye yo. 1 Jaw' maw' Gu'i, sha ye ya, k'aw hta, gu' ta, lo. Yaw' ye ya, k'aw te' hpa, hta' leh' leh, te' o' teh, leh' hui' hk'aw' lo chaw te' g'a' ku, ye yo. 2
 4 Yo' han, leh' hui' hk'aw' lo taw' la leh ba'ti'sa, pi' ye yo. Ven' ba' h'p'eh' h'ka' g'a' tu, ven' ba' h'p'ad' h'p'uh' ye hta, ca' da', ye ba'ti'sa' te' ceu, hta, yaw' ma' pi' ye yo.
 5 Yu'da, mvuh' mi, chaw h'ka' pe'u-c' leh Ye'ru'sa' leh.

Mk I, I-4 1062

LAHU (MUSSO)

LAO (YUAN) CHARACTER

၁၂။ နှစ်ကသာကြားရမည့် နှစ်ပါးပါး
 ၁။ ယာကြားရမည့် နှစ်ပါးပါး
 ၂။ နှစ်ပါးပါး
 ၃။ နှစ်ပါးပါး
 ၄။ နှစ်ပါးပါး
 ၅။ နှစ်ပါးပါး
 ၆။ နှစ်ပါးပါး
 ၇။ နှစ်ပါးပါး
 ၈။ နှစ်ပါးပါး
 ၉။ နှစ်ပါးပါး
 ၁၀။ နှစ်ပါးပါး
 ၁၁။ နှစ်ပါးပါး
 ၁၂။ နှစ်ပါးပါး

Mk I. 1-4 1925

The Lahu, numbering almost 300,000, live around Kentung, in upland areas of Shen State, Burma, and northward into Yunnan Province, China. Several groups of Lahu are distinguished: Na (Black), Shi (Yellow), and Nyi (Red, or Southern). The term

The Lapps of Finland, who number only about 2,000, speak a dialect closely related to that used by the Russian Lapps. Sometimes Finnish and Russian Lapp are classified in the Eastern Lapp group. Selections in the Finnish Lapp dialect were translated and published as early as 1825 by Jacob Fellman, a pastor at Utsjoki and Enara. The Liturgical Gospels and Epistles, in the translation of A. Andelin, were published in 1860 at Oulu. Another version of these Liturgical passages by A. Hakkarainen appeared in 1905, the only publication in Roman character.

1903 **Matthew** Helsinki

Translated by Jacob Fellman; edited by Isak Fellman and J. Qvigstad.

LAPP: NORWEGIAN

720

1. **Jesus Kristus, Ibmel barne, evangelium algo.**
² Nuftgo čalluvvum læ profetaim: Gæða, mon vuolgalam nu engalam du muodoi oudi, gutte galga rakadet duudui du gæino; ³ dat læ su jiedna, mi mæcest duorvvo: Rakadeket hærra gæino, dækket su luodaidd njuolgaden, ⁴ (nuft) gastaši Johannes mæcest ja sarnedi jorggalæme gasta suddoi andagassi addujubmen.

Mk 1. 1-4 1874

There are almost 20,000 Lapps in Norway, more than half the total number. There they are called 'Finns' (hence the Norwegian Lappland Province of Finnmark).

1838 **Matthew Mark** 1940 **New Testament** BFBS, Kristianist

1850 **New Testament** (revised) 1854 **Psalms** Norwegian BS, Kristianist

Translated by N. V. Stockfleth, a pastor in Lappland.

1874 **New Testament** 1889-1895 **Old Testament** (in 5 parts) 1895 **Bible** Norwegian BS, Kristianist

A revision and continuation of the earlier Lapp Scriptures, prepared by Lars Haetta, a Lapp, and J. A. Friis, who together had prepared a version of the Liturgical Gospels and Epistles as early as 1870. J. Qvigstad assisted them in the editing of the Bible Ms. He had published his own translation of the Liturgical Passages in 1889.

LAPP: RUSSIAN

721

CYRILLIC CHARACTER

ТѢИ ПІЯНІИ ПОАТ ЭВАН РЫСТЕЙ, И САРН ИМВЕЛЬ
 САСЫІТ ІУДЕЕ МІЄСТЕ,

2. И ДІАКХ: КІДІДТЕД; ТЕН-ГУЯЙШ ШТО АМІТЛА И
 ПОАТТАНЧ АМЬ ПІРО-ВАІТ.

3. ТЕН ГУЯЙШ ШТО СОН ЛІ ТЭТ, КОН БАЯС ПРОРОК
 ІСАІА ДІЛІЯЙ: КУХХАЛЛЭ ИИ МІЄСТЕ: ВАЛІШЕКІД ВАР-
 РА ШУРРЕ, ТУЙШЕКІД ЧУХКІТ СУНІЕ ВУЙКІСТ.

4. ИЧ-ШЕ ЭВАН ОНІИ АСКІІТ ВЕРБЛОД СӘХМЕСТ И
 НАХЬ-ПОВАКАНЬ ПЫР ЧОДЛӘШМЕС; А ШЕРКЕН СОСТ ЛЕЙН
 СУЙН-НЮЧКЕЙ И МІЄХ-МІТ.

Mt 3. 1-4 1878

The Lapps of Russia live in the northern reaches of the Kola Peninsula. They are thought to number fewer than 5,000.

Cyrillic Character

1878 **Matthew** BFBS, Helsinki

Translated by A. Genetz in the dialect of Akkala.

1894 **Matthew** Archangel

Translated by D. P. Schischekoldin in the dialect of Pasvik.

LAPP: SWEDISH

722

Evangelium Iesus Christusen Zubmelen Pärdenen
 pira, algi naute puodgestowet.

2. 3. 4. Iau to farbnotum le Profetaist: Iåts,
 wten sitab rajet mo ångeleb to arordenen auti, juffto
 falka farwmetet to fåinob to autefn; Iåld fåbma-
 fest +) kullo juffto tjuoarwo metfesn: farwmetet HES-
 JESUS fåinob, taffet alde palgait njulfokfn; fa-
 fåti Johannes metfesn, ja predifoi puoranem fa-
 fåfjen pira, fudboi andagæs-luofitemi.

Mk 1. 1-4 1811

There are more than 6,000 Lapps in northern Sweden. Their dialect is most closely related to the tongue of the Norwegian Lapps.

1648 **Psalms-Ecclesiastes** Liturgical Selections

H. Keyser, Stockholm

Translated by Johannes Jonæ (Törnæus). Other translations of the Liturgical Passages appeared in 1669 (translated by Olaus S. Graan) and 1744 (translated by Pehr Fjellström and others).

1755 **New Testament** L. Salwiusen, Stockholm

Translated by Pehr Fjellström.

1811 **Bible** C. Nordinen

Translated by Samuel Öhrling, Erik J. Grönlund, E. Öhrling, and N. Fjellström.

1881 **Matthew** BFBS, Stockholm

Translated by J. Laestadius.

1903 **New Testament** P. Palmquist, Stockholm

Translated by Olof Bergquist, K. B. Wiklund, and Gustaf Calleberg.

LATGALIAN

723

1. Jezus Kristus, Diva Dāla, Evangelija sō-
 kuniis: 2 Kai praviša Izaja rokstūs ir teikts:

Raug, Es syutu ipriks Tevis sovu eggeli,

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and after the language of Italy had evolved into what are now known as Late Latin and Medieval Italian, Latin was still used as a literary tongue.

Throughout the Middle Ages, Latin remained the preferred language of books, correspondence, and learned discourse. Its continued popularity over any of the developing European vernaculars is due primarily to its identification with the Church, which was then the center of European cultural and intellectual life. At the end of the 16th century Latin began to wane, but it was so well entrenched that it remained in considerable use until the 18th century. It was still the tutorial language of the Italian universities in the 1800's, but aside from the liturgical and administrative affairs of the Roman Catholic Church and a narrowing circle of classical and theological scholars, Latin may now be said to have passed out of use.

Liturgical, Church, or Christian, Latin (as opposed to Classical Latin, the usage of the Roman Republic and early Empire) may be regarded as a demotic form of Latin. This developed among early converts to Christianity throughout the Mediterranean area. The new religion was spread by Hellenized Jews, and worship and Scriptures were at first in Greek. However, the need to present the Gospel in the language of the growing community of Latin-speaking converts resulted in the preparation of Scripture translations before the 3rd century. In fact, the unpolished, even crude, language found in surviving remnants of the early versions suggests that anyone who considered himself at all qualified, dared to or felt compelled to translate the Scriptures. These versions in 'old Latin' (or *Vetus Latina*, a term applied to all Scriptures prepared prior to Jerome's translation) became so numerous and divergent that Jerome lamented that there were as many different readings of passages as there were copies. Accordingly, at the end of the 4th century, Jerome began his historic translation of the Bible.

St. Hieronymus, or Jerome, has the honor of being the first translator of the Bible known to us by name. Born about 340, his long life spanned the transition in the Christian Church from the release from imperial persecution and acknowledgment of Christianity as the Roman state religion, to readjustment to the changed world after the sack of Rome by the northern barbarians. In some respects Jerome seems the most modern of the Church Fathers. His determination to live in the Holy Land and learn Hebrew from Jewish scholars, in order to understand the Old Testament geographically and idiomatically, anticipates the trends of Biblical scholarship associated with recent times. Whereas, for the most part, the Old Latin versions had been dependent upon the Greek Septuagint version of the Old Testament, Jerome translated from the Hebrew text. After years spent on the revision of existing texts, Jerome undertook in the evening of his life to prepare a fresh rendering of the Old Testament.

So popular did Jerome's Vulgate (meaning 'common') Bible become that in time it displaced the existing Old Latin versions. Although Old Latin versions continued to circulate until the 9th century (and were still being copied in the 11th century) it was the Vulgate which eventually gained supremacy and was to be recognized as the official Bible of the Church by the Council of

Trent. The Vulgate served as the Bible of the whole Western Church for a millennium. It was thus the parent version of all those early pre-Reformation vernacular Scriptures, such as Wycliffe's in English, with which the story of the Bible begins in several European tongues.

Jerome's Vulgate is also unique in occupying the first place in the history of Western printing. The Gutenberg Bible, of which 47 copies are still known, employed a version of the Vulgate known as the Paris Recension, which thereafter was the basis for nearly all printed Latin Bibles until comparative critical texts began to appear in the late 1520's.

In this bibliography of Latin Bibles, only publications that present a new text, or are historically significant, are included. Reprints are omitted.

1456? Bible Gutenberg, Mainz

The first Bible printed in the West, and probably the second printed book. (There is evidence that Gutenberg printed a Missal c. 1450.) The Bible is also known as the 42-line Bible, or the Mazarin Bible, because it was 'rediscovered' by bibliographers in the library of Cardinal Mazarin. Printing started in 1452 and is thought to have been completed in 1456. The book itself is not dated.

1457 Psalms Fust & Schoeffer, Mainz

The 'Mainz Psalter', the first book which contained the date of printing and name of printer.

1459? Bible ?publisher

The 39-line Bible, of controversial date. It is thought by some to antedate the Gutenberg Bible.

1460? Bible Mentelin, Strassburg

The 'Strassburg Bible', the first book printed in that city, but of uncertain date (not later than 1460). Other early editions of the Bible were printed in Strassburg in 1460 by W. Eggensteyn.

1462 Bible Fust & Schoeffer, Mainz

The first Bible in which the date of printing and name of printer occur. During the 15th century 94 editions of the Latin Vulgate appeared, nearly all based on Gutenberg's text.

1514-1517 Bible Alcala

The Complutensian Polyglot, first of the great polyglots; Latin text in the Vulgate, as well as later translations of the Greek and Chaldee.

1516 New Testament (with Greek) Froben, Basel

The Latin translation of Desiderius Erasmus. His Latin 'paraphrases' were first published in 1522.

1517 Psalms Porrus, Genoa

The Vulgate text, as well as Latin translations of the Hebrew and Aramaic (Chaldee). Other important Polyglot Psalters appeared in 1518 in Cologne and Basel.

1528 Bible A. du Ry, Lyons

Translated by Sanctes Pagninus of Luca, the first Latin version in modern times to be made from the original Hebrew and Greek texts.

1528 Bible R. Stephanus, Paris

The first modern Latin version representing a scholarly attempt at the preparation of a critical text, by collating several existing texts. Later

revisions by Stephanus appeared in 1530 and 1538–1540. Slightly variant texts were also published by other printers.

1535 **Old Testament** (with Hebrew) Basel
A translation from the Hebrew by Sebastian Münster.

1541 **Bible** S. Colines, Paris
A recension of the Vulgate, edited by J. Benedictus. Revisions were prepared by H. Bendist (Paris, 1564) and J. Faber, or Lefèvre (Paris, 1573).

1542 **Bible** Trechsel, Lyons
A revision of the Vulgate, prepared by the controversial theologian, Michael Servetus, who may have prepared a slight redaction of the Stephanus text, published in 1532 by Trechsel.

1543 **Bible** C. Froschauer, Zürich
The 'Zürich Latin Bible', translated by Leo Juda and, later, by Theodorus Bibliander. The N.T. was a revision of Erasmus by Rudolf Gualter.

1546 **Pentateuch** Strassburg
Translated from the Aramaic Targum of Onkelos by P. Fagius.

1547 **Bible** B. Gravius, Louvain
The 'Louvain Latin Bible', prepared by the Theological Faculty of the Roman Catholic University of Louvain, and edited by Johannes Hentenius. It varied little from the Stephanus version. The Louvain text and its revision in 1574 served as the standard text of the Roman Church until the appearance of the Sixtine Vulgate.

1551 **Bible** Oporinus, Basel
The Châtillon French version, translated into Classical, rather than Ecclesiastical Latin, from the original languages. It was the first 'independent' version of the Latin Bible.

1557 **Bible** R. Stephanus, Geneva
The volume contained the Pagninus O.T. and the first publication of the N.T. text by Theodoric Beza.

1565 **Bible** J. Schwertel, Wittenberg
A revision of Paul Eberus, to bring the Latin text more into line with the Luther German Bible.

1569 **New Testament** H. Stephanus, Geneva
A triglot, containing both the Vulgate text and a Latin translation of the Syriac version, by Immanuel Tremellius. This version was incomplete; the full translation appeared in 1627 and 1630.

1572 **New Testament** Antwerp
The Antwerp Polyglot, containing a translation of the N.T. from the Syriac, by G. Boderianus.

1590 **Bible** Vatican, Rome
The Sixtine Vulgate, prepared by a committee of scholars, directed by Antonio Caraffa, and under the direct supervision of Pope Sixtus V. The work was envisioned by Sixtus' predecessors, Pius IV and Pius V, who collected several ancient Mss. for this purpose.

1592 **Bible** Vatican, Rome
The Sixtine-Clementine Vulgate, or 'Clementine Bible'. It was prepared, because of critical reception of the Sixtine Vulgate, by a commission under the direction of Marco A. Colonna. It remains the basis of the standard Roman Catholic edition.

1738–1740 **Bible** Verona
Vols. 9 and 10 of Domenico Valarsi's edition of Jerome's works, including a version of Jerome's Vulgate based on a comparison of early Mss.

1824 **Bible** Tübingen
An edition of the Clementine Vulgate with variations, prepared by Leander van Ess.

1861 **Bible** Congregatio de Propaganda Fide, Rome
A revision of the Clementine text by Carlo Vercllone.

1873 **Old Testament** Leipzig
The Clementine text with variants, edited by Theodor Heyse and L. Tischendorf.

1889–1954 **New Testament** Oxford
A reconstruction of Jerome's text, prepared by John Wordsworth and H.J. White.

1906 **Bible** Innsbruck
The Clementine Bible, edited by Michael Hetzenauer.

1906 **New Testament** Württemberg BS, Stuttgart
A critical edition of the N.T., edited by Eberhard Nestle. It presents the Clementine Vulgate of 1592, with the variants of the Sixtine edition, Wordsworth and White, and other editions.

1943 **New Testament** (with Greek) Madrid
Prepared by J. M. Bover, on the basis of the Clementine Vulgate.

1943 **Psalms** Pontifical Institute, Rome
Revised by a committee of Roman Catholic scholars, Ecclesiastes and Song of Solomon were also further edited by Fr. Bea.

Toward the end of the 17th century publications of Old Latin versions and early Mss. for scholarly purposes began to appear.

LATVIAN

725

1. Jēsus Kristus, Dieva Dēļa, cēmo-
geluma cēlojums. R.1.1. R.1.1. R.1.1. R.1.1.
2. Jēsim lā ir rakstīts pē teem pēmo-
jēsim: nēst, es jēsim jēsim angēl lānē
pēstīdā, lām būs jēsim jēsim jēsim.
R.1.1. R.1.1. R.1.1. R.1.1.
3. Gauzē būs jēsim jēsim: jēsim jēsim
stungam jēsim, darait jēsimas vīna
lānē. R.1.1. R.1.1. R.1.1. R.1.1.
4. Jēsim jēsim, lā jēsim jēsim jēsim
un jēsimas jēsim jēsim jēsim
no jēsim par jēsim pēstīdānu.

Mk. 1. 1–4 1929

REVISED TEXT

- 1 Jēzus Kristus, Dieva dēla
evangelija sākums.
- 2 Itin kā pravietis Jesaja ir
rakstījis: Raugi, es sūtu savu
vēstnesi tavā priekšā, kas
sataisīs tavu ceļu.
- 3 Saucēja balsis tukšnesī:
Sataisīt tam Kungam ceļu,
darait līdzenas viņas tekas.
- 4 Jānis Kristītājs nāca tuk-
šnesi, sludinādams grēku
nožēlas kristību uz grēku
piedošanu.
- 5 Un pie viņa izgāja visa

Mk 1. 1–4 1953

Latvian, or Lettish, is spoken by about 2 million people, including the Latgalians, in the Latvian Republic of the Soviet Union. The Baltic-stock inhabitants of Lettland were evangelized in the 13th century by the Livonian Knights, who dominated the region for more than 200 years. Later the country fell in fragments to Poland and Sweden, and in the late 18th century was

1 Da kurwelei kolongni ná Jean go nê kara baptême an je já alé da cani da Judée yana: 2 Bugangu kubdungu, beca detugu do dana gi mira alé. 3 Jean ngong dai ba ne go yakolong Essie ngong ya koli tumo yana:

Baindi lamdi je cam da cani pele pele yana:

Maglangu kire go Baining kei lai,

maglangu na kire kei go je bbala tene tene tum lai.

4 Jean ngong ná yi gurbolo go ge nê na jambal kamdo lai, dai sar na kilaba da lingreini tum lai. Galga na tumbo ba ne kaiadé kei da cani. 5 Dage go da Jérusalem na dage go da

Mt 3. 1-4 1962

Lele is spoken by 30,000 or more people in the Kelo area of southwestern Chad. It is closely related to Nanjeri, and many of the Lele who live on the edge of the Nanjeri-speaking area can use Scriptures in that language. Lele and Nanjeri are grouped linguistically with Kim and Gabri (Gabere) in a group of the Afro-asiatic language family.

1962 Matthew BFBS, London

Translated by A. N. Taves, Sudan United Mission, with the assistance of Simon Beidekusege, Jean Houni, and Pierre Odereng.

LENDU

730

1 YESU KRISTU, Mungu Du, dza, hweloiito le lo nanga.

2 Didi le ndi nguer nebike Isaya dza buku nar bai, Anjar, ma co madza cotothahike ninyojo, Ke cu ka nida cu thi;

3 Lecu ro ho ngue ho ngoja na, Athi Pi dza cu, Ali kedza cukbar ra cii;

4 Yohana si ngue, ke cu ngu batisi bu ngoja na, ke dra ngue leleleni-tho-na-batisi cer dza satha tho. 5 Yudaya

Mk 1. 1-4 1936

Lendu is a cluster of mutually intelligible dialects spoken in the area of Congo-Kinshasa, west of Lake Albert, and in the West Nile and Toco districts of Uganda. The number of speakers is estimated to be between 110,000 and 250,000. Two main dialectal groups are differentiated: Northern Lendu (Bathia) and Southern Lendu (Druna). Translations of the Scriptures listed are in the Bathia usage. Northern Lendu is also spoken by the Mambisa, Alur people who have adopted the Lendu language, and central Okebu, who work as blacksmiths among the Lendu. Southern Lendu is spoken by about 20,000 people in Buina Territory, Congo. Lendu, a Central-Sudanic language of the Chari-Nile Group, is sometimes classified as an isolated language within a group which also includes Moru and Mangbetu.

1926 Mark BFBS

Translated by H. E. Grings, Africa Inland Mission.

1933 Luke John 1934 Acts 1936 New Testament BFBS

Translated by Daphne Buysse, Harriet B. Webber, B. L. Litchman, and Elizabeth P. Frost, AIM, assisted by Kojo Andereyo and Koli Pilipo.

1 NKKYELAITFH0 stylizedmathechi tsak-Anyas Jou-Cine Dow Aglykyky.

Alaknababekhi kh. wadyakhi (mas, profeta kh.).
Nayeyito 'igwepetshi' asa mikha-Anyas igwepetshi idakag.
Yikhaikha asa masi yikwanthia imhag-
kuk.
Apkikmetela iikhe entthi apikpethil-

maikha yekithma dukuknabogak.
Elkasa amokha masi yikwanthia imhag-
kuk Wachu ingrikuk.
Eipikethcho masi ipikethuk.
Awak kh. Jua; apikpethchoingrik kh.
entthi yungun yekithma-ikiknabogak;
apikpethcho kh. eyekiknabogak nikhilo akwa-
thwak entthi; kyekiknabogak yungun
i. ikikpikethchoak yekum kolokethchoak

Mk 1. 1-4 1911

Lengua is one of the languages of the Gran Chaco of Argentina, which also include Matico, Toba, Choroti, and others. Formerly a nomadic tribe of the central and western Gran Chaco of Paraguay, the Lengua number about 5,000. They occupy the eastern half of the Paraguayan Chaco. Two dialects are distinguished - Northern Lengua and Southern Lengua.

1900 Mark South American MS, Waikthlingmangyalwa, Paraguay

1905 Genesis Buenos Aires

1908 Mark (revised) 1911 Gospels Acts BFBS

Translated by R. J. Hunt, SAMS.

1966 Romans Ephesians-Colossians James 1 Peter

1 John Brown Gold Publications, Woodsworth, Wis.

Translated by Les Pederson, New Tribes Mission.

1963 1 Timothy Printed privately, Fernheim, Paraguay

Translated by Dietrich Lepp, J. F. Franz, and J. M. Funk, Menno-nite Mission.

LEPCHA

732

LEPCHA CHARACTER

ཧྲེ་ལེཅ་ལྷོ་ཅེ་ཧེ་ལེ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 9
ལྷོ་ཧེ་ལེ་ལྷོ་ལྷོ་ཧྲེ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 2
ལྷོ་ལྷོ་ལྷོ་ཧྲེ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 3
ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 4
ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 5
ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 6
ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 7
ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 8
ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 9

Jn 2. 1-4 1872

The Rong, as the people call themselves (Lepcha was originally a rather distasteful nickname), number about 27,000 in the autonomous Indian Protectorate of Sikkim, and in the adjacent

3 Wo se ka kosinoko gbojo bakanda ba;
Thampa tha ka bakoloy wo ka wula baj;
Methniag gbojo ba ka Masala wo,
Thumbuniag gbojotg bakana ma ba;

4 Yoj sendi, ka nia kubaptais ka wula ba. Wundt tepi kawande ka ku-
baptisem ko, kena bindi themoko ba mapenio hakrg. 5 Bla be ka kekrg

Mk I, 1-4 1966

Limba is spoken by about 175,000 people in central Sierra Leone, between Bo and Kambia. It is a West Atlantic language, spoken with little local dialectal variation.

Translated by Mary L. Clarke and Verna B. Hanford, American Wesleyan Mission.

1950 **John** BFBS, London 1966 **New Testament** BSS in
West Africa, Freetown

Translated by Mary L. Clarke, George A. Huff, and others.

Translated by J. A. Graham and D. Macdonald, Church of Scotland Mission.

733

Mk I, I-4 1926

LISU: EASTERN

735

POLLARD SYLLABIC SCRIPT

$T^{\circ} \text{ } T_2 \text{ } L^{\circ} \hat{S} \text{ } J^{\circ}$, "C= D_h, C° C° tⁿ L= T_v tⁿ Cⁿ Y° D_h Aⁿ.

[illegible]

$S^u \subset J^u$, “ $S_n \subset J^u \subset J^n$, $\Lambda_n \subset J_n \subset J^n$.”

$$^4 \quad T_{\mu} \overset{\mu}{\underset{\mu}{\downarrow}} \overset{\mu}{\underset{\mu}{\downarrow}} L^{\sigma} \gamma_{\sigma} \underline{\Lambda_{\sigma}} \overset{\tau}{\underset{\tau}{\downarrow}} L^{\mu} \gamma^{\mu} \gamma^{\mu} S^{\sigma} T_{\mu} \overset{\mu}{\underset{\mu}{\downarrow}} \gamma_{\mu}, \quad T_{\mu} \overset{\mu}{\underset{\mu}{\downarrow}} \gamma^{\mu}$$
[illegible]

Mk I. 1-4 1951

Translated by John C. Patterson.

2 Corinthians 1868 Galatians-Revelation MP. Nengone

Translated by S. McFarlane, London MS.

(revised) 1877 **Pentateuch** 1890 **Bible** BFBS, London

Translated by J. Sleight and S. M. Creagh, LMS.

734

Neka he, Yan gindi bakela wok'yan ka kotkoi ka huyethi
bokanda.

Lisu is spoken by about 400,000 tribesmen in upland areas of Yunnan Province, China, and southward into Thailand and Burma. Although various regional dialects exist, the Lisu are generally divided into three groups based on differences of dress: Pai (white), He (Black), and Hwa (Flowered). Eastern Lisu is the usage common to a small group of savagely independent Black Lisu of northern Yunnan. Lisu is classed linguistically with Akha and Lahu in what is generally termed the Lolo group of languages, related within the Tibeto-Burman family to the Burmese, Kachin, and Kuki-Chin tongues.

Pollard Syllabic Script

1912 **Matthew** BFBS, Shanghai

Translated by A. G. Nicholls and G. E. Metcalf, China Inland Mission.

1917 Luke 1928 Acts 1936 John BFBS, Shanghai

1951 New Testament China Bible House, Hong Kong

Translated by G. E. Metcalf, CIM.

FRASER SYLLABIC SCRIPT

- 1 WU...S. YIA BI YE-SU JI-SU 7; A0: X3, A0: YI WU. TU.=
- 2 WQ: NQ, F. SU YI-S-Y; L0 7 KW BO T. M.=
- NYL. N.=, NU MI: 1V: S. KW AW FI DU FI GU KQ. L0=
- YI NY NU J GU YE T VU. NY. GL. BV. L0=
- 3 L0: d: DE. KW L JO LI RO KU. TY. M SV; NY. d J GU
- NU W YE T VU. NY. YI C3. T3, T3; BE XY, BV. L0=
- 4 GO. M. LE BE YO-V L SI L0: d: DE. KW GO D3 TI. GL. L0=
- FAI FUI A V M7 FL. BE.=, NI. L7. SI: L7. SI GO D3: TI. N, M
- M. MI: C. M. GL. L0=

Mk 1. 1-4 1933

The Hwa Lisu, also known as Southern, or Western, Lisu, Luizu, or Yawyin, live along the Salween River in the Upper Shan States of Burma, in northern Thailand (about 17,000), and in Yunnan Province, China. The phonetic script used for this dialect of Lisu was developed by J. O. Fraser about 1915.

1921 Mark BFBS, Shanghai

Translated by J. O. Fraser, China Inland Mission.

1930 Luke BFBS, Rangoon

Translated by Mr. & Mrs. C. G. Gouman, CIM.

1932 Matthew 1933 Mark Luke John Acts BFBS, Shanghai

1938 New Testament China Bible House, Shanghai
Translated by J. O. Fraser, Mr. & Mrs. A. B. Cooke, CIM, and Moses, a Lisu.

1950 New Testament Psalms China Bible House, Hong Kong

1968 Bible BS of Burma

Revised and translated by A. B. Cooke and A. C. W. Crane, Overseas Missionary Fellowship.

LITHUANIAN

Ėgita yra pradžia Ewangelijos
apie Jėzų Kristų, Dievo sūnų;
2. Kaip parašyta yra pradžioje: štai, aš siunčiau pirmiau tavęs savo angelą, kuris taisyti kelią tau!
3. Yra balsas Dievo žobi šai.

Lucijio pūšėje: taisyti kelią
Viešpaties, lygiu daryti jo takus.

4. Jonas buvo pūšėje, trispiltojo ir aplė trispiltojo prisivertimo, ant grietlė atleidimo.
5. Ir išejo pas jį mišia žydų.

Mk 1. 1-4 1874

REVISED VERSION

Jėzus Kristaus, Dievo Sūnaus, Evangelijos pradžia.

2. Kaip pažymėta yra pas pranašą Jėzają: štai, aš siunčiau pirmiau tavęs savo angelą, kuris taisyti kelią tau!

3. Saukiančio dykumoje balsas: taisykite Viešpaties kelią, tiesius darykite jo takus.

4. Jonas Krikštytojas buvo dykumoje, skelbdamas atgailos krikštą nuodėmėms atleisti.

Mk 1. 1-4 1934

Lithuanian is spoken by most of the estimated 3 million inhabitants of the Lithuanian Republic of the Soviet Union. The

Lithuanians are a Baltic-stock people, as are also the Latvians and the Old Prussians (Boruss), Western Balts of the east Prussian area, who were mostly wiped out by the Teutonic Knights in the 13th century and had disappeared as a separate people by 1700. Lithuania, one of the most powerful states of Medieval Europe, maintained strong political ties with Poland, but during the late 18th century it came under Russian control. In 1918 Lithuania was proclaimed independent, but after two decades of turbulent self-rule, it became a constituent Republic of the Soviet Union in 1940.

Lithuanian is a Baltic language, related to Latvian and Latgalian within the Baltic group. There are numerous regional dialects, including the Samogit usage.

1625 Psalms Königsberg

Translated by J. Breikens, who published the Liturgical Gospels and Epistles as early as 1591. Liturgical Selections, the earliest Scriptures in Lithuanian, were published in 1579, translated by Bartholomaeus Willent and printed in Königsberg.

1662 Genesis-Psalms 40 E. Tyler, London

Translated by Samuel B. Chulinski and two others.

1701 New Testament Königsberg

Translated by Samuel Bythner.

1735 Bible Königsberg

Translated by Johann J. Quandt and Philip Ruhig.

1816 Bible BFBS, Königsberg

Translated by a committee, under the direction of L. J. Rhessa. It was often reprinted; notable revisions: 1823-1824, L. J. Rhessa, Königsberg BS, Tilsit; 1869, Friedrich Kurschat, Carstein Bible Institute, Halle.

1897 Bible BFBS, Berlin

Revised text and orthography by a committee of Lithuanian scholars.

1904 Psalms (1st in Roman character) 1907 Genesis

1908 Bible BFBS, Berlin

The 1897 Bible, transliterated into Roman character by W. Gaigalat.

1907 Mark BFBS, Berlin

1934 Gospels BFBS, Memel

Translated by Paul Jakubenas.

1961 New Testament Psalms BFBS, London

Revised by Algirdas Jurenas, with the assistance of Kostas Burbulyas, Jonas Paupešas, Povilas Dilys, Anas Trakis, and P. Jonikas.

LITHUANIAN: SAMOGIT

Pradžia Ewangelijos Jėzaus Kristaus, Sūnaus Dievo.

2. Kaip parašyta yra Pradžioje: Štai, aš siunčiu mano Angelą pirm tavo vėdo, kuriai pagatavis tavo kėla pirm tavęs.

3. Yra balsasaukencio puscioje: Taisykite kėla Viešpaties, tiesus darykite takus jo.

4. Jonas krikštijo puscioje, ir apsakė krikštą prisivertimo ant atleidimo grietko.

Mk 1. 1-4 1930

The Samogit dialect of Lithuanian is spoken in the Kaunas area, southeastern Lithuanian Republic of the Soviet Union.

1816 **New Testament** Vilna

Translated by Joseph A. Gedroitz, Roman Catholic. A revised edition appeared in 1844 and it was printed by the BFBS after 1866.

1904 **New Testament** Berlin

Revised for the BFBS by A. Eynars.

1906 **New Testament** Shenandoah, Ps.

Edited by S. Pautienius, Roman Catholic.

1906 **Gospels Acts** 1922 **New Testament** Kaunas

Translated by Bishop Juozapas Skvireckas, Roman Catholic. Reprinted 1945. It is reported that the O.T., translated by Skvireckas, was published in 4 vols. at Kaunas during the 1920's or 1930's, but no copies have been located.

2 **Kitoš**: klerigid taggis neišti patist, jo se touvo valikštoks un lūžgol jūrō tund.

3 Jo se um se, kiūgast leb sie praviet Ezai um rūkātōd, kis kitōb: sāl un ukš nutaji ŗl rānkas: tiegid valmōks sie izānd rek, tiegid taziōks tam takād.

4 Aga se iš Jaū pidis kamil' karast arni un negiz nln ummer eiš gūžōd, un tam tuoitōg vuol kerkid un mja niglist mēž.

Mt 3, 1-4 1863

The Western dialect of Livonian was once spoken in the area of Pisen, in the Latvian Republic of the Soviet Union.

1863 **Matthew** Printed privately, London

Translated by J. Prinz and his sons, and revised by F. J. Wiedemann for Louis-Lucien Bonaparte. (See note to No. 23.)

LIVONIAN: EASTERN

739

1. Jēsus Kristus evangelium ŗrgandōks.

2. Neiksum kīratāi profet Jēzaja rānōks: «Vayl, na kaimōb entš engōl ein jēda, se vajmōstōb sin riekkō.

3. Nutaji ŗl um kūgars: Val-

mōstigid Isonā riekkō, tiegid ta- zisōks tām takād!»

4. Nei sugiz, ku Jān rīstiz kūgars jūllōs ŗl mēl parantimiz rīstimiz patud andāks āndamiz pīrast.

5. Ja tām jūr lēkš ulōz amu

Mk 1, 1-4 1937

Livonian is now spoken by only about 1,500 inhabitants of some twelve Baltic coastal communities in northern Courland, which comprises the southwestern region of the Latvian Republic of the Soviet Union. Formerly known as Livonia, or Livland, the area takes its name from the Livs, a Finnic people who were settled there in the 13th century when Courland was forcibly evangelized by the Livonian Knights. The Knights were a Teutonic Order, originally called the Brothers of the Sword, who later settled among the Livs and assumed the name Livonian.

Despite their diminished population, the Livonians still maintain an active literature. Livonian is a Western Finnic language, related to Estonian and Finnish. The Eastern dialect, originally that spoken in the Kolken area, is now the basis of the standard Livonian usage.

1863 **Matthew** Printed privately, London

1880 **Matthew** (Gothic character) BFBS, St. Petersburg

Translated by N. Pollmann and F. J. Wiedemann for Louis-Lucien Bonaparte. (See note to No. 23.) Reprinted by Wiedemann for the BFBS.

1937 **Gospels Acts** Herättäjäs Society, Helsinki

Translated into standard Livonian by Kaarli Stalte.

LIVONIAN: WESTERN

740

NEIŠI pavši tuļ Jaū se rīstiji un titštis Jūdō māl rānkas,

LOBIRI

741

1 1 Thangbaa Bikouonn Jēsus Christ toutougo bō thimii foupaa kōhar 2 mōnkē gikhereni Thangbaa bobonn Esaie sēbēra ayi: Hinē, mīthōnanē in thōnthōndaar afi 'yē-kouulō, 3 Ourēkē nagbēbani afi hou; Tibil nouōōke nkierēni beuuneu gi ayi: Nangbēbire Kōntini hou, Nantsougē ŗr hou bouōd gitelen. 4 Jean gi, dankpēgi nyoudōn beuuneu, dammigi bō-kiil yō-kpēē thimii adanna sopouogafirē.

Mk 1, 1-4 1965 (Recomposed)

Lobiri is spoken by about 120,000 Lobi in the Gaoua area of southern Upper Volta, and in Ghana and Ivory Coast, as far south as Bondoukou. It is a Gūr language, related to Habbē (Dogon) and the 'Red' Bobo (i.e., Boomu and Bwamu) languages. Numerous related languages of the area are sometimes referred to as dialects of Lobiri. They include the tongues of the Gan, Mbouin, Dyau, Moru, and Zanga.

1940 **John** 1961 **Mark** National BS of Scotland, Edinburgh

1965 **New Testament** SSB en Afrique Occidentale, Abidjan
Translated by C. Stanley Benington, assisted by J. P. Robertson, C. V. Knapp, and Mr. Staniford, Worldwide Evangelization Crusade, and by Seng-Kpay, a Lobi Christian.

LOGO

742

1 TA kayu tandu tani adea Yesu Kristu Nzambeni Mva adea.
2 Ngoro ta tišile nabi Yesayani bukua di tini, ki di,

Mi no ka, ma mu dia maña, mā dre ta lazizo adi ti,
Adi li dridiri mi kandrale koledero ami lati lizo di.

3 Dia alo di ni kuli angalepi anbodrina di, ki di,
Mi kolede Mirini lati lizo di,
Mi ko'o akodia latii geagea.

4 Yoane ali akodi diaki abatisilepi anbodrina di, dre mando batisimo diaki toga alazo di adea ngizo, takonji tizazo dise.

Mk 1. 1-4 1924

Logo is spoken by more than 50,000 people in the northeastern corner of Congo-Kinshasa, from Watsa across the border into Sudan. There are several Logo tribes, each speaking the language with dialectal differences. The Avukaya are linguistically associated with both the Logo and Moru. Logo is a Central Sudanic language, related to Moru, Lugbara, and Madi.

1924 Mark BFBS, London

Translated by Mary Mozley, Africa Inland Mission.

1927 Matthew BFBS, London

Translated by Elizabeth Mozley, AIM.

LOLODA

743

1. De ma dongoho manege Johanese oodjiki a kaika Jehuda ma tonaka i woweleuru ika, de o dotoko,
2. o temo : Ngini ni ma kilioro sehabu diwama ma pareta nege i dekara'ka !

3. Sehabu Unugu, (ma ngale Una, ma nabi Jesaja o bitjara 'ka) o temo 'ka : Aadjoko ai ilingi tonaka i woweleuru oka. Ma Djou Ai ngekomo bolasu ngini ni ja si mana de Ai tapaki ni ja boloto !

4. De Johanese ai pakeangi nege ota ma gogo, de ai turu ma bobilikuru sapi ma kai; de to una ai inomo nege boka de sililimi m'akere.

Mt 3. 1-4 1915

Loloda is spoken in northwest Halmahera Island, the largest of the Moluccas, or Spice Islands, Indonesia. Loloda is a non-Austronesian language, related to other northern Halmaheran tongues in which Scripture-based publications have appeared. (See below.)

1915 Matthew Netherlands BS, Amsterdam

Translated by J. Metz.

Scripture publications have also appeared in other Papuan languages of Halmahera as follows:

TABARU Old and New Testament Stories, translated by J. Fortgens, published NBS, 1913.

TOBELOR Bible Stories, translated by G. J. Ellen, published NBS, 1905.

GALELA Bible Stories, translated by G. J. Ellen, published NBS, 1889.

LOMA

744

1 gao wagni loo-sai-sure 'a é vile
afiaté áfiaté vā, gāla dōi.
2 é vā velet gāla goo-wo nui zāisēa
poneni la, é vā tēu.
3 'pelet' gā ná kēale wēu-
wo nui lēwēu é 'tānu na,
nui yā pelet bēte yāi.
4 nu ta ta lohāwe gēlai su

yā vā tēu, 'a mālītīl
na pelet bēte wo ná peletītē
lēte to."

4 áfiatē-é-é 35 vāni gēlai su yāi
bēte mālītīl wo é vā tēu vāle māl-
vālī fān vā é vā áfiatē-é-é vā vā,
kē vā mālī ta vā vā vā vā vā vā vā,
4 gēla yāi tēu pe é vā áfiatē-é-é

Mk 1. 1-4 1960

Loma is spoken in several dialectal forms by more than 25,000 people in the extreme north of Western Province, Liberia, and in adjacent Guinea. It is closely related to Kpelle. A syllabic script occasionally used for the Loma language, as well as for the Vai and Mande tongues.

1949 Mark 1957 John ABS, New York

1960 Mark (revised) BS, Monrovia

1967 Acts BSS in West Africa, Monrovia

Translated by Wesley Saddler, American Lutheran Mission.

(1) LOMWE

745

1 Yopacherya aya ya Mitchaka Yaphama ya Yesu Kristu, Mwana a Muluku.

2 Ntoko morepiwa m'Yesaya Mulipa-miririmo'wo,
Ona, kinaruma érummwa aka vahólo va withoni
wá,

Yowu anarwa-aryeherya ephirod;
3 Masu a ókhuwela mu'takhwani,
Ryeheryani nikhwála na Apwiyá,
Lukamihani iphiro sawe;

4 Yohane árwá anabatisa mu'takhwani analaleyrya
obatisa wa orukunuwa m'murima wawí ekhurumuwe-
5 liwe sotcheka. Nave yákhuma wilaponi yothene ya

Mk 1. 1-4 1930

The Lomwe language is spoken mainly in the Zambasia Province of north-central Mozambique, and on the borders of southern Malawi. It is a Bantu tongue, sometimes considered to be a dialect of Kimakua.

1917 Mark MP, Blantyre

1923 Gospels Acts 1930 New Testament Psalms

National BS of Scotland, Edinburgh

Translated by E. D. Bowman, Church of Scotland Mission, and Che Lewis Mataka, assisted by a committee.

LONWOLWOL

746

1 A ran wobung go te-sul-an te kuku-an hu ne le-an ne
or Cana ne or Galilee ; a rahe Iesu turu oran.
2 A ran-ke Iesu a han dis-ciple nge me ne kuku-an
ne le-an.

3 A bonego wine tuniok, rahe Iesu teja mene ngae, Ma wine mi-anga.

4 Iesu teja mene ngae, Vein, (odlo-reme-ne hak duan) ? hak wobung tolo-me bwe.

Jn 2. 1-4 1942

Ambrim Island is east of Malckula, in the central New Hebrides. The Fanting language was once the dominant tongue of the island, but in 1913 a volcanic eruption caused the Lonwolwol tribe to disperse, and their language came into use as the lingua franca of the island. A Melanesian tongue, it is native to about 2,000 people.

1899 **Luke** BFBS, Dunedin

Translated by R. Lamb, *New Hebrides Mission*.

1908 **Mark** Printed privately, Melbourne

Translated by John F. Bowie, *New Hebrides Mission*.

1942 **John** BFBS, Tasmania

1949 **Acts** BFBS, Sydney

Translated by William F. Paton, *Presbyterian missionary*.

LOTUHO

747

1 Eteri sayo hun oyiji huno Yesu Kristo, Lonyi Hullum: 2 ihwa igyoro nya ebwanani Isaia, Imijye, efak ni eyanni sayo ahsyere hoi. Iuhumyo adi inyi nekoï hoi. 3 Inyi netuk hewuwojoni li mur, Iuhumak nekoï Hobu. Iuhumak nekota honyi hun obisi 'tor. 4 Oleyo nya Yoanne Batista to mur, itittoyto batisimo ono naniyo ta abusana ono eyyata. 5 Bwo laati

Mk 1. 1-4 1954

Lotuho, or Latuka, is spoken by 70,000 to 80,000 people in the Torit District of southern Equatoria Province, Sudan. It is a Nilo-Hamitic language, related to Bari. There are several Lotuho dialects.

1954 **Mark** Africa Inland Mission, Irumu

1958 **Acts** 1961 **Luke** Missionary Crusader, Lubbock, Texas

1961 **John** BS in the Sudan, Khartoum

Translated by Marsha Hughell and Barbara Battey, *AIM, with the assistance of Maryo Acca*.

(SI)LOZI

748

1. Makalelo a Evangeli ya Jesu Krente, Mwan'a Mulima. 2. Mo ku holezwi mwa buka ya mupolefta Isaya, kuli:

Bona, ni lumu numwana wa

ku fapil'a pata ya hao,

3. Mi u ku ku lukisera nzila;

Linzwi la ya huweleza mwa

Ihalaupa, li li:

Mu lukle likululu la Mulena,

Mu bakanye tinzila za hae.

4. Joani a taha mwa Ihalaupa

mi a kolobesa; a bulela kolo-

bezo ya ku baka, ya kuli batu

ba swalewe libi. 5. Ba ba mwa

Judea kamukana, ni ba ba

Mk 1. 1-4 1951

SiLozi, or Kololo, is spoken in Barotseland, Zambia, by about 150,000 people. Although the Lozi are thought to number only about 75,000, there are many Lozi-speaking groups of non-Lozi origin. It is also used throughout Barotseland as a lingua franca. SiLozi is a Bantu tongue.

1922 **Matthew** 1925 **New Testament** BFBS, London

Translated by Adolphe Jalla, E. Boiteux, J. Bouchet, and A. Lageard, *Paris Evangelical MS*.

1939 **New Testament** (revised) BFBS, London

A revision by A. Jalla.

1942 **Psalms** 1945 **Genesis** **Isaiah** **Joel** **Amos** **Micah**

Malachi 1948 **Luke** (revised orthography) 1951 **Bible**

BFBS, London and Salisbury

Translated by Adolphe and Elizabeth Jalla, *Paris Evangelical MS*.

1957 **Luke** Catholic Church, Livingston

Translated by Roman Catholic missionaries.

LÜ

749

LÜ CHARACTER

• • • • •
1. 2. 3. 4. 5. 6. 7.

Mk 1. 1-4 1933

Lü is probably spoken by more than 400,000 people in southern Yunnan province of China, in Burma east of Kentung, in northern Laos and adjacent Vietnam, and in the Chiang Rai and Nan provinces of Thailand. In Yunnan, the traditional place of origin of the Lü people, they are known as 'Pai't', the Chinese collective term for the Tai-speakers of Yunnan. A Tai tongue, Lü is most closely related to Myang and Hkii. Lü script is Lao writing.

Lü Character

1921 **Luke** **John** ABS, Yokohama

1928 **Genesis** **James** 1932 **Mark** **Acts**-**Philemon**

1933 **New Testament** ABS, Bangkok

Translated by Mr. & Mrs. Lyle J. Beebe, *American Presbyterian missionaries, aided by Kru Myang, Cha Suh Phommah, Nan Tanawadi, and Cha Sincha*.

(KI)LUBA

750

1 PA ngalwilo ya myanda miyanpe ya Yesu Kidishitu mwana Leza. 2 Mo kya di kyi sonekelwe mu mukanda wa baplofeto amba; Talapo byo nku badikijiyi mukendji wani ye u ka ku longolwela kumeso a dishinda. 3 Diwi dya umo wa kwela lubila muntanda mutuputupu amba: Longololapo dishinda dya Yehova ne mwa ku pityila mwandji lololaimo. 4 Ebiya Yoano wa iyile u bati-jyiyi muntanda mutuputupu ne ku sapwila myanda ya lubatiziyilo lwa kwalamuka pa mutiyima ne lwa ku lekela kwa myanda. 5 Penepo kala kwa mu lupu-

Mk 1. 1-4 1921

KiLuba, or Luba: Katanga, is spoken by 750,000 to a million people in Katanga Province of southeastern Congo-Kinshasa. A Bantu language, it is rapidly becoming the lingua franca of the industrial and mining areas of southern Katanga Province.

1921 **Gospels Acts** 1923 **New Testament Psalms**
BFBS, London

Translated by John A. Clarke, Garenganze Mission, with the assistance of W. F. P. Burton, Congo Evangelistic Mission, C. C. Hartzler and W. Miller, American Methodist Episcopal Mission, and others.

1931 **Proverbs** BFBS, London

Translated by F. Ray Williams, Garenganze Mission

1948 **Pentateuch** 1951 **Bible** BFBS, London

Translated by John A. Clarke, assisted by a committee of African Christians.

(TSHI)LUBA

751

1 Tshibangidilutshia lumu luimpe lua Yesu Kilisto, Muana wa Nzambi.

2 Bu mudi muprofete Yeshaya mufunde ne,

Ndi ntuma mukenshi wanyi ku mpala kueb,

Yeye nealngolole nshila webe;

3 Di dia muntu udi wela

lubila mu tshihela ne, Longololai nshila wa Mukelenge,

Nululamisho nshila yandi;

4 Yone wakalua, wakadi ubatiza mu tshihela wambila bantu bualu bua dibatiza dia kukudimuna kua mishima ne mibi yabo ijimishibue.

Mk 1. 1-4 1960

The BaLuba, as the people call themselves, live in southeastern Congo-Kinshasa. Among the numerous Luba languages are: Luba: Lulua (TshiLuba, spoken in the Lulua River area); Luba: Katanga (KiLuba, spoken in Katanga Province); Luba: Sanga (KiSanga, spoken north and northwest of Jadotville); Luba: Eastern Kalebwe (IKalebwe, spoken west of Kabalo); Luba: Western Kalebwe (KiSonge, spoken northwest of Kongolo); Luba: Kaonde (KiKaonde, spoken northwest of Mumbwa).

TshiLuba is spoken by one of the largest tribes in Africa, numbering almost a million. They are spread over the area between the Kasai and Lulua rivers, both north and south of Luluabourg. It is a Bantu tongue.

1913 **Mark** BFBS, London

1917 **Gospels Acts** (tentative) American Presbyterian Mission, Luebo

1919 **Gospels Acts** 1920 **New Testament Genesis-Ruth** BFBS, London

1927 **Bible** ABS, New York

Translated in part by William McC. Morrison, APM, and finished by T. C. Vinson, APM.

1931 **Gospels Acts** H. Proost, Turnhout
Translated by Fr. A. Dederq.

1941 **New Testament** ABS, New York

1962 **Psalms** 1964 **Bible** (O.T. revised) SB au Congo
A slight revision by L. A. McMurray, assisted by a committee.

(CHI)LUCHAZI

752

1 KU-SANGUMUKA ca zi-mpande zila cili zia Yesu Kilisto, Muana Njambi.

2 Ngue omo wa ci sonekele muli Isaya kapolofeto.

Talenu, nji tuma muluwa uange ku lutue lua ci-hanga cove,

Ikeye a ka viola njila yove:

3 Lizi lila mukua ku tambeka mu mpambo, Vinkisenu njila ya Muangana,

Sungamesenu zinjila rieni;

4 Yoano uzile, ua mbatizile mu mpambo kaha ua ambulule ku-mbatiza cize ca ku-aluluka ca mitima linga wa veece ku viapi. 5 Kaha kua tuhukile mu

Mk 1. 1-4 1935

The Luchazi language is spoken by about 500,000 people over a wide area of southeast-central Angola, from the Cuito River eastward into Zambia. It is a Bantu tongue, related to ChiLuimbi, ChiLuvale, and Chokwe.

Diglot with Portuguese

1935 **New Testament** 1957 **Genesis** 1963 **Bible**
BFBS, Lisbon

Translated by E. Pearson, South Africa General Mission, assisted by M. Oliveira, B. Ngunda, C. Matambiso, J. Chisanda, and A. Cuendo.

LUGBARA

753

1 E'yo bari Yesu Kristo Mungu Mvini ma e'dozani.

2 Yini sile nabi Isaya ma alia 'borile, kini, Mi ndre, ma oio mani ma ti pe mi drilia, cri nga geri mini ede;

3 o'duko 'ba e'yo oyupi roko driarini, kini: Emi ede geri Opini, emi ofa leti erini 'diyi kililiru—

4 Yohana 'ba baputizi fepi ang'o roko driari emu ra, olu baputizi asi ojazani e'yo onzi wuzu aniri ma e'yo.

Mk 1. 1-4 1964

Lugbara is spoken by over 300,000 people in northeastern Congo-Kinshasa and in adjacent Uganda. Lugbara dialects include High and Low Lugbara and Kululba. The Lugbara speak a Central Sudanic language, related to Moru, Madi, and Logo.

1922 **Mark** 1926 **Luke John** 1 **John James**
1928 **Matthew Acts** 1929 **Romans** 1, 2 **Peter**
1931 1 **Corinthians** 1933 **Mark** (revised) **Galatians**—
2 **Thessalonians** 1936 **New Testament** BFBS, London
Translated by missionaries of the Africa Inland Mission, including C. H. Mount, Agnes H. and J. W. Bell, Kate Mather, G. F. B. Morris, A. E. Voller, Florence M. Voller, Helene Notting, and Anne Souther.

1952 **Romans** BFBS, London
Revised by Laura I. Barr, AIM.

1960 **Luke John** BFBS, London
Revised by the Lugbara Translation Committee, composed of M. R. and A. Seton Machure, A. I. Barr, AIM, H. T. Ajule, B. Obetia, N. Yii, and other Lugbara Christians.

1960 **Matthew** Marian Press, Kisubi
Translated by Roman Catholic missionaries.

1964 **Mark** 1966 **Bible** BS in East Africa, Nairobi
Revised by the Lugbara Translation Committee.

(CHI)LUIMBI

754

1 VUVALEKELO wa luhande lu pwa lwa Yesu Kristu, Mwana a Kalunga, 2 Ngeci ca songekia mu polofeto Isaya, ngweni,
Tala, nji ku tuma mwata wange ku lutwe liowe,
Iye u ka sokeya njila yowe;

3 Lizi lia mukwaku kaluka mu liunda, ngweni,
Seleni njila ya Yehova, Sungamesenu zinjila zeni;
4 Wezile Yoano, yo wa papatesa mu liunda ha longesa papateso lia ku-aluluka ca mutima, lize lia ngecelo lia zinkhole. 5 Ngeci va humina kuli eni cihuti cose

Mk 1. 1-4 1935

The Luimbi language is spoken by about 20,000 people along the Cuanza River, in central Angola. A Bantu tongue, Chi-Luimbi is related to ChiLuvale and Chokwe.

1935 **Mark** (with Portuguese) BFBS, Lisbon
Translated by C. W. Scott, Brethren Mission, assisted by Bernardo Lopi and Kutaha.

(I)LUMBU

755

1 Ri ntonunu musamu umbote u Yesu Kristo, Mwana Nzambi.

2 Buna busondimina mu Yesaya, mbi-guli: Tala, me yafili ilumbi giami vo meso maginyi giagu, yandi akitsi vanga nzil'agu.

3 Mbembo igo uva gamugi mo tsi inana: Duvanga inzila i Fumu. Dululiga misolo miandi.

4 Yoanyi ayitsa, go ubatusi mu tsi inana, na ulondulanga mbatusulu impinzulu diela mu nkwindulu masumu.

Mk 1. 1-4 1966

ILumbu is spoken by about 25,000 BaLumbu in coastal areas of Congo-Brassaville and adjacent Gabon. A Bantu language, it is related to YiPounou, YiSangou, and YiChira.

1933 **Mark** BFBS, London
Translated by P. A. Nilsson, Swedish Free Mission.

1966 **Mark** SSB au Congo
Revised by Olga Hyllienmark, Swedish Free Mission.

(CHI)LUNDA: NDEMBU

756

1 Mwatachikilili nsanu yaMwana kaNzambi Yesu Kristu yayiwahi. 2 Mwomwasonekeluwa mukaprowetu Isaya nawu, Tiya, hinukutemesha ntemesha yami kuwukuya, wakalopesha njila yeyi. 3 Izu damuntu wukubidika mwisana nindi, Longeshenu njila yaYehova, oleni njila jindi jatulolu.

4 Yowanu wapapatisilana mwisana, wenjili naku-shimuna chipapatishu chakubalumuka mumuchima, kulonda kwanakena antu nyiloya.

Mk 1. 1-4 1962 (Recomposed)

The Lunda language is spoken in several forms in southeastern Congo and in adjacent Angola and Zambia. The Ndembu, or Lunda of Kalunda, are the central tribe. (URuund is the northern Congolese form). This language is spoken by about 200,000 people over an area stretching southwestward from Lubumbashi. It is a Bantu language, related to Chokwe. Scriptures have also appeared in Lunda of Kambove, or Mwante Yamvo. (See URuund.)

1914 **Mark** 1915 **John Acts** MP, Kalunda
1916 **Matthew Luke** 1917-1918 **Romans-Revelation** BFBS, Kalunda
Translated by Hugh Cunningham, Christian Missions in Many Lands.

1926 **John Romans** 1 **Corinthians** 1928 **Gospels Acts** 1929 **New Testament** BFBS, London
A revision prepared by W. Singleton Fisher, Brethren Mission, T. Rea (son of a Lunda chief), and others.

1936 **Genesis** 1938 **Joshua Judges Ruth** 1940 **Psalms** 1946 **Exodus** 1962 **Bible** BFBS, London
Translated by W. Singleton Fisher and T. Rea.

- 1 I CHAKRUOK mar Injili mar Yesu Kristo,
Wuod Nyasaye.
2 Kaka nondiki e kitap Isaya janabi niya,
Ne, aoro jaotena nyimi,
Ma nolosu yori;
3 Duond ng'ato makok e thim ni,
Losuru yor Ruoth;
Chikuru tir kochehe;
4 Yohana nobiro, ma nobatiso e thim, moyalo batiso
mar loko chuny kuom golo richo. 5 Piny Yahudi

Mk 1. 1-4 1926

The more than 750,000 Luo are also known as 'Nilotic Kavirondo', for they live both north and south of Kavirondo Gulf, in southwestern Kenya. Thus they are the most southerly of the Nilotic peoples. They are an agricultural people, living on the grassy savannah along the shores of Lake Victoria. Their language is related to Acholi, Lango, and Lwo, within the Western Nilotic group of the Eastern Sudanic languages.

1911 Mark 1912 Luke John BFBS, London

Translated by J. J. Willis and A. E. Pleydell, Church MS.

1914 Matthew BFBS, London

Translated by A. A. Carscallen, Seventh Day Adventist Mission.

1915 Acts BFBS, London

Translated by J. F. Clarke, Africa Inland Mission.

1917 Mark Luke John (revised) James 1921 Romans-Philippians Titus James 1924 John (revised)

1926 New Testament BFBS, London

Translated by A. E. Pleydell, CMS.

1933 Genesis BFBS, London

Translated by Grace A. Clarke, SDAM.

1953 Old Testament BFBS, London

Translated by Grace A. Clarke, SDAM, W. E. Owen, CMS, and H. Capen, AIM.

1962-1964 Mark-John (revised) BS in East Africa, Nairobi
Revised by A. W. Mayor, CMS, assisted by missionary colleagues of the CMS, AIM, and Swedish Lutheran Mission, and others.

LUSHAI

- 1 'Pathian Fapa Isua Krista Chanchin Tha thlen tan-tirhn3 chu: 2 Zāwinei Isāia lehkhābua,

"Ngai teh, ka tirhkhoh i hmaah ka tir a.

Ani chuan i kawng a siam ang."

3 "Thalālā mi au rāwī chuan.

4 'Lalpa lamlan sial ula,

A kawngte tingil rawh u, a ti."

tia, ziaak ang khān. 5 'Johana, thalālā baptistu kha, thitihual ngaihdam nān sinna baptisma thu hrilin, a lo chhuak a. 6 'Tin, Judai rama mi zawnz zawn leh Jeru-

Mk 1. 1-4 1961

The Lushai people migrated into southern Assam in the mid-19th century and conquered the Kuki tribes native to that region. Now, numbering more than 400,000 in the Mizo Hills district of Assam alone, the Lushais have spread into the surrounding areas of Manipur, Tripura, East Pakistan, and Burma as well. Except for Manipur, Lushai is the largest of the Indo-Burmese tribal tongues comprising the Kuki-Chin language group. Linguistic similarities are noticeable - to Hmar, Kom, and Darlong. However, Lushai has generally been classified with Banjogi and Pankhu - Kuki dialects of the Chittagong Hills district of East Pakistan - the Tiantlang, Shunkla, or Tashon - the names by which Indian speakers of the Burmese languages Haka and Fallam Chin are known. Many Lushais now prefer the name 'Mizo'.

1898 Luke John 1905 Acts BFBS, London

1906 Luke John (revised) Matthew

1907 1, 2 Corinthians Calcutta Auxiliary BS

1907 Galatians-Philemon Society for the Promotion of Christian Knowledge, Madras

1909 Acts 1910 Mark Hebrews Calcutta Auxiliary BS

1911 Revelation Welsh MP, Sylhet

1912 Jonah Lushai Christian Press, Aijal

1914 Timothy James Calcutta Auxiliary BS

1914 Proverbs Lushai Christian Press

1915 Daniel Welsh MP

1915 Peter-Jude 1916 Titus-Hebrews

1916 New Testament Calcutta Auxiliary BS

1923 New Testament (revised) 1928 Genesis Psalms

1932 Isaiah BFBS

Translated by J. H. Lorrain and F. W. Savidge, Welsh Calvinistic Mission, and later of the Baptist MS, aided by Suaka, Thangphuga, D. E. Jones, E. Rolands, P. Frazer, and others.

1942-1946 New Testament (corrected) Joel-Nahum

1952 Genesis Exodus Daniel 1953 Joshua-Kings

1956 Leviticus-Deuteronomy BS of India, Pakistan and Ceylon, Calcutta

1959 Bible (with 1942 N.T.) BS of India and Ceylon, Bangalore

Translated by F. J. Raper and H. W. Carter, BMS, and J. M. Lloyd, Welsh Presbyterian Mission, with a group of Lushai pastors, including Chhliana, Chutera, and Zathanga.

(CHI)LUVALE

- 1 Eci cikiko kuputuka camujimbu
wanwata waYesu Kuliditu
MwanaKalunga.

2 Nge muze vasonoka hamukanda

wakapoliweto Isaya ngwavo,

Tala, ngankatuna mulwa wa-

mi kumeso ove,

biye mwakalongesa jila yowe.

3 Ngwavo,

'Tiwenu iluzi iyayow mwavilika

mupambo ngwetyi,

Longesoni jila yaYehova,

Sungamisenzema makulakulenyi.

4 Yowano ejile, uze ambapaci-

lenga watu mupambo, kaba ambu-

lengwa 'kumbapaciya-watu hakwa-

lumaka cakuphilika cakusika ku-

wakonekela mlonga yawo yaxili.

Mk 1. 1-4 1961

The Luvala, or Lwena, language is spoken by about 600,000 people over a wide area of Mexico Province, eastern Angola, and in adjacent northwestern Zambia. It is a Bantu tongue, related to Chokwe.

1902 **John** Echoes of Service, London

Translated by Walter Fisher, Garenganze Mission.

1912 **Gospels Acts** Bible Translation Society, London

Translated by F. Schindler, Garenganze Mission.

1922 **Galatians-2 Thessalonians Jude** MP, Kabompo

1925 **Romans** MP, Kangwanda

1928 **Romans-Revelation** New Testament

Scripture Gift Mission, London

Translated by A. R. Hornby, Gavin H. Mowat, and G. R. Suckling, Brethren Mission.

1933 **New Testament** (with Portuguese) MP, Cavungo

Translated by F. Schindler.

1943 **Genesis** MP, Mukahatsa

1945 **New Testament** (revised) 1947 **Proverbs**

1951 **Pentateuch Psalms** 1955 **Old Testament**

ABS, New York

1961 **Bible** (N.T. revised) SSB au Congo

Translated and revised by A. E. Horton, Brethren Mission.

MAASAI

760

1. Enkiterunoto oo lomon supati le Yesu Kristo enKerai e nkAi, 2 anaa enaligero olaide-ti detani lsaia,

Ing'orai, airriwaiya okilikikwai lai

Dokoya enkomom ino.

Oitobir enkoitlo ino.

3. Oitollo loo loishir ti ong'ata

Entobira enko:toi o lAitoriani

Entorlori iregiel lenyena

4. Nelotu Yohana oibatisisho ti ong'ata nellkio enkibatsare e nkibekekenyata naiyau empalakinoto oo ng'ok. 5. Nepuo enetii ninye ile nkop e

Mk 1. 1-4 1961

MAASAI: ARUSHA

1 Nyena enkiterata oo lomon l'eng'ida le Yesu Kristos, Oinoti l'Engai. 2 Anaa petisiraki tiatua sirat oo layolounok: Ng'orai, airriwaa nanu olmalaika lai lukunya engomom ino, oitobir engoitoo ino; 3 etii ang'ata oitollo l'oloi-potisho:Entobira engoitoo Olaitoriani, entorlori nkiiimat enyena! 4 Neaku eibatis Yohanes ti ang'ata neinosu enkibatisa enkitaalata n'enkitanoto oo nkittaruot. 5 Neipu-

Mk 1. 1-4 1964

The Maa, or Maasai, who number more than 300,000, are spread over a large area of southern Kenya and adjacent Tanzania, west of Lake Natron. The numerous Maasai tribes include the Arusha and Kisonko in the south, and the Kurko, Matapato, Damat, Keekonyokye, and many others in the north. Maasai is classified as an Eastern Sudanic (Nilo-Hamitic) language.

1905 **Mark** BFBS, London

Translated by A. C. Hollis, British colonial official.

1915 **Luke John Acts 1, 2 Timothy Titus Philemon**

BFBS, London

1919 **Galatians-Philemon** Africa Inland Mission, Kijabe

1923 **New Testament** BFBS, London

1934 **Psalms** AIM, Kijabe

1947 **John** (revised) BFBS, Kijabe

Translated and revised by missionaries of the AIM, including Bertha Simpson, John W. Stauffer, H. Herdman, and Ruth and Roy Shaffer.

1961 **Mark** BFBS, Nairobi

A revision prepared by Ruth Shaffer, Church MS, and B.R. Grindley and Miss Webster of the Bible Churchmen's MS.

1964 **New Testament** Leipzig Mission, Neuendettelsau

Translated into the Arusha Maasai dialect by J. Hohenberger, Leipzig Lutheran Mission.

MABAN

761

1 JUEL a pwoden te Kace Juon a Tolen, Yecu Kitho jonon on.

2 Balle ba juel kiensen nebi Ajaya:

Gwale, Ya cwonde mine cwunen Ya i nya-mo ti,

Mine yong poy i;

3 Pwonu mine yaaden wuwe jiden,

Nande poy Ciagon Tolen,

Nonde poy a telge.

4 Jon bene, eke a mine nonge baptaije te wuwe jiden oci mitke ma te juel baptaije te make wiage te noje oci nyinge yalen anke noje bade.

Mk. 1. 1-4 1947

Maban is spoken in several dialects by about 25,000 people who live in northern areas of Upper Nile Province, southeastern Sudan. Their language is closely related to the dialects spoken by the Jumjum, and mutually intelligible with some dialects spoken by southern groups of the Burun. A Western Nilotic language, Maban is grouped linguistically with Shilluk and Anuak.

1947 **Mark** BFBS, London

Translated by Mr. & Mrs. G. A. Morrow, Sudan Interior Mission, aided by Wana Panta and Wazgo Birka.

MABUIAG

762

1. Ina kuikaiman kapu iadai, Iesu Keriso Godau Kazi.

2. Keda minarpalan tana perofata, Ngat kulai waean ngau iadai mabag ninu paru, ninu iabugudaka butapaika ninn parunu.

3. Sena mabagau wakai

bupanu pagar keda, Butupatau Kuiku garkaziu iabugud, balbal tidau nungu koi iabu.

4. Nuid Ioane baptaiso si bupanu, a iadu tural baptaisongu watiwakaasin a gniwacuan wati pawu.

5. Tana Intalalaig mura

Mk 1. 1-4 1957

1952 **Gospels** G. Delche, Skopje
 1959 **Gospels** 1967 **New Testament** BFBS, Skopje
Translated by a committee of the Orthodox Church, including Georgi Milosev, Petar Iljevski, and Boris Boskovski.

MACHIGUENGA

766

1 Omavatanakara aifo matsigenka yagake
 tsinane Kanaku Garireaku. Aifo iriniro Jeso
 onke kara. 2 Aikiro Jeso ikaemakagantunkani
 anta. Itantaigakeri irogamere. 3 Impogini
 otsoatanakara vino okantiri iriniro: Tsoataka
 vino. 4 Ikantiro Jeso. 2Tyara pinkantakena
 viro? Tekyara agempa nogutagiterite.

Jn 2. 1-4 1962

Machiguenga is spoken by about 1,000 Indians along the Uru-
 bambá River in Peru. It is an Arawakan language, related to
 Piro.

1962 **John 1 Corinthians** SIL, Yarinacocha
Translated by Mr. & Mrs. Wayne Snell, WBT.

MADI

767

1 Dia kedo Ofo Olere Yezu Kristo dri,
 Angwapi Ruba dri.

2 Kendre profeta anbu okuri aiosi,
 Nyendre! Maze madzu madri nyandra-
 ga deka leti nyidri,

3 Olobo madi dri kowo aiya, Anyede leti
 Opi dri. Anyeso gudu anidri anda.

4 Yohana kobatiza ba aiya, enzeka ai ofoka
 asi aidri, bekatro enzi aidri.

Mk 1. 1-4 1935

Madi is spoken by about 65,000 people in northwestern Uganda
 and in adjacent Equatoria Province of Sudan. Pronounced Ma'di,
 it is spoken with certain dialectal variations, e.g., those of the
 Lokai, Pandikeri, and Olu'bo (Luluba) tribes of Sudan. Madi is a
 Moru-Mangbetu language, related to Lugbara.

1935 **Mark** 1938 **Ruth John** BFBS, London
*Translated by Mr. & Mrs. Hamilton Paget Wilkes, Bible Church-
 man's MS.*

MADURESE

JAVANESE CHARACTER

768

1. Kadiqurana aqurana kadiqurana aqurana
 (Kadiqurana aqurana)

2. Kadiqurana aqurana kadiqurana aqurana
 Kadiqurana aqurana kadiqurana aqurana

3. Kadiqurana aqurana kadiqurana aqurana
 Kadiqurana aqurana kadiqurana aqurana

4. Kadiqurana aqurana kadiqurana aqurana
 Kadiqurana aqurana kadiqurana aqurana

Mk 1. 1-4 1890

- 1 Katjaretaqa e nalekana tach se kalema-bellga Tiberioes dihoemenneng
 bhoepate e nagharq Joedija, sarta Heroedis dihoemenneng
 adipate saparapaddha nagharq e Galileja, ban Philippos tare-
 tanna Heroedis dihoemenneng adipate saparapaddha nagharq
 e Itoerija ban nagharq Trakoenitis, apa pole Lisanjias dihoemenneng
 adipate saparapaddha nagharq e Abilene. E baktiona
 Annas ban Kajaspas dhadidhi pangolo radja, ladihoe Johannès
 pottrana Sakarjias kaparengan dhabona. Alla nalekana ghic
 3 bqdq e ara-ara. Johannès ladihoe raboe e sablengktra nagharq
 e maq-semmaqna songaj Jordan, sarta ngadjharraghi baptes-
 4 sanna') patobhaddhan sopadja dhoesana esaporaqa. Baramma
 se illa etoles e dalem ketabbah nabbi Isaja, monjena: bqdq
 sowara lok-olokan e ara-ara, barijs: sadjaqaghi lorongga

Lk 3. 1-4(a) 1914

Madurese is spoken by about 7.5 million people on the island of
 Madura (population, 2,250,000) and in adjacent northeastern
 Java. Dominated by the rulers of Java since the 11th century, the
 Madurese speak a language closely related to Javanese.

Javanese Character unless noted

1890 **Gospels Acts** Netherlands BS, Leiden

Translated by J. P. Esser, a Dutch missionary in eastern Java.

1904 **Luke Philippians** NBS, Leiden

1914 **Luke** (Roman character) NBS, Amsterdam

*Revised and translated by H. van der Spiegel, who also prepared a
 volume of Bible Stories, published by the NBS in 1929.*

1933 **Psalms** (Roman character) **John** 1936 **John**

(Roman character) NBS, Amsterdam

Translated by F. Schelfhorst.

1964 **John** (Roman character) Christian Literature Center,
 Surabaya

Translated by missionaries of the Christian Literature Center.

BURMESE CHARACTER

- ဘုရားသားတော် စေ့ချ၍ အကောင်းသ
 ၂ တင်းတရားအစကို၊ -ပြောပေးအံ့သ ဂဏ္ဍိကျမ်း
 ၃ ကလာရကား၊ နှင့်ထားရာလမ်းကို၊ -ပျင်ပျံတေ
 မန်ကိန်ကိန်ကရွတ်တေးတောမားပြာသံကြား
 ၄ ရွာအသံကား ထာဝရဘုရားလာဖို့လမ်းကိုပျင်
 ၅ ကြတ်၊ -လမ်းခရီးကို ပြောငဲ့ကြတ်၊ ဆိုသူယော
 ဟန်သင့်တောမာဒိုက်ကတိုဝိုးရေ၊ အပြစ်
 လွတ်ဖို့ကို နှောင့်တောင့် သိုလှ်နှို နှိပ်မက်ထထ
 ရားကိုဝိုးနှိုငေါ်ထွန်းရေ၊

Mk 1. 1-4 1914

Maghi, or Morma, is the form of Burmese spoken by about 100,000 inhabitants of the Chittagong area of East Pakistan. Descendants of Buddhist immigrants from the Arakan area, they have been in the Chittagong region since the 1800's, but have retained their Burmese culture. The linguistic affiliation of Maghi, a Tibeto-Burman tongue, is discussed under Burmese.

Burmese Character

1914 Mark Bible Translation Society, Rangoon
 Translated by Mang Nyu for the BTS.

MAGUINDANAO

- 1 Su ludswan na Mapia a Tudtul maka-
 tag kani Isa Al-Masih, a Wata na
 Allahu ta' Ala.
 2 A sinulat i nabi Isayah,
 "Ileynu, papedsanenku su pedsugun-
 ku muna sa leka,
 pagadilenin su lalanengka;
 3 su suwala na panawag sa puwalas:
 Pagadilu su lalan nu Karenan,
 pakatiditunu su manga pagukita-
 nin—"
 4 mibpapayag lu sa puwalas si Yahyah a
 Pamutis, na namitua sekanin makatag sa
 kapamutis a kadsendit a makaampun sa
 manga kabaradusan. 5 Pelyupelyu sa le-

Mk 1. 1-4 1962

Maguindanao is spoken by almost 300,000 Moros (Muslims) in Cotabato Province of southwestern Mindanao. It is a Philippine Malayo-Polynesian language. Maguindanao was written in Arabic character as early as the 18th century.

1946 John ABS, Manila

1957 John (revised) 1962 Mark

1964 John (revised, in Roman and Arabic character)

Philippine Bible House, Manila

Translated and revised by R. E. Bressler and Mr. & Mrs. A. Roy
 Thomas, Christian and Missionary Alliance.

MAILU

- 1 IESU KERISO Boi ogođa ena Oeva ena wuwuna
 eboebo ena sinibosiana evaua;
 2 Oseriwunua emegi garu omana sarosineiona evaua,
 Ia ma ina wuwuna oniaisana egi, gana isana la
 duaiaabuabuisaa,
 Noa ma gana laea maiwunua minisagaisi.
 3 One mana de kotukotu omu ena unari evaua,
 Gubina ena laea maiwunuasiasia,
 Ena laea garu maiorooroniau.

- 4 John ma one mana de aramani osilobo la sunagiaba
 bapatiso riba obasai minineia. 5 Judaea one wu-

Mk 1. 1-4 1948

Mailu, or Magi, is spoken by about 4,000 people around Table Bay and on Toulon Island, in the Central District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1907 Mark BFBS, Sydney

1911 Acts 1917 Matthew 1918 Mark (revised)

1920 Luke John 1936 New Testament BFBS, London
 Translated by W. J. V. Saville, London MS.

(KI)MAKUA

- 1 MPACHO wo injili ya Yesu Kristo,
 Mwana o Mluku; 2 thoko chinryaya
 wolepia mkitabuni mo manabii,

Mkawehani, mii kinomruma karu-
 meaka miholo mwinyu,
 Notuna ulokiha ipiro inyu miholo
 mwinyu.

- 3 Ekuto awe nokuwela wuthakoni,
 Lokihachani ipiro ya Apwiya,
 Mokolole mapitho aya.

- 4 Akumela Yohana, abatizaka wuthakoni,
 nu uhimiacha ubatizo wo itwarusho inowiha
 uthamiherya wo ithambi. 5 Nkayanroela

Mk 1. 1-4 1927

The Makua language is spoken by about 100,000 people over a large area of north-central Mozambique, generally south of the Lugenda River, though the language is heard as far north as the Tanzania border. It is a Bantu tongue related to Ilomwe, which is sometimes considered a Makua dialect.

1927 **Mark** BFBS, London

Translated by missionaries of the Universities' Mission to Central Africa, assisted by F. Reuben Namalowe, Obed Y. Kasembe, Gerard Sonje, and Isaak Nchiha.

1946 **John** BFBS, London

Translated by Lyndon P. Harries, UMCA.

MAKUCHI

773

2 ITESĒRAWANO iweiu thai emaritu-
māntaw wōnēbē Kena po Gālili ta.
Isūs theng moro wōnēbē. 2. Isūs nura
iwenairōnggōng pokōmbe thanawsa wōnēbē
emaritumāntaw pē. 3. Mētopaw peru the-
ku ewetikasabe wōnēbē, Isūs thāng tha
tabē i pē: Peru theku tūmburamāng taw
bia. 4. Isūs tha tabē i pē: Wuri, Ê se nai
u bia amērē bia nura? Tuze ura etaw
esapawru bura mǎng. 5. I chǎng tha

Jn 2. 1-4 1923

Makuchi is spoken by about 3,000 Indians of southern Guyana and adjacent Brazil. A Cariban language, it is related to Acawaio.

1923 **John** BFBS

Translated by Walter G. White, an Anglican chaplain.

MALAGASY

774

1. NY niandohan' ny fila-
zantsaran' i Jesosy
Kristy, Zanak' Andriamanitra.
2. Arika izay voasoratra ao
amin' Isia mpaminany i hoe:
"Indro, izaho maniraka ny
irako hialoha Anao,
izay hambaotra ny lalanao."
(Mal. 3. 1);
3. "Injany! misy fecn' ny

miantso mafy any an-efitra
hoe:
Amboary ny lalan' i Jeho-
vah,
Ataovy mahitsy ny lalan-
kalahan' (Isa. 40. 3).
4. Dia niseho Jaona, izay nanao
batisa tany an-efitra ka nitony
ny batisan' ny fibabaha ho
famelan-keloka. 5. Dia nande-

Mk 1. 1-4 1940

Malagasy is spoken by 99 per cent of the 6 million inhabitants of the Malagasy Republic (before 1960, the French colony of Madagascar). Although a number of racial types can be distinguished among Malagasy speakers, the Malagasy linguistic community is surprisingly homogeneous. Yet, there are several dialects, including Tsimihety and Hova, or Merina, the latter the most important in number of speakers and for literary usage. Classified linguistically with the Malayo-Polynesian tongues, Malagasy developed from the languages of Malay-stock immigrants, who arrived in Madagascar at an early date. The Vazimba are considered to be descendants of the island's aboriginal inhabitants.

1828 **Luke** 1830 **New Testament** 1831 **Genesis-Ruth**

1832 **Psalms** 1833 **Proverbs Ecclesiastes**

1834 **Song of Solomon** 1835 **1 Samuel-Job Bible**
LMS, Antananarivo

The first Bible printed in an African language. Translated by David Jones and David Griffiths, LMS. In 1835 an edict proscribing Christianity was issued, and the translation and publication of the whole Malagasy Bible were hastened so that it might be finished, secretly distributed, and hidden, before the missionaries were forced to leave. An edition of the N.T. was published by the BFBS in England and shipped to Mauritius, to be smuggled into Madagascar as opportunity arose.

1855-1865 **Bible** BFBS, London

A revision prepared by D. Griffiths, G. Sauerwein, and T. W. Meller.

1870 **New Testament** BFBS, London

A revision prepared by LMS missionaries.

1870 **Mark** LMS, Antananarivo

Translated by Joseph S. Sewell, Friends' Foreign Missionary Association. In 1874 Sewell's version of O.T. narratives was published at Ratavohitra.

1876-1878 **Gospels** Catholic Mission, Antananarivo

Translated by Fr. Antoine Abinal, A Roman Catholic version of the Gospels in narrative form appeared as early as 1860, and there were numerous editions of the Liturgical Gospels and Epistles.

1876 **Genesis** LMS, Antananarivo

1882 **Bible** (partially revised) 1888 **New Testament**

1889 **Bible** BFBS, London

A revision prepared by W. E. Cousins, W. Montgomery, R. Baron, LMS, and H. E. Clark, FFMA.

1897 **New Testament** Catholic Mission, Tananarive

Translated by Fr. Victorin Malzac.

1905 **New Testament** 1909 **Bible** BFBS, London

An orthographic revision, prepared by J. Sibree.

1938 **Bible** Tipografia Vaticana, Rome

Translated by Jean Rakotondrany, Roman Catholic.

MALAGASY: TSIMIHETY

775

3 **ARY** tamin' ny taofio
fahadimy amin' ny
fôlo nanjakan' i Tiberio Ka-
sara, faha i Pôntio Pilato
governera ti Jôdia, ary
Herôda ampifehy tañy
Galila, ary i Filipo ampi-
rahalahy amin' azy ampifehy
Itôria miaro ny ankôba-
kôbak' i Trakonitisy, ary
Lysania ampifehy tañy Abi-
lena, 2 ary Anasy miaro i
Isaiafa ny ampiôrobo-ke
tamin' izay homby tamin'
i Jaona, zanak' i Zakaria,
tañy an-efitry ny fivolaña
nihin-Jaahahary.

3 **Ary** homby tañy amin'
ny tany ijiaby timôron' i
Jordana izy kale nañanatra
ny batisan' ny fibabaha
mbô ho famitsorana ny he-
loko; 4 hôtiry ny voasoratra
akao amin' ny boky nihin'
ny fivolañan' Isiafa ampa-
fahazary mañano:

"Injany! ny tenda ni-
hin' ny mañantso fô-
nôtry ahy an-efitry
mañano:
Ajariso ny lalan' nihin'
i Jehôva,
Atôvo mahitsy ny lalan-
kombôany.

Lk 3. 1-4 1924

The Tsimihety dialect of Malagasy is spoken by about 385,000 people in northwestern coastal areas of Malagasy Republic.

1924 **Luke** BFBS, London

Translated by Rakotojaona, a Malagasy evangelist with the National Missionary Society. The book was edited by missionaries of the London MS.

MALAY

ARABIC CHARACTER

776

- 1 بهوا اينله فرمولائن انجيل عيسى المسيح انق الله
- 2 سفر يترسورة دالم كتاب نبي يشيا، بهوا اداله اكو مپورمكن فورمكوندهولوي افكو، اياه بع اكن سيدياكن جانمو.
- 3 بايت سوارا اورغ بع برسرو دانان بيلتارا كتان، سيدياكله جالن
- 4 تونحن دان لورسكله لورغ ٢٠. "مك داخله سيبا بع مجلبسكن اورغ دانان بيلتارا ايت سرت سمبركن لمبقتين توبه اكن كامفونن
- 5 دوسا اورغ، مك كلوازله اورغ ايسي سلوره تانه يهوديه دان

Mk 1. 1-4 1949

1 Bahwa ini-lah permulaan injil Isa Almaseh, Anak Allah.
 2 Sèpèrti yang tèrsurat dalam kitab nabi Ya-sha'ya,

Bahwa ada-lah aku mènuyuruhkan pènuyuruk-ku mëndahului èngkau,
 Ia-lah yang akan mèn'yèdiakan jalan-mu ;
 3 Ia-itu suara orang yang bèrsèru di-tanah bèlantara, kata-nya,
 Sèdiakan-lah jalan Tuhan,
 Dan luruskan-lah lorong-lorong-nya.

4 Maka datang-lah Yahya yang mèmèbaptiskan orang di-tanah bèlantara itu, sèrta mèkhabarkan pèmèbaptisan taubat akan kèampunan dosa-dosa orang. 5 Maka

Mk 1. 1-4 1953

Malay has been used for centuries as a lingua franca from Sumatra to the Philippines. Modern Malay, or Melaju, probably had its origin, at least in name, in the Pamalaju Kingdom, which flourished early in the Christian era in east-central Sumatra. Through political pressure, conquest, commerce, and religion, Malay spread through the numerous early kingdoms of Sumatra, Java, and the peninsular Malaysian mainland. Classical Malay was used in the courts, and a vernacular Malay developed among the people. In coastal areas a pidginized Low Malay came into use as the language of trade. With varying admixtures of Chinese, Hindustani, Arabic, and later Portuguese, Dutch, and English, it was employed as the medium of commerce far beyond the 'Girdle of Emerald' - a common Dutch name for the Indonesian area.

Malay, in its various forms including Indonesian, is spoken by as many as 20 million people. 'High' Malay is now the literary

language of the educated among the 3.5 million Malay speakers of the States of Malaya, a member of the Malaysian Federation. It was the literary usage of Indonesia until the development of Bahasa Indonesia as a distinct national language.

Malay itself is in a period of rapid change. The modern usage is known as 'National language' and has much in common with Indonesian. It is employed in newspapers, radio broadcasts, and schools. Many still favor the traditional usage, which is that of the Malay Scriptures. In both Malaya and Indonesia 'Low' or 'Bazaar' Malay forms are found as well. The Low Malay and Baba Malay (q.v.) Scriptures are two forms of this vernacular idiom.

Malay is a language of the Malayo-Polynesian family, which includes more than 400 languages with 115 to 130 million speakers, from Madagascar to Easter Island. Closely related to Malay within this group are Mawken and Jakun. More distant linguistically are Tagalog, Ilocano, and other tongues of the Philippines. The so-called 'Mountain language' of Taiwan also belongs to this family of languages, to which are related the Melanesian and Polynesian languages.

The first Malay Gospel, printed in 1629, is significant as the earliest example of the translation and printing for evangelistic purposes of a portion of the Bible in a non-European language. It was published only 34 years before the Eliot Indian Bible appeared in the New World. Interestingly enough, the 1677 reprint of the Malay Gospels is dedicated to the same Robert Boyle, Esq., to whom, as head of the 'New England Company of Missionaries' John Eliot had to apply for the means to publish his Massachusetts version in its successive editions.

Roman Character unless noted

Diglot with Dutch

1629 **Matthew** J. J. Palensteyn, Enckhuysen

1638 **Matthew Mark** 1646 **Luke John** 1651 **Gospels Acts** 1652 **Psalms** Amsterdam

Translated by Albert C. Ruyl, Jan van Hasel, and Justus Heurnius, and published under the auspices of the Dutch East India Company.

1662 **Genesis** Gravenhage

1668 **New Testament** Amsterdam

Translated by Daniel Brouwerius, a Dutch minister.

1731 **New Testament** Wettstein, Amsterdam

1733 **Bible** Amsterdam

1758 **Bible** (Arabic script) Batavia

Translated by Melchior Leidekker, a Dutch minister in Batavia, who completed the O.T. and most of the N.T. before his death. The N.T. was completed by Pieter van der Vorm, and then the whole was revised by C. H. Wernally, A. Brants, and E. C. Ninaber.

1817 **New Testament** (Arabic script) 1821 **Bible** (Arabic script) Calcutta Auxiliary BS

A revision of the 1758 Bible, prepared by J. MacInnes, an army major, and R. S. Hutchings, an Anglican chaplain.

1820-1824 **Bible** (Arabic script) Netherlands BS, Haarlem

A revision of the 1758 Bible, prepared for the NBS by J. Willmet.

1828 **Matthew** (Arabic script) Printed privately
 1831 **New Testament** (Arabic script) BFBS, Singapore
A revision of the 1817 N.T., prepared by Claudius H. Thomsen, London MS, and Robert Burn, an Anglican chaplain.

1850 **Matthew** Rotterdam
Translated by K. T. Hermann, Netherlands MS.

1853 **New Testament** 1856 **New Testament** (Arabic script) BFBS, Singapore
A revision of the 1831 N.T., prepared by S. Dyer, J. Evans, and B. P. Keasberry, LMS. It was then transliterated into Arabic script.

1866 **New Testament** BFBS, Singapore
A further revision by B. P. Keasberry, LMS, who published Portions (Psalms, etc.) in his own translation as early as 1847.

1868 **Matthew** 1870 **New Testament** 1871 **Genesis**
 1879 **Old Testament** NBS, Amsterdam
Translated by H. C. Klinkert, a Dutch missionary. In 1887-1889 this Bible appeared transliterated into Arabic script.

1897 **Matthew** 1901 **Mark** (Arabic script)
 1910 **New Testament** **Genesis** **Psalms** (Arabic script)
 1912 **Old Testament** (Arabic script) BFBS, Singapore
A revision, prepared by a committee supervised by W. G. Shellabear, American Methodist Episcopal Mission, G. F. Hose, Bishop of Singapore, W. H. Gomes, Society for the Propagation of the Gospel, Dr. Luerig, and others.

1932 **Luke** (tentative) 1938 **New Testament**
 BFBS, NBS, Amsterdam, London
Translated by W. A. Bode and others. This version, published with the Klinkert O.T., is also used by Indonesian Christians.

MALAY: BABA

777

1. In-lah permula'an injil Isa Almasah Anak Allah.
 *Sperti sudah tersurat dalam kitab nabi Yash'aya,
 "Tergok, sabhya ada hantarkan pyuroh sahya pergi lbel
 dhuin angkau,
 Dia-lah nanti di'jakan jalan angkau;
 *Suara satu orang yang berteriak di tanah suyi,
 'Sdiakan jalan Tuhan,
 Btulan lorong-lorong-nya;"

*Yahya datang, yang baptiskan orang di dalam tanah suyi,
 dan khabarkan baptisan tobat kerna k'ampunan dosa. *Dan

Mk 1. 1-4 1962

Baba is a form of Malay (see Malay: Low) in use among settlers of Chinese descent, in the area of the Malacca Strait. It is characterized by many Chinese borrowings.

1891 **Matthew** 1896 **Matthew** (revised orthography)
 BFBS, Singapore
Translated by M. Macmahon, English Presbyterian Mission.

1912 **Acts** 1913 **New Testament** BFBS, Singapore
Translated by W. G. Shellabear, American Methodist Episcopal Mission.

MALAY: LOW

ARABIC CHARACTER

1. برمول فدهاري يغ كديگ سوده اد سواة فرجهومان
 ممقلي دنكري فنا دانه جليلا مك ابوعيسي اد فد
 2. فرجهومان ايت . لاثيقون عيسي دان سكل موريدن
 3. سوده ترفعتيل كشد فرجهومان ايت . ادثون فنكل
 اد كورث اير اغكور مك كات ابو عيسي فدان بهوا نياه

Jn 2. 1-3(a) 1837

1. Inilah permulaan injil
 JESUS KRISTUS, Anak Allah.
 2. Seperti tersebut dalam
 kitab nabi-nabi: "Lihatlah,
 Akoe mengoetoes malak-
 katkoe dihadapn moe,
 jang nanti sediaken dja-
 lanmoe dihadapn moe."
 *Mat. III: 1; Mark. XI: 10; Luke. VII: 27.
 3. Ada seowara orang

jang berseroe dihoetan:
 Sediakenlah djalannja
 Naha Toeban, ratakenlah
 djalannja!
 *Joh. XI: 3; Mat. III: 3; Luke. III: 4; Joh. I: 28.
 4. *Johannes ada dihoetan
 memandikan orang, serta meng-
 udjar permandian tobat akan
 k'ampunan dosa.
 *Mat. III: 1; Luke. III: 3; Joh. I: 28.

Mk 1. 1-4 1941

Low Malay has long been a lingua franca, or trade language, used in ports and markets from Sumatra to the Philippines. Sometimes known as Bazaar Malay, it has assumed many forms, depending upon varying regional influences on grammar and vocabulary of the local tongues, Chinese, and the European languages. Low Malay, the usage of Java, and Baba Malay are forms of this pidginized Malay.

Roman Character unless noted

1815 **Matthew** Batavia

Translator unknown.

1820 **Matthew** (probably Arabic script) Java BS, Batavia

1823 **John** (Arabic script) Sumatra BS, Bencoolen

Translated by William Robinson, Baptist MS.

1835 **New Testament** Batavia

An adaptation from High Malay, edited by W. H. Medhurst, London MS, and D. Lenting, a Dutch pastor.

1846 **Psalms** Netherlands BS, Amsterdam

Translated by Christians of Soerabaya.

1858 **Genesis** Malay Union, Batavia

Translated by N. M. Ward.

1863 **New Testament** Samarang

Translated by H. C. Klinkert, a Dutch missionary, especially for his wife, a native of Java. This version is the one still in use. It has been slightly revised several times.

1874 **Genesis** Meester-Cornelis

1878 **Exodus** BFBS, London

Translated by J. L. Martens.

1876 **New Testament** Meester-Cornelis

An adaptation from High Malay, edited by E. W. King, a missionary.

MALAYALAM CHARACTER

1 ഒരിലപുത്രനായ യേശുക്രിസ്തുവിന്റെ സുവിശേഷത്തിന്റെ ആരംഭം:

2 "ഞാൻ നിനക്കു മുമ്പായി എന്റെ കൈക്കൽ അയക്കുന്നു; അവൻ നിന്റെ വഴി കാണും. 3 കർത്താവിന്റെ വഴി ലോകത്തിന്റെ അവന്റെ ചാരു നിരപ്പാക്കുവാൻ എന്നു മെത്രാപ്പിള്ളിയിൽ വിളിച്ചുപറയുന്നവന്റെ വാക്കു."

4 എന്നിങ്ങനെ യെശുപ്രവാചകന്റെ പുസ്തകത്തിൽ എഴുതിയിരിക്കുന്നതുപോലെ യോഹന്നാൻ വന്നു മെത്രാപ്പിള്ളിയിൽ സ്നാനം കുറിച്ചിട്ടും പാപമോചനത്തിനുള്ള മാനസാന്തരസ്നാനം പ്രസംഗിച്ചും കൊണ്ടിരുന്നു.

Mk 1. 1-4 1954

ARABIC CHARACTER

اَنْزَلَكَ بِرَمْنِي تَوْبًا حَبِيْبًا
وَبَدَاوِي كَرِيْمًا مَلَكًا كَضَبِيْ مُنْفَاكِيْ سَنَدًا
وَعَسْمَ اَنْبَاكُنْ بِنْ خَنَانٍ نَزَّ بِخُصُوْدٍ قُرْبِيْوْ

Jn 3. 16 1933

Malayalam, a Dravidian language, is spoken by about 17 million people in Kerala, the state situated in the extreme southwest of the Indian subcontinent. There is a notable early and modern Malayalam literature. The literary usage has traditionally employed a considerable stock of Sanskrit loan words. Malayalam orthography is thought to have developed out of Grantha writing, with later influence by Tamil script.

The Malayalam Bible, unique among the Scriptures of Asia, was prepared for a Christian community, rather than as a missionary project. The Malayalam-speaking Syrian Church in Travancore, a body of Christians claiming descent from the apostolic ministry of St. Thomas, had no printed Bible in their own tongue. Thus it was primarily to give the Bible to these fellow Christians that the first Malayalam translation was undertaken.

Malayalam Character unless noted

1811 **Gospels** Courier Press, Bombay

Translated from the Syriac by Timphal Pillay and Philippos, a priest.

1825 **Matthew** 1829 **New Testament** Printed privately,

Kottayam

1839 **Psalms** 1841 **Old Testament** Madras Auxiliary BS, Kottayam

Translated by Benjamin Bailey, Church MS.

1854 **New Testament** Tellicherry

Translated by H. Gundert, Basel Evangelical Mission.

1859 **Old Testament** Madras Auxiliary BS, Kottayam

A revision prepared by a committee, including J. G. Beuttler, G. Mathan, J. Peet, and J. Hawksworth.

1873-1880 **New Testament** 1899 **New Testament** (revised)

1910 **Old Testament** Madras Auxiliary BS

A revision prepared by a committee of translators representing the CMS, LMS, Basel MS, and the Syriac Church, hence known as the 'Union Version'.

1903 **Luke** (Arabic character) Madras Auxiliary BS

A transliteration of the Union Version for Muslims.

1905 **Gospels Acts** Ernakulam Indian School Press

Translated by Frs. Aloisius, Michael, and Polycarp. A Roman Catholic version of the Gospel Narrative is reported to have been published in 1872.

1908 **Matthew** Kottayam

Translated from the Syriac by Konatt M. Malpan, a priest of the Syriac Church.

1908 **Mark** (Roman character) Eastbourne

Transliterated by J. H. Knowles, LMS.

1962 **Mark** BS of India and Ceylon, Bangalore

1965 **John** 1967 **Matthew** 1968 **Luke**

BS of India, Bangalore

A revision, prepared by a committee, directed by F. Muliylil, United Theological College.

MALEKULA: AHAMB

780

2 1 Ruani lon nambog niharurin ni rahin ga roh lon Cana sa Calili; ruani anen sa Iesu ga roh urni.

2 Ruani parni ato ato kaikai Iesu ruani neren ili ata usuri neligen sen vilon nirahin. 3 Ruani bogili ato ata palogni uain, Iesu anen ga kari ehini agai, uain sato gajikai. 4 Iesu ga karihini agai, Napnevur, nisevai ahana u kurl lon eiug? nambog sagk ga semba gcamai rohjer.

Jn 2. 1-4 1935 (Recomposed)

On Malekula, an island 60 miles long in the west-central New Hebrides, numerous Melanesian dialects of Malekula are spoken, by about 10,000 people in all.

Ahamb, the language of the eastern sections of Ur Island, is closely related to the Kuliviu dialect.

1935 **John** BFBS, London

Translated by J. S. Jaffray, New Hebrides Mission.

MALEKULA: AULUA

781

RIEN nambug navagi hera, Jon Baptais i bene, i nrisihini rien leleheraramp ta judia, i beteni, 2Mol culcul rien nelamutulu: bimbatihite batih venua ta nemav i morkon agi. 3Bimbatihite asmagk hal i bi hena naho asmagk ho i beten saria, Aisea, i sur ahania, i beteni,

Nentilono ta asmagk bohoh i balu lemeve rien leleheraramp,

Mol muhia bahe havila ta Namal,
mol muhia havila taken ti mintmint.

4Amuhai Jon i suvuh rien Molina ta nevuuh kamel, noho
tuvatava naheluhte neseh naluur imbes rien tohombuna,
vagan nahen nembuga tambavi neseh carahar tetur. 5Asmagk

Mt 3, 1-4 1966

The Aulua dialect of Malekula is spoken north of Port Sandwich
in southeastern Malekula.

1894 Matthew 1897 Acts Jonah Melbourne Auxiliary BS
1925 Matthew (revised) Luke BFBS, London
Translated by T. Watt Leggatt, Presbyterian missionary.

MALEKULA: KULIVIU

782

1 Tumbatane nasuruan ivoi se Iesu Kristo, God
Anatun: 2 Magoinan i tosi elan nalombulat se
profet Aisea, Cinau ni sule nevanuan isagk ti lamu
hini ceiguk, Ti gcole napsal isam; 3 Nantolon se
nevanuan isua i is elan nalelehai, Ca mito mite
vahavahari napsal se Iova, Mite gcole ti nur napsal
isan; 4 Jon i gcmiai, i baptais elan nalelehai i
keluri baptaisian hini nevanuan lo rigi natite i sa ti
rumbati tuvucini natite isa cell.

Mk 1, 1-4 1906 (Recomposed)

The Kuliviu dialect of Malekula is spoken on the Maskelyne
Isles, south of Malekula Island.

1906 Mark Melbourne Auxiliary BS
Translated by T. Watt Leggatt, Presbyterian missionary.

MALEKULA: MEAUN

783

1 Nembute nohien ndaga ana Iesu Kristo Atua
Itenoah. 2 Iman neprofet Esaia itis, Epili kapskoh
me nemucut neskohiena ana kina metaha nopmom,
ipiah me nala ndaga metaha nunk. 3 Nele tiana sei
tipohau latembi, Apiah nala ndaga ana Vetla, apiah
nala petete ana nie.

4 Jon itoh so ibaptais latembi, so ioha nebaptisien
nene ranrauahien tele neskohtisien nene noboho
tipeloha.

Mk 1, 1-4 1905 (Recomposed)

The Meaun dialect of Malekula is spoken along the northern
shores of Southwest Bay, Malekula Island.

1905 Mark National BS of Scotland, Melbourne
Translated by Robert Boyd, Presbyterian missionary.

MALEKULA: ORIERH

784

1 Nimbatin naharian tile ti Jesu Kristo, Atua
latin; 2 Ivohon wut neprofet Aisaia itus in,

Catales, dasursur nambambaragcen misurian tigcina
human nohom, Nancis nahal tahaiyugk nale human
aiyugk. 3 Nuwutlon tuan iteg lonbunaindu, Catagcis
nahal ti Norovun nale, Catagcis nahal tahai nanon.

4 Jon itoh an ibaptais lonbunaindu, an indighur
nibaptisian nan nerogeverepian sirin nilipkasian
nan nahatian.

Mk 1, 1-4 1918 (Recomposed)

The Orieh dialect of Malekula is spoken in southwestern
Malekula Island.

1918 Mark Printed privately, Melbourne
Translator unknown; bound with a copy of 'Hymns for Southwestern
Malekula'.

MALEKULA: PANGKUMU

785

1 Daga vemu nan narijan mi bu sa Iesu Kristo,
natin Atua. 2 Fere Aisea profet mi ri, Ba mbunsi,
hina mue re moko naburan sug bi vemu cini nahom,
hini bi pas uase nesar sam. 3 Rirao haris soko mi
ke ra raronceteramb, Taba pasiuase maramaransar
sa Iova, ta uase nesar san ra manmanon.

4 Jon vine ca baptais ra raronceteramb, keketimat
hini baptaisian ca haris rama gcirigcir ra naror ca ba
revi tocinu tovotovare.

Mk 1, 1-4 1892 (Recomposed)

The Pangkumu dialect of Malekula is spoken in eastern Malekula
Island.

1892 Mark Victoria Presbyterian Church
1897 John BFBS, London
1903 Acts Melbourne Auxiliary BS
1913 Luke BFBS, London
Translated by Alexander Horton and later by F. J. Paton, Presbyterian
missionaries.

MALEKULA: SINESIP

786

1 Nimbatin nivagasion tile ti-Iesu Kristo, Atua
Nivutun. 2 Inotei wut niprofet Esaia itus ei,
Ales, nigcosursur nimorot tigkinagk nin nisursurien
human ran noom, cogcur nahal tinunk tile human
nunk; 3 Nelen tuan iteg lembusaivon, Agcur nahal
ti-Nirovun tile, agcur nahal tiei cotitus; 4 Jon ito en
ibaptais lembusaivon, en indighur nibaptisian nin
nirogmerivenien cen nisurkasien nin nisampien.

Mk 1, 1-4 1905 (Recomposed)

The Sinesip dialect of Malekula is spoken along the southern
shores of Southwest Bay and southward, on Malekula Island.

1905 Jonah Mark 1-3 John National BS of Scotland,
Sydney
Translated by Robert Boyd, Presbyterian missionary.

1870-1872 **Matthew John Acts** BFBS, London
A revision prepared by M. A. Camillari and Paul Bonavia.

1930-1932 **Old Testament** (in 251 parts)
 1954-1959 **New Testament** (in 13 parts) Empire Press, Malta
Translated by P. P. Saydon, Roman Catholic. Four volumes of N. T. Selections, translated by A. N. Galea, Roman Catholic, were published in Malta in 1934.

MALTO

791

Gosanyî Taggad İsu Masiki apokâr sabâth iny bîndgrith.

Nabirki ketabeno kurketh iny kôdith, Tunda én engki chákriyan ning agdu teyin: áh ning agagdu ning páwe ménjeh. Ðaðeno ort kúkruki saðith, Gosanyiki páwesaryetra, athiki goðdándin sohjetra ápy awp chow, Yohannah ðaðeno baptismeçah, ante pápoki mápi lagki gumenáreki baptisma sabân mentr segyah. Ante Yihudiya

Mk 1. 1-4 1887

Malto, or Paharias, is spoken by about 25,000 people in and around the Rajmahal Hills of central Bihar. It is a Dravidian language, related to Kurukh. It has borrowed heavily from the surrounding Indo-Aryan tongues, and is in rapid transition toward almost complete assimilation into other larger languages.

1881 **Luke** 1882 **John** 1887 **Matthew Mark**
 1889 **Psalm** Calcutta Auxiliary BS
Translated by E. Droese, Church MS.

MALVI

DEVANAGARI CHARACTER

१ ईश्वरना इन्द्राणा विष्णुकीटना मंत्रबसमाचारना
 आगमनः यः । कैयल अर्धभातम् जापायोनो पोषादो
 मंत्रो गोशो कैयल मंत्रोऽं चपयल इतनेतार तल्लि
 मुंशमिं मेखल्लेवताउं कैयल जमजेव तल्लि जनादि
 तल्लि माडागडाडर सोवारता बतयेगा । राडिमो मघराड
 पाडलांसांतर पतापावाला एव अनाोनो यः बोख बतये
 कैयल ईश्वरनि माडागडाड संवारता लानेयुं उबुना गाडा
 गाडरनेतार पादरो करेयुं । राडिमो योषमने गोषा

Mk 1. 1-4 1826

Malvi, a Rajasthani (see Marwari) language, is spoken in the Malwa area of northwestern Madhya Pradesh, India. It is considered the standard usage of the several related tongues sometimes grouped as Southeastern Rajasthani.

Devanagari Character
 1826 **New Testament** Serampore MP
Translated by the Serampore missionaries.

MAM: HUEHUETENANGO

793

1 **Atzun jlu' t-xetlen tkanil ba'n in yolin ti' Jesucrist,aju Tc'ua'l Dios.**

2 **İc tza'n tz'iban tuj tu'jil İsaías aju tsanjel Dios, in tma'n:**

Lu cxel nsaame'n nsañjele tu'n tcub nej twitza binchalte theya.

3 **In jau tk'ajk'ajel twi' jun xjal tuj lugar minti cınajbil xjal tuj, in tma'n:**

Cybınchame tbe Kajau; cybınchame jun tbe jıkun ti'.

4 **Cya'tzun ul Juan ex e byan xjal tu'n tuj a' tuj lugar minti cınajbil xjal tuj, ex in pacban ti'j tu'n cybyan xjal tuj a' ex tu'n tajtz ti'j cınami, tu'ntzun tñajset cyil.**

Mk 1. 1-4 1968

Mam is spoken by about 250,000 people in western Guatemala and by others in a territory extending into Chiapas, Mexico, and southward to the Pacific. Mam is a language of Mayan stock.

This dialect of Mam is common to the Indians of the Huehuetenango Department of Guatemala, north of Ostuncalco.

Diglot with Spanish

1960 **Luke** 1961 **Acts Romans** ABS, Guatemala
 1968 **New Testament** SB en América Latina, Guatemala
Translated, with regard to the Ostuncalco dialect of Mam, by Edward and Pauline Syruulka, Central American Mission.

MAM: OSTUNCALCO

794

1 **T.nejel t.pacbal-ba'n te Jesucrist, t.C'ual Dios.**
 2 **Se'ncu' ts'iba'n toj tu'jil İsaías t.xelDios: Lu, c'xe'n.in.chk'o'nwe' n.sanjelal t.witsa, Ate bınchalte İt.beya.** 3 **T.k'ojk'ojel-t.wi' jun įnıayolin cıw toj chk'ajla: C.bınchame' t.be Kajau; C.tsınuncu-ti'j-ıjıı'ye' e k'ı'ob t.be.**

4 **Ul Juan, aj įnıausan-a' toj chk'ajla, įntokt.pacba'n įausbil-a' te anjtsbil-ti'j cınamı te tsokpıbl il.**

Mk 1. 1-4 1939 (Recomposed)

The Ostuncalco dialect of Mam is spoken in the Ostuncalco area of southwestern Guatemala. The first Scripture translations into Mam were in this dialect.

Diglot with Spanish

1930 **John ABS/Pioneer Missionary Agency**
 1939 **New Testament ABS**
Translated by the Rev. & Mrs. H. Dudley Peck, Presbyterian missionaries.

MAMANWA**795****(ICHI)MAMBWE-LUNGU
UNION****796A**

¹Ya pagtongop na alinoyat ni
Tasyay ani ya pagenget na
batbaten nga magason kan Hiao
Kristo nga Maanak na Tahaw. ²Si
Tasyay nga daan maglaongey
minoyat isa ka inlaong na Tahaw
ka toong Maanak nga

magpanan-ogey paghon-a
kanoo. Si Howan ani kay
an-andan ka tanan nga gasto
kanoo. ³Si Howan ani ya
magahawag doro ka
magahingaw nga nag-andan
kamo ka asihanen ka Ginoos
nga si Hisoa. Tol-idan
maso ya dalan kanangiza.

Hao ipakaro nao ya

Mk 1. 1-3 1966

Mamanwa is spoken by about 1,500 people around Lake Mainit, in northern Mindanao, Philippines. It is a Malayo-Polynesian language.

1966 Mark 1967 Luke SIL, Nasuli, Malaybalay

Translated by Jeanne and Helen Miller, WBT.

(ICHI)MAMBWE**796**

Utandiko wi ilandwe lisuma lya-1
kwe Yesu Klistu, Mwana Leza.

Vino kilemvilwe na Esey a kasema, 2

Lola, natuma mutumilizi wane
akukolelele,

Amakuteyanyizya nzila yako ;

Izwi lyakwe umwi akulaizyu 3
mu lwanga,

Teyanyangini nzila ya Mwene,
Olololoni miseyo yakwe ;

Yowane wizile, wino wabatizangu mu 4
lwanga wino wakosolangu ubatizo wa
uzenzuko wa kwelela maifyo. Nga 5

Mk 1. 1-4 1913 (Recomposed)

The Mambwe language is spoken southwest of Lake Rukwa, in southwestern Tanzania and adjacent Zambia, south of Lake Tanganyika. It is a Bantu language, closely related to IchiLungu. The Mambwe-Lungu 'Union' usage accommodates speakers of both tongues.

1893 Mark 1898 John 1901 New Testament

BFBS, London

Translated by D. Picon Jones, London MS.

1909 Mark 1912 Acts 1913 Matthew Ephesians

1-3 John 1914 Luke Romans BFBS, London

Translated and revised by Ernest H. Clark, Harold E. Wareham, and W. Draper, LMS, assisted by a committee.

1 UTANDIKO wi landwe lisuma lyakwe
Klistu, Mwana Leza.

2 Vino kilemvilwe na Esey a kasema,
Loloni, nkutumi ntume yane ikukolelele,
Amakuteyanyizyi nzila yako ;

3 Izwi lyakwe umwi akulaizyu mu lwanga,
Teyanyangini nzila ya Mwene,
Olololoni miseo yakwe ;

4 Yowane aiza, wino wabatizangu mu lwanga, w
wakosolangu ubatizo wa uzenzuko wa kwelela maif

Mk 1. 1-4 1921

'Union Mambwe-Lungu' was devised to provide a common literary language for speakers of both IchiMambwe and IchiLungu, numbering together about 100,000. IchiLungu is spoken in Zambia, southwest of Lake Tanganyika. It is closely related to IchiMambwe.

1921 Gospels Acts 1922 Romans-Revelation

1924 Psalms BFBS, London

A revision of the London MS Mambwe version, prepared by a committee including W. G. Robertson, E. H. Clark, H. E. Wareham, W. Draper, and J. A. Ross, LMS.

MAMPRULI**797**

1 Zaman! wa ka Yohana gwon baptizera kye-
na n yisera fasara Gyudia mo ni.

2 Ka yeta, Ye neqema tuba: Bozugu? Ara-
zana nam sulensi pora nu ni na.

3 Dwo' gwa ka prafit Aizea da yeta U yela
la, Ninvuy' yini kokori kumna mo ni, Ye
maloma ti Dugema soroo ka mali U soya ka
a wusi.

4 Ka Yohana yini maa, U da maa arekumi
kobori bunyeragu ni gbezu faalorogu ka
ka bea U faa ni; ka U dibu da nyela tori
ni mo fidi.

Mk 3. 1-4 1944

Mampruli is spoken by about 100,000 Mamprusi (as the people refer to themselves) in Ghana, southeast of Gambaga, and in adjacent Togo. It is a Gūr language, related to Kusil and Dagbani.

1943 John 1944 Matthew (Chaps. 1-7)

1 Thessalonians Multigraphed in Ghana

Translated by Arnold C. Weston, Assemblies of God Mission in Ghana.

MANAGALASI**798**

1 1-3 Jesu Kuraisi Godi oni Harihijihuni vu'a
majihuni aneja. Aisea Godoni vu'a 'u'aravi'ina.
Hu nitamatama heha 'ahi vena ija 'ama "Heha!

MANIPURI

DEVANAGARI CHARACTER

কিৰি ইংৰাজ না বুজনা এপু অমুনা বুজিবিয়ে কৰি
মাৰিমা মাৰি চৌক লক্ষ্য মৰাৰিয়া অমু পিৰি অত
খাৰি মৌ মাৰিৰম দা মাৰনথে মালা মাফোৱে
তথিকুমু তাএখুপাৰু বুজাএপন জঁৰকনি।

Jn 3. 16 1827

BENGALI CHARACTER

১, ২ ইংৰাজী যি নিপা বীত জেই অৰুবা বাগাৰী অৰোবা। ইংৰাজী
পাৰোম চুপনিৰী নাইৰিকল অৰুবা ইংনা লৈ, "হেই, এনা জেই পাৰোম
০ ইবা নৰাৰা বাহুনা, নগী লবি শেমগনি।" লৰাৰাৰা অৰুবা নাগৰী
শোণল অৰুবি অগিনি, "নৰোনা জোৰুগী লবি শেমই, ইংৰাজী মৰাৰী
৪ চেনবা অৰু চুয়া শেমই।" যোৰা লৰাৰাৰা বাগাৰীৰ জোৰা
পাৰ জোৰাৰীৰ বৰক পুজি যোৰাৰ বাগাৰীৰ জোৰা পাৰ নৰোৰাই।

Mk 1. 1-4 1931

Manipuri, or Meithei, the official language of the State of Manipur, India, is spoken by about 500,000 people of Manipur and is also used as a lingua franca by many hill tribes. Manipuri possesses an extensive literature and is widely used in education. Once written in a script similar to Devanagari, it is now printed in Bengali character. Manipuri is a Kuki-Chin language of the Tibeto-Burman family. It is related to Thado, Lushai, Hallam, and the Chin languages of Burma.

Devanagari Script

1820 **Matthew** 1827 **New Testament** Serampore MP
Translated by the Serampore missionaries.

Bengali Script

1896 **John** 1899 **Luke** 1901 **Acts** 1931 **New Testament**
BFBS/Calcutta Auxiliary
Translated by William Pettigrew, originally with the Arthington Pioneer Mission, later of the American Baptist Foreign MS.

1956 **Genesis** BS of India and Ceylon, Shillong

Translated by Miss R. B. Funk, aided by Rupchand Singh and A. S. N. Devi.

MANO

804

Lê luo peelt e diea, g3 doo e kc le sipie
Kena polci Galali sclc yi. Zizc lee e kc yi,
2 lc o Zizc wa e piemia o suo kc yia. 3 Lê
wain e nyc, Zizc lee e a gee a lcc, Wain gbcc
wá o kclc. 4 Zizc e a gee a lcc, M lee, a
yea to m ka. M zi lúó lēé 6o nc. 5 Zizc lee

Jn 2. 1-4 1954

Mano, or Ma-we, is spoken by about 50,000 people in northern Central Province of Liberia and in adjacent areas of Guinea. It is a Mande language, related to Gio.

803

1946 **Luke** BFBS, London

1954 **John** Christian Literature Crusade, Monrovia

1958 **Acts** BS, Liberia

1961 **Matthew** Worldwide Evangelization Crusade, Ontario, Canada

Translated by David M. Carson, Liberia Inland Mission, with occasional assistance from Joseph Zehn and Robert Mackey, WEC, and others. A mimeographed edition of James (not dated) and possibly other individual N.T. Books were published.

1963 1-3 **John** Protestant Evangelical Mission, Ganta

Translated by Mildred Black, Methodist missionary.

MANOBO: AGUSAN

805

1 Sinugdanan te Mahiredew ne Nawngangen
mahitenged ki Hisu-Kristu, ne Anak te Diyus.
2 Iling te nasuyat duan te libru ni Isayas ne prupita:
"Ahaa, igpadaya ku te suguenen ku ne eg-una ikew,
sikandin iyan egandang te dayan hu; 3 te tingge ne
egpangiyak duen te wada mig-ugpa ne lugar: Anda-
ma new te dayan te Ginuu, tul-ida new te menge
badaan din—" 4 si Huwan ne magbebenyag
migpakita duen te wada mig-ugpa ne lugar, ne
migwali mahitenged te benyag te pagsesi para te
pagpasaylu te menge saya.

Mk 1. 1-4 1967 (Recomposed)

Manobo is spoken with regional dialectal variations by almost 100,000 people in several provinces of central Mindanao, Philippines. There are about 10,000 Manobo in Agusan Province, the northeastern section of Mindanao.

1962 **Mark** 1967 **Mark** (revised) Philippine BS, Manila

Translated and revised by Florencia Gomez, Free Methodist Mission.

MANOBO: BUKIDNON, WESTERN

806

1 Puunâ ta Maupiya ha Tudtulanen ta kaagi ni
Jesu-Cristo ha Anak ta Diwata. 2 Sumalâ is
ingkasurat duan ta libru ni Isaias ha profeta, "Ahaa
nu, ipahandayan ku is laguy ku ha iyan adhuna
kanikaw, iyan adtagana ta ibbayâ nu; 3 kas lagang
ta abpangulahi duan ta sibsibayan: Taganaha niw is
ibbayâ ta Magbabayâ, tandanga niw is mga dalan
din—" 4 diyâ si Juan ha magbabawtismu ta sibsib-
ayan, na miipasabut makaatag ta bawtismu ta
kadsandit ta kabpasaylu ta mga salâ.

Mk 1. 1-4 1959 (Recomposed)

The Western Bukidnon Manobo dialect is spoken in western Bukidnon Province, northern Mindanao, Philippines.

1959 **Mark** Philippine Bible House, Manila

1963 1-3 **John** 1965 1 **Thessalonians-Philemon**

SIL, Nasuli, Malaybalay

Translated by Richard Elkins, WBT.

MANOBO: COTABATO

807

1 Sa mepon egtulonen denu i Hesus Kelisto sa Anak i Nemula eg-edung egoh i Isayas sa egpesugkowen i Nemula Igsulat.

2 "He, guwaen i Nemula, "Duen etaw suguen ku eghunawan di kuna. Kagi pepionen di sa eg-ukitan ko. 3 Duen sebaen etaw pinetaled sa kagi di dutu endà duen dalesan, guwaen di 'Lanihen yu sa eg-ukitan sa Kaunutan, tudsen yu sa dalan di.'" Siini sa Igsulat i Isayas.

4 Si Huwan sa tegebaptismu migtebow diya sa kenà endà duen dalesan. Tegudonen di guwaen di, "Nesenuŕ yu denu sa salà yu owy pebaptismu yu ani pelanihen i Nemula sa pedu di diya keniya." 5 Na,

Mk 1. 1-4 1964

Cotabato is the dialect of Manobo spoken around the city of Cotabato in northwestern Cotabato Province, southern Mindanao, Philippines.

1964 Mark (tentative) 1967 1, 2 Thessalonians 1-3 John SIL, Nasuli, Malaybalay

Translated by Tom and Elnore Lyman, WBT.

MANOBO: ILIANEN

808

1 Rudsuan te mepiya ne tudtulan meke-atag ki Jesu-Cristo, ke Anak te Eleteala. 2 Iring duwete nekesuratan diya te ri-beru ni Isaias ne profeta,

"Intangi, nu ma, ibpependiya ku ke suhu ku ned-una keykew, ne sikandin kebpenehana te ralan nu;

3 ke suwara negkulatorya riyà te sibi-vayan;

Penehenaa niyu ke ralan te Kerenan,

tidtuwa niyu ke mga ibayà din."

4 Diya te sibi-vayan si Juan ne ebpemew-tismu se ebpesabut mekeatag te bewtismu te kebpedsandit su apay mepesahad ke mga salà. 5 Wey mibpemendiya te kandin ke

Mk 1. 1-4 1961

Ilianen is the dialect of Manobo spoken to the south of the Western Bukidnon dialect, in north-central Mindanao, Philippines.

1961 Mark Philippine Bible House, Manila

Translated by Camacho Quirino, United Church of Christ.

MANOBO: KIDAPAWAN

809

1. na ugahat su di kasapora rfo nai luma sa laban ta had palista si gabrielo anas, na si piosis piosis masad, gobernador ta hadia, na si hirod na depotado gobernador ta gahia, na si pilip, mas di depotado gobernador ta hira na ugahat ta trakolista, nai si linaas depotado gobernador ta hira.

2. si anas nai si kalpa, idia mang "mata-sa na mang anasidre, na dungan taalan aliao idia hali manasa mid iigro diat ki buan, nai anas

si asakata te diat ki-ba-an.

3. na si anas, mid idian ta langan na sakop ta hadian, tad piosidre ta hadian na had piosidre parat kapasulan ta mang anas.

4. nak-lidid lidid nak-lidid diat ta lila si propia linaas, idia mang hali ta, idia linaas linaas sakop, na dungan diat ta had-olan, panali rfo ta dungan idia langan nai liliidre yao idia sad pan-ektan din.

Lk 3. 1-4 1946

Kidapawan is the dialect of Manobo spoken around Kidapawan, in northeastern Cotabato Province, Mindanao.

1941 Luke ABS, Manila

Translated by Annette Holstead, Christian and Missionary Alliance.

MANOBO: SARANGANI

810

1 Si Seini se ketebò te Mèpia Indan-indan i Jesu Cristo se Batà te Timanem. 2 Si Isaias se telesogpat te Timanem simolat te inikagi te Timanem diya ki Jesus, kagi din, "Ipeonà ko diya kemno se otaw meg-indan diya te doma otaw te domateng ka. Sikandin se megitmes te pegateng no. 3 Meg-ogpà sikandin kidoan te wedad otaw eg-ogpà aw tomawal, kagi din, "Tòlidi se okoman niyo key domateng se Batà te Timanem."

4 Otaw siyan si Juan se Memonyagay. Mig-ogpà kidoan te wedad otaw eg-ogpà aw migtawal te meg-selsel se otaw te salà dan aw bonyangan din sikandan amon ketegahan te kedite te otaw se pegsapa dan te salà amon keidowan dan te Timanem.

Mk 1. 1-4 1967 (Recomposed)

Sarangani is the dialect of Manobo spoken around Sarangani Gulf in extreme southern Mindanao, Philippines.

1967 Mark SIL, Philippines

Translated by Carl and Lauretta DuBois, WBT.

MANSAKA

811

1 Yati kay yang maday na batok poto kang Ito Kristo na Anak nang Diyos. "Mangini yang pangaran nang Diyos kadiri na pagsasawat kang luyang na maglulidid nang Diyos. Lalong nang Diyos, "Panglilig. Yati kay yang ayongko ko na agapanan pa ko nang kausap

Anak. Magakurang yang ayongko ko nang mangge otaw sa yang anak Anak madayang. "Yati na ayongko nang Diyos yang galatari magapuri diang batwa sa mang pagpapuri kay way pagpapuri. Yati yang pangpang nang ayongko nang Diyos, lalong, "Patanan mayo

Mk 1. 1-3(a) 1968

Mansaka is spoken in Davao Province, eastern Mindanao, Philippines. It is a Philippine Malayo-Polynesian language.

1959 John (tentative) SIL, Nasuli, Malaybalay

1968 Mark Philippine BS, Manila

Translated by Gordon and Thelma Svelmoe, WBT, and Juan Flavia.

MANUS ISLAND

812

1 AQA neqduhogen helian ad Jesu Qrisdo, Ndur Jehova. 2 Deqe hom lao ad Jehova qin hondre duqian:

Ar io qurdeqieni hom lao ordo i hanu, Hinen sal adem bomud.

3 Nogen ad homo i da marboqa: Mu qhinen sal aden Ndooraben qbomud, Qhinen masiqane qmonen.

4 Johanes i da marboqa i surhi su, i bohernou le ndor su i henunuen su, su da belueni logu asu momen, boen Jehova i sbui logu asu momen qiau.

Mk 1. 1-4 1921

The language of Manus Island, called Usiai, or Moanus, is spoken by about 1,000 inhabitants of this, the largest of the Admiralty Islands. A Papuan tongue, it is mutually intelligible with the Matanker and Simanus languages.

1921 Mark BFBS, London

Translated by H. Kraft, Liebenzeller Mission.

1956 New Testament BFBS, Sydney

Translated by R. Goebel, Lutheran missionary.

A translation of Liturgical Selections in the Bipi dialect of Manus, by Fr. R. Jürgens, as well as translations of Scripture Selections in the Mondropolon, Papitalai, Pujang, and Suhi dialects have been reported.

MANX

813

TOSHAGHT aushal Yemey Cren, Mac Yee; 1 Myr te scrut asyn ny phaderyn; Cur- my-ar, te mee cur my lighter roish dy edon, dy chiatraghey dy raad kiongoryn rlye.

2 Corra for gramagh asyn yn saagh, Kiarree-jee raad y Chiarn, joan-jee ny camryn achey jerragh. 3 Ron Ean booley asyn yn saagh, as prouchet booley asyn, son idah peccaghyr. 4 As he magh buggie oolley cheer Yudea

Mk 1. 1-4 1819

Of the approximately 50,000 inhabitants of the Isle of Man, only a few still speak Manx. English is now universally in use on the island. The Isle of Man, in the Irish Sea, maintains many historic traditions, including its outdoor legislature, the Tynwald, and a culture rich in legend and folklore. A Manx literature flourished until the beginning of the 20th century. A Celtic language, Manx is closely related to Irish and Scottish Gaelic.

1748 Matthew E. Oliver, London

Translated by William Walker and Thomas Wilson, who thirty years earlier published the first book ever printed in Manx.

1763 Gospels Acts Oliver, London

1767 Romans-Revelation W. Sheperd, Manning

The work of Walker, revised and completed by J. Wilks and M. Curghey, and published by the Society for the Promotion of Christian Knowledge.

1772-1773 Bible J. Ware, Whitehaven

Translated by a committee of Manx clergymen and revised by John Kelley and Philip Moore.

1775 New Testament (revised) J. Ware, Whitehaven
Prepared by Curghey and Wilks.

MAORI

814

1 Ko te timatanga o te rongo pai o Ihu Karaiti, te tamaiti o te Atua; 2 Me tera kua oti te tuihitihi i roto i nga poropiti, Na, ka tonoa e hau taku karere i mua i tou aroaro, mana e taka tou huarahi i mua i a koe. 3 Ko te reo o tetahi e karanga ana i te koraha, Taka e koutou te huarahi o te Ariki, wakatikaia ona ara.

4 I te koraha a Hoani e iiriiri ana, e kauwau ana i te iirianga o te ripeneta mo te wakangaromanga o nga hara.

Mk 1. 1-4 1837 (Recomposed)

The Maoris are a Polynesian people, who, according to their traditions, arrived in New Zealand from 'Hawaiki' (probably Savaiki), in the 15th century. They are an industrious people, brave in war (they kept the somewhat gory custom of eating the hearts of the vanquished) and they developed a highly organized society long before the arrival of European settlers. Assured of the continued possession of their lands by the Treaty of Waitangi (1840), the Maoris now number over 190,000, mainly living in North Island.

The first missionaries arrived in New Zealand in 1814, 172 years after its discovery by Tasman, and after a decade of work to establish their mission station, they began translation of the Scriptures. In 1834 New Zealand's first printing press was imported for the purpose of printing the Maori New Testament. Thomas Kendall devised a system of writing the Maori language, which needs only 14 letters.

1833 Genesis Matthew John Acts Romans

1 Corinthians New South Wales Auxiliary BS, Sydney

1835 Luke 1837 New Testament Psalms

1840 Hexateuch Paihia MP

Translated by members of the Paihia Mission, Church MS, primarily James Shepherd, William Williams, Robert Munnell, and W. G. Puckey.

1848 Hexateuch (revised) BFBS, London

Revised by a CMS committee, including J. Telford; under the direction of B. A. Selwyn.

1848 Psalms (revised) Society for the Promotion of Christian Knowledge, London

Revised by a committee for the SPCK. An edition was printed by the BFBS, London, in the same year.

1852 New Testament (revised) BFBS, London

Revised by W. Williams, CMS.

1855 Judges-Psalms 1858 Proverbs-Malachi BFBS, London

Translated by R. Munnell, CMS, with the suggestions of other members of the mission.

1862 **New Testament Psalms** (revised) BFBS, London
Revised by T. W. Meller, BFBS agent, and Mrs. E. Colenso, CMS.

1868 **Bible** 1887 **Bible** (revised) BFBS, London
Revised by W. Maunsell, G. Maunsell (his son), and C. Colenso.
The N.T., in a corrected edition, was published in 1897.

1924 **Bible** (revised) BFBS, London
Revised by Herbert Williams, son of the early CMS missionary, with
a committee of Anglicans, Presbyterians, and Methodists.

1952 **Bible** (revised) BFBS, London
Revised by a committee of New Zealand churchmen and representatives
of the principal Maori tribes, including J. G. Laughton, F. A. Bennett, A. T. Ngata, W. W. Bird, E. Te Tuhi, W. N. Panapa,
T. H. Kaa, and M. Porter.

MAPUCHE

815

1:1 Tifa, tañi litun ta kúme-dungu, Jesu-Cristo
2 ta tfei, ta Ngúnechen ñi Fotúm; chumngechi
chillkantükulei Isaias ifru meu (1), fei ta wúneki
meldungufe (2):

¡Lelimn! Werküllen Inche ñi werken Eimi
tami puñ meu;

Fei, kúme elai tami rúpü.

3 Wirarúlu ñi dungun pu úwe mapu:
Peplikanielfimn (3) ta Nídol ñi rúpü;
Norúmtulimn ñi pichi ke rúpü,

4 Ngepallei mai Juan, ti bautizakelu pu úwe mapu
weupinentupalu ta kakúnduam-ngechi bautismo
5 ta dinon kúf ñi famentulengeael. Fei meu tri-

Mk 1. 1-4 1926

Mapuche is a name applied generally to the more than 200,000
Araucanian Indians who inhabit the Andean highlands of central
Chile and adjacent Argentina, and to their language. Differences
occur in the dialects, but all are mutually intelligible.

1901 **Luke Acts** 1918 **John** MP, Temuco

1926 **Mark** 1930 **Matthew** BFBS

Translated by Charles A. Sadleir, South American MS, assisted by
Ambrosio Pailatef, an Araucanian chieftain.

MAQUIRITARE

816

1. Edá iyá yaañtáñdú Jesuciditu wáttunúki

aashichato, Diyo nedú.

2. Jenadé ctmuennúki Saiya, Diyowono wa'dewúddú:

Yaanonú wanonta oóowajó.

Íñáñdeá nichooneca ááeenadú.

3. Chu'u'ta'jejmónú aca nichá'tóngu,

' Choonecaatúñkú ááma, Cajiñana wá'dótojo,

shaa'duminchatúñkú ááma.' ce.

4. Wang Watita cónéjki chu'u'ta'jejmónú aca, soto
ammonno'jénngeáñkú. Boamadéma chéwáñke,

'Chu'táñdéma máñkú ammonno'jodú. Ató'tajá'tódúúcomó

wecamjiaca'jódú cu'táñdéma. Iyáñdeá ammonno'jodúdeá

chu'táñdéma Diyo nichú'tacejti conejñónú'jénngeáñkúcomó.

Mk 1. 1-4 1957

Maquiritare is spoken by about 3,000 Indians in southern Venezuela
and adjacent areas of Brazil. These Indians are also known as
Dewana, Yecwana, and Maiongong. Maquiritare belongs to
the large Cariban family of languages.

1957 **Mark** 1958 **Titus** **James** 1 **John** 1959 **Galatians**
1, 2 **Thessalonians** 1960 **John Acts** New Tribes Mission,
Puerto Ayacucho

1963 **Philippians** **Colossians** 1, 2 **Timothy**

1964 **Revelation** 1965 **Luke** 1966 1, 2 **Corinthians**

1968 **James** **Jude** NTM, Venezuela

Translated by James Bou, Lila Kuhn, and Mr. & Mrs. Charles
Olvey, NTM.

MARANAO

817

So po-onan o Kitab o Nabi Isa Rokola, a wata * 1
Allahota-ala.

Lagid o kinisoratan on ko Isaias, a Nabi. 2

"Ilayanka ka sugo-on aken so talasogo-ai aken sa

kamamasa-an ka ka,

aya petiagar ko lalan ka;

so sowara o isa a tao a pegirongor ko kapalawan 3
a tig ian;

Tiagarangka so lalin o Tohan a gomba-alingka
so lalan ian a matitu."

Si Iahia a pananalawat na miakambuat ko kapala-
wan a ipepengosiat ian so salawat a kasuti kanaden 4
mapapas so manga dosa. Go somiong rekaniyan 5

Mk 1. 1-4 1951

Maranao, or Maranaw, is spoken by about 500,000 people in
Lanao Province of Mindanao, Philippines. The Maranao are
one of the Moro, or Muslim, peoples who dominate western
Mindanao and the Sulu archipelago - others being the Tau Sug,
Samal, Maguindanao, Yakan, Badjaw, Jama Mapuns, Sangil,
and Melabuganons. Maranao is a Philippine Malayo-Polynesian
tongue.

1937 **Luke** Maranaw Folk School Press

1951 **Mark** Madrasa Press, Dansalan

Translated by Mr. & Mrs. Frank J. Woodward, Jadjí Pambaya
Bayabao, Campong Basman, Pangaga Simi, Tataro Macaindeg, and
others.

1961 **John** SIL, Nasuli, Malaybalay

Translated by Howard and Bobbie McKaughton, WBT.

1967 **Mark** (Roman and Arabic script). SIL, Nasuli

Translated by Mr. & Mrs. Robert Ward, WBT

- १ देवाचा दुव येथु खिस्त याच्या मुबार्तेचा मारच.
 २ यज्ञया संदेष्टाच्या ग्रंथांत लिहिलें आहे की,
 पाहा, मी आपल्या दूताला तुम्हापुढें पाठवितो;
 तो तुम्हा मार्ग तयार करील;
 ३ अरण्यांत घोषणा करणाऱ्याची वाणी झाळी,
 ती अवी की, यथूचा मार्ग तयार करा,
 त्याच्या वाटा नीट करा;
 त्याप्रमाणें झालें. ४ पापांची सया होण्यासाठी पन्नासावाचा
 बासिसा गाजवित बासिसा देणारा योहान रानांत प्रगट झाला.

Mk 1. 1-4 1954

MODI CHARACTER

कांदे ऐननें रंगार एऐदी प्रीती सेतु प्री; त्मनें पपस
 ऐमिपल पुन पीळ, पाळीं मी प्रेऐगी हनर पांसाठ
 रेपेगी हनकचहा ऐरीये, गुत्यास पपकळें गेपळये.

Jn 3. 16 1888

Kā tar Dewāne jagāwar ewaḥī prīti keli kī tyāne
 āpalā ekulatā Putra dīhā, yāsāḥī kī zo konī tyāwar
 viṣṇwās thevito tyātā nāḥ hoū naye, tar tyālā
 sarwakālateś jīwan hwāvē.

Jn 3. 16 1882

Marathi is spoken by almost 90 per cent of the 40 million inhabitants of the State of Maharashtra, in western India. This state was formed in 1960, when the old Bombay State was divided into Maharashtra and Gujarat. The Marathas speak three main dialects: the standard literary Marathi, or Desi, spoken in Poona; the Konkani Standard, spoken in northern Konkani (not to be confused with the Marathi-related Konkani language); and Nagpuri, the dialect of the central provinces. An Indo-Aryan language, Marathi is usually written in Devanagari script, which is called in Marathi 'Balbodhi' (meaning 'teachable to children'), and in the Modi, or 'twisted', character.

Devanagari Character unless noted

1811 **New Testament** 1813 **Pentateuch** 1816 **Joshua**—
Esther 1818 **Job**—Song of Solomon 1819 **Isaiah**—**Malachi**
 Serampore MP

Translated by the Serampore missionaries, who called the language 'Maharatta'. The Scriptures were prepared in a corrupt dialect of Nagpur, and were little circulated.

1817 **Matthew** Bombay Auxiliary BS
 Translated under the supervision of John Taylor.

1810 **Genesis** American Board of Commissioners for Foreign
 Missions, Bombay
 Translated by Allan Graves, ABCFM.

1824 **New Testament** Serampore MP
 A revision prepared by the Serampore missionaries.

1826 **New Testament** ABCFM Press, Bombay
 1830 **New Testament** (revised) Bombay Auxiliary BS
 Translated by Gordon Hall, Samuel Newell, Allan Graves, Horatio
 Bardwell, and John Nichols, ABCFM. It was revised by Graves.

1830 **Matthew** Bombay
 Translated by William Mitchell, Church MS.

1834 **Matthew** R. Prera Press
 A revision prepared by a committee, including the ABCFM translators
 and John Dickson, CMS, John Wilson and Robert Nesbit, Church of
 Scotland Mission, and J. T. Molesworth.

1835 **Matthew** (Modi character) Bombay
 A transliteration of the 1834 version.

1836 **Psalms** CMS, Bombay
 Translated by J. B. Dickson.

1837–1847 **Old Testament** Bombay
 1848 **New Testament** Bombay Auxiliary BS
 The revision committee version (see 1834), the translation being
 mainly the work of A. Graves, J. B. Dickson, and D. O. Allen; the
 N. T. based on the Graves revision.

1839 **Psalms** Masik
 Translated by C. P. Farrar.

1851 **New Testament** Bombay
 A partial revision, containing Gospels and Acts revised by H. Ballan-
 tine. (Gospels published in 1843; Acts soon after). Romans—Revela-
 tion was in the 1848 Revised Text. It was known as the 'Nagar N. T.'

1855 **Bible** 1857 **Bible** (further revised)
 Bombay Auxiliary BS
 A revision prepared under the supervision of A. Hazen and others.

1861 **John** (Roman character, with English)
 Bombay Auxiliary BS
 Edited by J. Murray Mitchell, CSM.

1862 **Mark** (Modi character) 1863 **Luke** **John** (Modi
 character) Bombay Auxiliary BS
 A transliteration.

1892 **Ephesians** Bombay
 Translated by a missionary of the Alibag Mission.

1896 **Gospels** Society for the Promotion of Christian Know-
 ledge, London
 A new translation, prepared with commentary.

1898–1899 **Gospels** Bombay Auxiliary BS
 A revision, prepared by a committee under the supervision of Baba
 Padmanji.

1903 **Luke** (Modi character) Bombay Auxiliary BS
 A revised version of the Gospel first published in 1863.

1904 **Romans** 1905 **Gospels** 1907 **New Testament**
 1917 **Ezekiel**—**Daniel** 1924 **Bible** Bombay Auxiliary BS
 The revision begun by Baba Padmanji, completed after his death in
 1906 by a committee supervised by D. Mackichan, Church of Scotland,
 and D. L. Joshi.

1912 **New Testament** 1915 **Genesis** 1924 **Bible**

Kedgaon Mission

Translated by Pandita Ramabai, a woman who learned Hebrew and Greek in order to translate the Bible into simple Marathi for rural folk who found the classical style of other translations too difficult.

1929 **Gospels** Acts Printed privately

1931 **New Testament** Bombay Representative Christian Council

Translated by Rao Bahadur Athavle, a Marathi Christian who had previously served on revision committees.

1957 **Mark Romans Ephesians** 1964 **New Testament**

BS of India and Ceylon, Bombay

Tentative revisions, prepared by a committee headed by H. G. Howard, American Presbyterian.

As early as 1659 a Gospel Narrative in the Konkani Standard usage was translated by Francisco V. de Guimareens, Roman Catholic (originally in Roman character, but republished in Balboad in 1922-1923). In 1940 a 17th century narrative of the Passion story, translated by Roman Catholics, was published by A. Peilkar, Bombay. A Roman Catholic translation of the Liturgical Gospels and Epistles and certain N. T. Books is reported to have been published since 1955.

MARÉ

819

HNA whan' o re evangelia ni
Iesu Keriso, Tenengoiemi
Makaze.

2 Se inon' o re hna xiwamomone
ri tia perofeta, ko, "Da ule, inu co
sia dan' o re natego, ka pani nubo
ne co ruaban' o re lani nubo ri
tadani nubo."

3 "Ono re lanengoco ci kaie
ri hnaherece, ko, Ruabanelo o re
kara no re Doku, antetini o re
ledrane ni nubonengo."

4 Iosne hna bapataizo ri hnaherece,
ne hna pulot' o re bapataizo
re lereie thu cejengobot' o re
uodei nia.

Mk 1. 1-4 1870

Maré is spoken by the 3,000 inhabitants of Maré, the most southerly of the inhabited islands of the Loyalty group. The Nengone dialect, closely related to Maré, is now quite assimilated. Maré is a Melanesian tongue.

1855 **Mark** MP, Nengone

Translated by William Nihill and J. P. Sutherland, London MS.

1857 **Luke** LMS, Samoa

1860 **Matthew** LMS, Maré

1861 **John** Acts

1864 **Romans-Revelation** 1868 **Genesis** LMS, Nengone

1870 **New Testament** (revised) BFBS, London

1877 **Psalms** BFBS, Maré

1897 **Hexateuch** 1903 **Bible** BFBS, London

Translated by S. M. Creagh and J. Jones, LMS.

MARGI

820

1 Baditsinir ndir misidagu gi Yesu Kristi Bzir gi Iju,
2 Ndigu di mji ga rubutsini wu Nabi Ishaya, abur
ngwa,

Kija ni ahyamba waladi giva adangwa ngu,
Mdu ku ara milia lagwu anu ngu.

3 Daha mdu ivir ntsa wu mtagu,

Ira mu lagwu anu Mthlagu,

Ki nyi amilia lagwu ginda tayu.

4 Yohanna azibari, ndur iu baptisma wu mtagu,
ivir ciba ndir baptisma nir tubi, gadabar kabartsinir
biku. 5 Jangu di Yahudia tikum, kaka mji caca wu

Mk 1. 1-4 1948

Margi is spoken by an estimated 70,000 people in southeastern Bornu and in adjacent Adamawa Province of the Northern Region of Nigeria. Related Chadic languages are spoken by the Chibbak and Kilba.

1940: **Gospels** Mimeographed at Lassa Mission

1946 **Acts** Church of the Brethren Mission, Lassa

1947-1948 **Matthew** (revised) **Luke** BFBS, London

1948 **Mark** (revised) Church of the Brethren Mission, Lassa
Translated by Christina and H. S. Kulp, Church of the Brethren Mission, with the assistance of Pitlari Nandariyu and Daniel Lintima Gadzama.

1961 **John** BFBS, London

Translated by John B. Brimley, Church of the Brethren Mission, assisted by Carl Hoffman, Margina Nyandu, Thlawar Girama, Kulp Kadlarawa, and Papka Yeju.

MAROVO

821

1 Na tinalavunina Gossipeli te Jisu Kari-
sito, na Tuna Tamasa.

2 Hua tuna ia kinubere te Aisea na poro-
pita.

Omi la tu! Sutuwu atu nia Raka ta-
muhoi,

Ia Qua nabulu, ia pe va noroa mua huana.

3 Na ononana ia tinoni ieni vela vela pa
qoana,

Va huana nia ia huana Tania Tamasa,

Mani va noroa vasina eno ie Ia.

4 Mae ie Jone iepu papitaiso pa qoana,
mani tarae nia na papitaiso kinekere pata
va churae nadi sini. 5 Madi na tinoni pa

Mk 1. 1-4 1931

Marovo is one of the languages of the islands of the Solomon archipelago, which stretches across more than 900 miles of the southwestern Pacific. The islands were discovered in 1567 by Alvaro Mandana, who, thinking their lush forests indicated great wealth, called them the Isles of Solomon. The group now constitutes the British Solomon Islands Protectorate. Before the 20th century the native Solomon Islanders were conspicuously hostile to outside contact. They now constitute about 90 per cent of the 135,000 inhabitants of the islands.

The languages of the Solomons are primarily Melanesian, with small groups of speakers of Polynesian tongues on Rennel and Bellona in the southeastern islands; Ontag, Java, and Nukumanu in the central islands; and speakers of Papuan tongues on Vella Lavella, Russell, Savo, southeastern Bougainville, and, possibly, on Randavu.

Marovo is spoken by about 1,500 people in New Georgia, but it is also understood by about 10,000 speakers of related Melanesian tongues in the New Georgian group of islands. In earlier times, Marovo was probably the dominant New Georgian tongue, but Roviana is now more widely spoken.

1931 **Mark** BFBS, London

Translated by T. Dent, New Zealand Methodist Mission.

1941 **New Testament** Signa Publications, Warburton

1956 **Bible** BFBS, London

Translated by A. R. Barrett, H. B. P. Wicks, J. T. Howse, and Mr. & Mrs. J. D. Anderson, Seventh Day Adventist Mission.

MARQUESAS

822

3 I I hua mau a i hee mai ai o Ioane Bapetito, e hakao ana i oto o te vao i Judea, i te peautiana mai: 2 E haatia otou, no te mea, ua tataeka mai nei te Mau o te Ani. 3 Oianeihio te mea i teaotia mai e te taua e Isaia, te peautiana mai: Te eo o te mea e vevaona i oto te vao, e haameitia otou i te aanui no Iehova, e hana i toia aanui toitoi. 4 Ua kahu iho o hua Ioane i te kahu huuhuu kamelo, he taka kii ma toia kooi; he manu kaiu taia kai, me te manini tikaue fio.

Mt 3. 1-4 1905 (Recomposed)

The 5,000 or fewer inhabitants of the Marquesas, a group of 11 French administered islands in eastern Polynesia, speak a Polynesian tongue.

1858 **John** Honolulu

Translated by James Bicknell, Hawaiian Mission Board.

1905 **Matthew** Printed privately, Alençon

Translated by Paul L. Vernier, Paris MS.

MARSHALLESE

823

JINJOIN gospel an Jibee Kraist
Negin Anij

Mat. 14. 22.
2 Elnwot dri kanan Abasia e ar je,
Lo, ij Jilkinok dri Jilika Iman me-
jom, oo e na! Kapojok an Inij;
Mat. 8. 1. Mat. 11. 10. Luk 7. 27.
3 Aninken juon ej lamij i ene jo-

manen im ba, Komina kapojok Inij
an Troij, Komina Isajine Inij ko Anij;
Im. 40. 3. Mat. 8. 1-11. Luk 8. 2-38. Jon 1.
3. 2.
4 Jon e ar Itok im baptisa i ene je-
manen, im kwalok baptisa oo an
ukwelok kin Julok Jerawiwi ko.
5 Im aolepen ene Judia r'ar Itok

Mk 1. 1-4 1944

Marshallese, or Ebon, is spoken in the Marshall Islands, an American Trust Territory consisting of about 30 small islands, east of the Carolines. Many of the islands are uninhabited, and the total population is less than 20,000. Marshallese is a Micronesian language.

1863 **Mark** 1875 **Gospels** Acts ABS, Honolulu

1878 **Genesis** Ebon MP

1881 **Genesis** **Psalms** **Jonah** **Romans-Philippians**

1885 **New Testament** ABS, New York

Translated by Edmund M. Pease, G. Pierson, E. T. Doane, B. G. Snow, and J. F. Whitney, American Board of Commissioners for Foreign Missions.

1895 **New Testament** 1899 **Psalms** 1914 **Genesis-**

Isaiah **New Testament** ABS, New York

Revised and translated by E. M. Pease and C. W. Rife, ABCFM.

MARU

824

2 Now, chhum ni kha e Galili pren kowi Kaur^hhua i kowi masi pawk paw i khai. Na ka e Isu u paw uai. Isu hai a tape ua ka paw masi pawk paw i 2 cha kowinka hai khai. Now, uain khlowk khaw bowt che, 3 Isu u a ia tute, "Uain khlowk khaw bowt chow," pa pe. Now, Isu a ia tute, "Nasna, tawugchow en tawi tuk 4 ang ra uai? ang ka nari tachi da tak," pa pe. Now, a 5

Jon 2. 1-4 1940

Maru is spoken along the Chinese border in the Kachin Hills of northern Burma. The Maru, like the Atsi and Lashi, have cultures similar to their Kachin neighbors and speak a language related to Burmese.

1940 **John** North East India General Mission, Churachandpur

Translated by H. Dala, North East India General Mission.

MARWARI

825

DEVANAGARI CHARACTER

१ रेखरे ओकरे बिहु बीछरे डेमकुसल समाचार
१ वा येनका देवो । के जेहडा नबिचारि पापीमाहे माडा
हे के जेबो अ कायेरि फिरकीनु घारे सामो मेल्दा के
२ जिको घारे सामो घारो मारग तयार करही । अंगल
माहे हिलाकर कहेनेशरी एक हकस्रो शब्द यही हे
के रेखरे मारग तयार करी उखरे मारग पाधरो बरी
३ अंगलमाहे घोहने गुलचा दिलावावा बडे पाप भाफ कट
जेरे वापसे दियो फिरने नारा गुलचा परगठ बीधा तरे उख
५ रेकने यिज्दाह देहरे सघला बो कहे बिबहा बमरेनो बादे

Mk 1. 1-4 1821

Marwari is the most westerly of the related Western Hindi tongues spoken by most of the 21 million inhabitants of Rajasthan State, and in adjacent West Pakistan and Madhya Pradesh. Marwari proper is considered to be the standard form of Rajasthani. Malvi, Harauti, and Jaipuri are other Rajasthani languages.

Devanagari Character

1821 **New Testament** Serampore MP

Translated by the Serampore missionaries.

1867 **Luke** Bombay Auxiliary BS

Translated by W. Shoolbred, United Presbyterian Church of Scotland Mission.

MARWARI: BIKANERI

826

DEVANAGARI CHARACTER

६ भगवान्‌हो दावदी विमुक्तो भक्ति भगवत्‌वत्‌वादि
९ येवहो हो। के भोमहो भोमिवान्‌कि पोषिमें कोवहो के
देशो जं जायका बचकारमें घादीं जामि मेमुं के जदी
९ घादीं जामि घादीं मारग धार करजि। केहमें रेका
बरखवाजा रब होगयो होह को के भगवान्‌हो मारग
९ मारकरी उंका मारगमें सुघो करो। मेवमें होवहो
हुवि दिरादि होर घाष नुडावहो मगधेरके हुवि
९ मगध करि। तद उंकेहमे विउदा देरुका जगका होग

Mk 1. 1-4 1820

Bikaneri is the northeastern dialect of the Marwari Rajasthani language. It is spoken in the Bikaner Province of Rajasthan State, northwestern India.

Devanagari Character

1820 **New Testament** Serampore MP

Translated by the Serampore missionaries.

MARWARI: MEWARI

827

DEVANAGARI CHARACTER

९ जममें देवाका नांहरा बायो नांहरा नां विनेको होव है
नांहरा दान जम नांहरा नमावावर जममें मखा वखा संसारमें कोवो
जाव नां होवहो हाथुं नुराव जाव जमि हो जमि नांहरा कब नां
होव हो जिखा नां जायका देवाव नां हुवां। जमि वरजमें नां
मवि हो वर नुराव हुवावो कुं दान जमि वर जमि तद्वेव सदाई
जाव है। जामि।

Mt 6. 9-13 (the Lord's Prayer) 1815

Mewari, a dialect of the Marwari Rajasthani language, is spoken in the Udaipur area of southern Rajasthan State, northwestern India.

Devanagari Character

1815 **Matthew** Serampore MP

Translated by the Serampore missionaries who called the language Odyapooa.

MASANA

828

1 caavaa ua tunina fi labara ua firina fi yesu kristu gora fi alauna.

2 ki eloi hci esaia sa ua jopta-alauna nala,
duayo, nan gi sunda fano fok iraiyo,
nam ma par hagata fono.

3 del san ua suel hci fulda,
par hagata fi buni-sumuna,
tas hagata falam gercita goio.

4 yohana ma baptisma ma goio colci hci fulda kus ya-
boui ma baptisma fi hamda kei gida fi sulukua. 5 yudra

Mk 1. 1-4 1950

Masana is spoken by about 200,000 people in the Logone River Basin around Bongor, in northern Cameroun. Masana, or Masa, is a Chadic language, related to Mousgoum.

1934 **Mark** 1938 **Acts** BFBS, London

1949 **Romans-Revelation** Church of Lutheran Brethren of America, Board of Missions, New York

1950 **Gospels Acts** 1955 **New Testament** BFBS, London

1962 **Psalms** SB au Cameroun, Yaoundé

Translated by Berge Revn, Lutheran Brethren Mission, with the assistance of Joseph Kono, Daniel Holi, Daniel Monona, and many others.

MASARETE

829

Toeha la betoenro di kadook haik Jahja, geba epenfoin, daeptoke fidi mowa-ngesa fidi focka Jehoea.

2. Toeha prepa, fene: epleli kimi nimik lalen, wahan sorgai nake ngat-epreta dabrangen haik.

3. Toeha rine na geba di, nabi Jesaja prepa haik fidi rine, fene: Fidi mowa-ngesa iha lijen emsijan fidi geba dakalak: poena matak moestari la Toehan, poena dofo nake tohoaro.

4. Toeha Jahja na nake elwani fidi onta-folon toeha nake enbetot-awan fidi hewan-okon toeha nake jenenan fidi fatiro toeha leweng-wain fidi mowa.

Mt 3. 1-4 1904

Masarete is spoken on Buru Island, east of Sulawesi (Celebes), Indonesia. It is an Indonesian Malayo-Polynesian tongue.

1904 **Matthew** Netherlands BS, Amsterdam

Translated by K. Storm.

1 Omurhondero gw'eMyanzi Minja ya Yezu Kristu, Mwene Mungu, 2 nk'oku yáandikagwa n'omulebi Isaya erhi, Oiole, narhuma omuganda wani emalanga gawe. Murheganye enjira yage. 3 Izu ly'omuntu walakira omu irungu erhi, Murheganye enjira ya Nahamwirhu, Mushinganyanye omuhanda gwage.

4 Yoane áyishaga akabatiza omu irungu, ahanula obubatizo bw'obuchiyunjuze omu kubabaliwa kw'e-byaha.

Mk 1. 1-4 1961 (Recomposed)

Mashi is spoken by about 700,000 Bashi, as the people call themselves, in the Bukavu area of eastern Congo-Kinshasa. It is a Bantu tongue, often placed in a Shi-Hunde subgroup.

1953 John 1958 Acts BFBS, London

1961 New Testament SSB au Congo

Translated by R. H. Bothwell, Conservative Baptist Mission.

1966 New Testament Society of St. Paul, Kinshasa

Translated by Vincent Mulago. This was the first Roman Catholic translation of the N.T. in a language of Congo.

Scripture narratives, translated by Roman Catholics, were published by the Vicariat Apostolique du Haut-Congo in 1917 (O.T.) and 1927 (N.T.).

MASSACHUSETTS

NE waj kutcheilik wunaunchemwaka-onk Jefus Christ wunnaumonuh God, 2 Neanfukwhofuk ut quothae mis.

3ohhantwæntuuz, a Kulfeh, nutrannow: noh an'ionog anaquabean; noh piik quothæctunk-quæan kunmay anaquabean.

3 b Wudrau-runkquode wodrauatonk-gufumx ut touohkomuk, quaquabwéh tamook ummay Loko, simpweteók ummay-ah.

4 John kutcheffumwop ut touohkomuk, kah kuhkwarumwehtop kutcheffummuwe aiufkoianatarnóok, wutche ahquontamónok matcheffongath.

Mk 1. 1-4 1685

The Massachusetts, actually Massachuset, tribe of Indians settled along the Atlantic coast of North America above Boston, had early responded to the Gospel. John Eliot, a Roxbury minister who had emigrated from England, saw the need to preach to them in their own language, but could do so only after fifteen years devoted to learning their difficult tongue. In 1653 he wrote: 'I have had a longing desire, if it be the will of God, that our Indian language might be sanctified by the translation of the Holy Scriptures into it'.

His decision was without precedent in modern times, for there was no tradition of such Bible translation for missionary purposes, except for the versions of the almost legendary figures of the Early Church - Ulphilas, Mesrop, and Cyril and Methodius. With no record of such experience to guide him, he set out to commit to writing the Indian language of which Cotton Mather remarked: 'The long words must have been stretching themselves out from the time of the confusion of tongues at Babel'.

Eliot began with the Lord's Prayer, the Ten Commandments, and a collection of Scripture passages, as have so many subsequent Bible translators, and in 1655 Genesis and Matthew were printed on the little press belonging to Samuel Green, President of Harvard College. When the New Testament was ready for printing, a new press, type, and printer were sent over from England by the Corporation for the Promoting and Propagating of the Gospel of Jesus Christ in New England. Finally, in 1663, Eliot's translation of the entire Bible was printed. It was the first complete Bible printed in North America.

1655 Genesis Matthew S. Green, Cambridge, Mass.

1661 New Testament 1663 Bible S. Green & M. Johnson, Cambridge

1664 Psalms publisher?

1685 Bible (revised) S. Green, Cambridge

Translated by John Eliot.

MATACO

1 Hap Ietes taja othamet taj is hapet Jesu Cristo, Dios Thös.

2 Mathyej Isaias ta profeta lelesainek pante ta yokw, Thek yahenya, ochen lame oka silöt-wo wet ichun la achoya, wet iwakthatche anayej chik letiyaj-chej;

3 Hap o-eth lechos ta tumho honat ta tsanis ta tan wet yokw, Wakthatai Thawuk lenayej, Tsuyenchecha lenayai.

4 Hap Juan nam pante, wet ibautisay'nen wichi ta ihi honat ta tsanis, wet yen thamet ayej laka bautismo chik wichi iwo lehusék eth a, yam lek otainten lesukyaha.

Mk 1. 1-4 1962

Mataco is spoken by about 10,000 people in the Argentine Chaco. It is distantly related to the other Chaco languages, but they are not mutually intelligible. The Matacos are generally found west of the Tobas, along the upper Bermejo River valley. The language is spoken in several dialectal forms. Vejos was the dialect originally used in the translation.

1919 Mark 1929 Gospels Acts 1933 1-3 John

1938 James 1-3 John BFBS, Buenos Aires

Translated by R. J. Hunt, South American MS, with the assistance of M. Guerrero.

1952 Gospels Acts (revised) Philipians Colossians
James 1-3 John 1957 Romans Ephesians Philémon
UBS, Buenos Aires
1962 New Testament SB en América Latina
Translated by H. C. Grubb, SAMS.

MATAKAM

833

- 1 Nhinè ma mbela'a te Yèsu Kristi, kra Zhiklè,
2 ara man Esaie, ndò-hadka-ma, a windo tedèlèwèr nenga'a.
Zhiklè a gaða: Na hahà, i zliundo bi-gol ga a ma ngayà,
man a da til civèd ngayà.
3 Nenga'a ngèdè ndò ngiùt, man a bèhè t'hèshèkèd:
Va-til civèd Bi-Zhiklè, va-ga civèd nenga'a sara'a.
4 Jean a mshkè, a ngu baptème t'hèshèkèd, a nju ma bap-
tème, aman ndòhi ta ngwoda ndav ta, a mali tenga'a a mpra'a.

Mk 1. 1-4 1965

Matakam is spoken by 80,000 to 90,000 people in the Mokolo region of northern Cameroun. It is a Chadic language, related to Mandara.

1958 Mark BFBS, London
1961 Acts SB au Cameroun, Yaoundé
1965 New Testament SB Cameroun-Gabon, Yaoundé
Translated by Hans and Gertrud Eichenberger, with the assistance of Daniel Kiligai and Pierre Ndumai.

MAURITIUS CREOLE

834

- TROA zour aprè sa, ti éna éne mariaz dan 1
la vil Cana dan péyi Galilé; é maman Jésus 2
ti là; é Jésus ossi avec so dissip ti fine énvité 3
pour assist mariaz. E avlà ki ti mank di- 4
vén, é maman Jésus dir li, Zot na-pa éna av 5
toa? mo l'her na-pa ancor arrivé. So ma-

Jn 2. 1-4 1896

Lying about 500 miles east of Madagascar in the Indian Ocean Mauritius was uninhabited before its settlement by the French in the early 18th century. At that time slaves were imported from Madagascar, and the need for a means of communication between them and their French masters was filled by a French Creole tongue. This language, Mauritius Creole, is still in use, despite British control of Mauritius since 1810 and the introduction of laborers from India during the early 1900's. A similar French patois was common to eastern Madagascar and the Seychelles and Rodrigues Islands, but it is now dying out there.

1885 Matthew 1888 Mark 1892 Luke 1893 Matthew
Mark (revised) 1896 John 1900 Acts BFBS, London
Translated by S. H. Anderson, a minister and a native of Mauritius.

MAWKEN

835

1. Bätüng chaw âmôn Jêshâ Kristô ânâk Tkêdâ.
2. M'kéân bôônü dälâm lâshâ mêshâ pâyâ
"M'let! ché m'pât t'bé chòè té nâ k'nèung béing
âchow m'düp jālân béing."
3. "nyámáo mēshâ nyāhōng dālâm kawtān
m'düp jālân Tkêdâ m'baw l'jōo"
4. Yōhān mǎnyow ô'ên dālâm kawtān kōō mǎnyā
mǎnyow m'pawt bāp.

Mk 1. 1-4 1913

The Mawken, or Moken, are one of a number of culturally related groups of nomadic sea faring people, who fish and trade along the sea coast or among the shore islands from southern Burma to Celebes. The Mawken, who number about 2,000, are the largest of these groups of sea gypsies of the islands of the Mergui Archipelago and the adjacent coastal waters of Burma. They are known as 'Orang Laut' in the Singapore area, 'Barok' in the Kepulauan Lingga Islands south of Singapore, 'Kuala' along the western coast of Sumatra, 'Sekah' in the Bangka and Belitung Islands east of Sumatra, and 'Badjo' in northern Indonesia. All these peoples, who, according to their tradition, once lived on the Malayan mainland, speak Malayo-Polynesian languages, with dialectal differences; thus in Mawken, four regional dialects have been determined: Dung, Ja-it, Lawta, and Lbi.

1913 Mark BFBS, Rangoon
Translated by Walter G. White, an Anglican.

MAXAKALI

836

- 1 Nūhū' Jesus Cristo, Topak-tok Pit hām'āpak
2 nax hāmāxap. Hōmā Isaiās te Topa yōg hām'āktux
'āktux, tu tapetxax kopa kax'āmia hu:--'Ōpenāhā',
'āte 'ōgnū hām'āktux mō'tat'ax mō'kūnāp-tup
'ākeppa mōg hāmāxap nūy 'ōgnū putat max mīy.
3 Kaxfy. Tu ta' nūn nūku panip xexka yōg hāp tu' xupep, tu' yfy ka'ok hu:--'Ōxexka yōk putat max
4 mīy tu hāmīyok max mīy. Kaxfy. Tup-tox pix
João, tu:--Xate yāyhānup nūy hāpkummuk mī'ax
nūm tup-tox pix, yfy Topa te 'āxop yōg hāpkummuk
mī'ax xaxogāp-tup patu' kux. Kaxfy. Ha hāp
xexka Judéia yōg 'ūyōnnā'f xohix nūn xix

Mk 1. 1-4 1968

Maxakali is spoken on the east coast of Brazil, east of Brasília.

1968 Mark SB do Brasil
Translated by Harold and Frances Popovich, WBT.

1 U yaxchun u maalob pectzil Jesucristo, u Pal Jajal Dios.

2 Jebix dzibaan tumen Isaias le aj-bobat: Je quin tuxtic in aj-bisaj'an tu tan a wich uti'al u yutzqint a bel ta tan.

3 U t'an max cu kaamt'an tej xtocoy luumo': Utzquin-seex u bel Yumtzil, tojquinseex u t'ut'ulbelloob.

4 Juan tan u dzic ocja' caach tej xtocoy luumo', tan u tzeetic u yocja'il sutkaj'-tucul uti'al u saasajil kebaanoob.

Mk 1. 1-4 1961

About 300,000 Indians in Yucatan and Quintana Roo, Mexico, call themselves and their language 'Maya'. A civilization whose history begins as early as 1500 B.C., the Mayas developed a culture whose early achievements include hieroglyphic writing, a calendar, and refinements in art and architecture. There were an estimated 14 million Mayas in the 8th century, more than four times the number of Mayan-stock Indians now living in southern Mexico and Guatemala. The Mayan languages of Mexico include: Chol, Chontal, Huasteco, Tojolabal, Tzeltal, Tzotzil, and the present-day Maya. The Indians of Guatemala speak Mayan tongues almost exclusively. These include Achi, Aguateco, Cakchiquel, Chuj, Conob, Ixil, Jacalteco, Kekchi, Mam, Pocomchi, Quiché, Tzutujil, and Maya-Mopan.

1865 Luke BFBS

Probably translated by Fr. Joaquín Ruz. (Selections from Luke were published in 1862, BFBS, London.)

1865 Luke Bible Translation Society, London?

Translated by E. Henderson, BMS.

1868 John (tentative) 1869 John 1900 Matthew Mark BFBS

Translated by Richard Fletcher, Wesleyan MS.

Diglot with Spanish

1946 John 1947 Mark 1951 Galatians-Philippians

1954 Romans 1955 Hebrews 1958 Acts

1961 New Testament ABS, Mexico

Translated by David B. Legters, Pioneer Mission Agency, Moisés Romero, Edesio S. Sánchez, Ernest Mathews, and German Celis.

MAYA-MOPAN

838

1 Wa'ye' caji u yaalbül a qu'il t'an, le'ec biqui ti culaji wa'ye' a Jesucristo u mejen a Dios. 2 Isaias, le'ec a jun tuul u yadii' u t'an a Dios uchi. U yubaj y u tziibtaj ti tan u yadic a Dios: Bel in quin ticaa'te in waj xa'n'um ta taan ti ca' ütziqinbic a benil. 3 Te'i que'en in waj xa'n'um ich p'atal lu'um. Max mac u yumil. Tan u sicbalte ti'ijoo' u chucaan cu yützquinto' u benil a Cristio. Tojquinte'ex u benil porque watac. Ca' ti c'ümü'. Balo' ti tziiba'an. 4 Pues te'i. C'ochi aj Juan u yila' yoc'ol cu yützquinte

ti qui' u benil. Walac u tz'eec ocja'. Te'i que'en aj Juana, p'atal lu'um. Max mac u yumil. —[Ca jic'ec a tucul— cu t'an aj Juana. —Ca tuc'ec'ex a quichpan tuculu, ti quin tz'a'e'ex ti ocja'. Ti balo' Dios cu sa'tes a q'ueban— cu t'an aj Juana.

Mk 1. 1-4 1965 (Recomposed)

The Mopan Mayas, about 4,000 Indians of Mayan descent, live in northeastern Guatemala and in British Honduras. Their language is a Mayan dialect.

1965 Mark (with Spanish) SB en Guatemala

Translated by Matthew Ulrich, WBT.

MAYO

839

1 Ju'u tu'u nooqui Jesucristo Diosta U'usi bétana noccuácame ine'eli naátec. 2 Ju'u profeta Isaiasta j'otteri jia'apo bénasi júnel jagua: Inapone émpat aman a'a bitua juca in noqui huérimata, guaca bo'ota em huénaque'epaman a'a tú'tenaque'-ebechi'ibo. 3 Mecca ániapo chayemta jahui júnel jagua: "Señorta bo'o'em tú'te; éntoquem jume ili bo'om rútuacia."

4 Ju'u Juan, bué'ituc, yepsaca ania bueca pá'ariapo bato'aí, éntoc jiapsi cuáteca emo bató'ogumata bétana ameu noocai, bem caa tú'ugua yáarimmet bem jiócorina'abéchi'ibo.

Mk 1. 1-4 1962 (Recomposed)

Mayo is spoken by about 30,000 Indians in southern Sonora and northern Sinaloa, Mexico. Mayo is an Aztec language, not related to Maya.

Diglot with Spanish

1962 Mark SB en México

1967 Acts 1-3 John SB de México

Translated in the Sonora usage of Mayo by Howard A. Collard, WBT.

MAZAHUA

840

1 pjuur d'ay'yo jña'a' 'e jesu kristo 'ot'1'i 'e mizokjimi. 2 'isa k'u mipe'ra k'o rota'a, k'o mit'opju kja siskoma. b'unk'wa ritakjo rajjünü jña'a k'u rama'a, 'insojñi, k'u rajokü 'inñ'i jige. 3 'ona'a 'angreze kja ndajyad'u, rijop'ku k'o 'il'i 'e s'is k'o morü. 4 'e kuwa mijjicite kja ndajyad'u 'e mijji 'e tji'1'i mü ronzo'ku 'omü'u 'e raponn'b'u yo nžub'u. 5 mipey'eji rama nujl yo ts'1jñiñ' 'e juden šo

Mk 1. 1-4 1949 (Recomposed)

Mazahua is spoken, with little dialectal variation, by about 100,000 Mexican Indians, west and northwest of Mexico City. Mazahua is a tonal Otomian language, related to Chichimeca-Pame.

Diglot with Spanish unless noted

1949 **Mark** (tentative) Mimeographed, WBT, Mexico

1954 **Acts** 1957 **1-3 John** 1959 **Luke** 1961 **1 Peter** ABS, Mexico

1966 **Matthew Romans** SB de México

Translated by Hazel Spotts and Donald Stewart, WBT. Mildred Kiemele assisted with the translation of Mark in 1949.

1953 **James** (Mazahua only) S. Miguel, Tenoxitlán

1955 **John** ABS, Mexico

1956 **Philippians Philemon** 1957 **Galatians**

1960 **Colossians Jude 1, 2 Thessalonians 1-3 John** (revised) Topografía Indígena, Cuernavaca

Translated by Mildred Kiemele (Mrs. Muro), using her own orthography.

MAZATECO: HUAUTLA DE JIMENEZ

841

1 C'oa'-s'in' qui'to's'in'cao' en'nta' xi' t'a'ts'e' Jesu-
cristo xi' n'ti'-le' Ni'na'.

2 Jo'-s'in' nca' qui'squi' je' cho'ta' xi' Isafas, xi' qui'-
nchja'ya', t'a'ts'e' Ni'na': Coe'-ni', an' si'ca'sen' ti'tjon'-
le' je' cho'ta'-na' xi' fi'cao' en', xi' coa'nta' ti'tjon'-li'
ntia'-li'.

3 Tjin' xi' n'ion' nchja' ya' n'te't'a'xin't'a': Tja'ntao'
ntia' xi' t'a'ts'e' Nai'-na'. Tja'qui'xio' n'tia'nti'-le'.

4 Juan tsa'ca'te'nta' ya' jia' n'te't'a'xin't'a'. C'oa'-s'in'
qui'nchja'ya' cjoa'sa'te'nta' xi' t'a'ts'e' cho'ta' nca' si'-
c'a'ntaj'ya' cjoa'fa'a'itsjen'-le', jme'-ni' nca' cha't'a'-
si'ni' je'-le'.

Mk 1. 1-4 1961

Mazateco is spoken by 60,000 or more Indians in northern Oaxaca, and in adjacent Puebla, Mexico. It is a tonal tongue, related to Popoloca. Dialectal differences can be noted in Mazateco. Translation work started in the Highland Mazateco of the Huautla de Jimenez area. Other dialects are the Lowland Mazateco of the Jalapa de Diaz area and the San Lorenzo and Mazatlán Mazateco dialects in use near the Puebla-Oaxaca border.

Diglot with Spanish

1946 **Mark** 1948 **1-3 John** 1949 **Acts** ABS, Mexico

1953 **John** ABS, New York

1955 **James** 1958 **Philippians** 1961 **New Testament**

ABS, Mexico

Translated by George and Florence Hansen Cowan, Eunice Pike, and Ruth Cruikshank, WBT.

MAZATECO: JALAPA DE DIAZ 842

1 An' ti'xi'ya'nu' cu'tzin' gui'j'tzi'ya' nga'
tu'zin'hai' en' xi' nda'tzu' nga' Jesucristo
Nti'4 Ntie'na'.

2 Vua'xu'tzin'1 qui'quie'1ta'3 xu'jun'4 Isafas.

En'1 xi' qui'tzu'ya'3 ti'tun'34 Ntie'na'1:

Que'3 tzin'3 quiaj'ti'tun'3 nda' xi'3

vi'tzu'ya'3 en'na'. Nda' xi'3 tzin'1je'3

a'ni'ma'4 xu'ta'. 3 Cui'3 nda' xi'3 ti'nchaj'

i'jin'3 jna'3ma'sen'3. Vua'xu'tzin'3 ndo'3:

'Te'ndo'3 a'ni'ma'nu'3, i'ta'3 je'3 ni'vua'1

Nda' xi'3 vua'te'xu'ma'na'1.

4 Nda' Isafas tun'3 ya'ta'3 xu'jun' nga' i'scan'3

ni'vua'3 ncu' nda' xi'3 tzin'1je'3 a'ni'ma'. Jay'3

nda' Fua. Cui'3 nda' Fua ti'vua'te'nta'3 xu'ta'4

qui'j'na'ma'sen'3. Nda' Fua vua'ti'tzu'4 xu'ta'4:

Mk 1. 1-4 1968

This is the dialect of Mazateco common to the Jalapa de Diaz region of Oaxaca, Mexico.

1968 **Mark** SB de México

Translated by Mr. & Mrs. P. Kirk, WBT.

MBAI: DOBA

843

1 Kullegin poita kemaj kedo Jesús Christ't
Ngwon Luḃah.

2 Gô tat ke ndangi mên maktubt le Njepataketa
Luḃah Esaië:

Ôi, m'iss m'ulle njekulle lem khenoin't,

Enke a ragô rôb lei;

3 Nâdoud ke njeha mên dilembôt,

I raigô rôb khedo Kebabé.

I raigô nganrôbjë khedoë adi assina beréré.

4 Jean ke ra doujé baptême mên dilembôt ré. A
ille mber baptême torndu khedo kinyegô majalé ko.

Mk 1. 1-4 1968

The Doba dialect of Mbai is spoken by about 50,000 people in the Doba region of southern Chad. It is sometimes considered to be a dialect of the Sar language.

1968 **Mark** Foyer de la Bible

Translated by John Elliot, Christian Missions in Many Lands, assisted by Bulus Derrom and Simon Doumje.

MBAI: MOISSALA

844

1 Ya-bôd hoita-ki-maj lô Jesu Krist Ngwon Allah.

2 Gô tat in hân ndangin kam Kitabt lô annebi
Ishaya:

Ôn, m'ndi m'la ngô-mbang-ki-la lôm ki nôit,

In hân a ḡa gô ḡôb lôr;

3 Ndi-dé ki ngé-kô kam dilla-mbôt,

I ḡan gô ḡôb lô Brabé,

I ḡan gô ngan-ḡôb lôa adin ass-nâ jéréré.

4 Yôhanna, in hân ḡa deg baptisma kam dilla-mbôt
ḡé; ḡâ ḡa wa'azi baptisma tor-nid kitô ḡafara péchéḡ.

Mk 1. 1-4 1932

The Moissala dialect of Mbai is spoken in the Moissala region of southern Chad, south of the Sars, to whom they are closely related linguistically.

1932 **Luke** BFBS, Paris

1943 **New Testament** BFBS, London

Translated by J. R. Olley and G. W. Ganz, Brethren Mission, assisted by F. W. Roberts, Christian Missions in Many Lands; P. A. Hamilton, BFBS; Otman, Hassan, Ndum, Lamko, and other Mbai.

(GI)MBALA

845

- 1 1 Ayi yena mbanjisidi yi Musamu wu Piambu wu Yisu Kidisidu, Muna Nzaambi.
- 2 Nga gigasonamanini mu muganda wu mudaa-di Yesayi mbi :

Dala ! Yiba dumisa ngeenji wami gu meesu maayi.

- 3 Ndaga yi wumosi yiba baaduga mu gifudji gi kugudu :

Hidigenu mbuga yi Fumu.
Sungigenu misaambi myenji.

4 Mu gyo Zwaani Muvidjigi magamonigidi mu gifudji gi kugudu, yi gyalonganga mbi, haatu alu-muni mudjima yi guvidamana mu mwila gudambula ngyegila yi mambi mowu. 5 Haatu a gifudji gi

Mk 1. 1-4 1968

GiMbala is spoken by about 200,000 people in the large 'slice' of southern Congo-Kinshasa between the Lower Kwango and Kwilu rivers. It is a Bantu tongue, related to the Kongo languages.

1931 **John** MP, Vanga-sur-Kuilo

Translated by J. H. Leslie, assisted by J. Wanga.

1968 **Mark** SB du Congo

Translated by Edmond Makwala and Lumbwe Wilson. Revised by Donald Deer and an informant.

MBOUM

846

- 1 Titil linjila a Yesu Kristu, Gun a Hven. 2 Yana ku vindaara jal a anabi Esaia, fañ :

Nda, mi ka pina njuk haupina a mi fol a mu.

Ke laba maafil a mu mu.

- 3 Dgbok a njuk hana ma ka wāna hau bi lauhoi, fañ :

Hvi lab maafil a Nyaaflu je.

Hvi nij maafil a kerī ndarake je.

- 4 Yohana ka nija baptisma bi lauhoi, ke ka bana be nger baptisma sobirlau ba yafa febekeri. 5 Njuk wambap

Mk 1. 1-4 1965

Mboum is spoken in several dialects by about 100,000 people in central and eastern Cameroun, primarily north and east of Tibati. Mboum is an Adamawa-Eastern language, related to Mundang and Karre.

1936 **Luke** BFBS, London

Translated by J. Thrana, Sudan United Mission, Bauro Silas, and Paul Gonon.

1943 **Acts** BFBS, Cape Town

Translated by Halfdan Enderessen, SUM.

1955 **Gospels** Norwegian BS, BFBS, Oslo

1965 **New Testament Psalms** SB Cameroun-Gabon, Yaoundé.

Translated by Nils Otter, Olaf Haagenen, and Sverre Flottum.

(CHI)MBUNDA

847

1. Kushangumuka kwa viñanda vyavivwa vya hali Yesu Kilistu. 2. Kwapwile ngwewo muvasonekele mu mukanda wa kapolo-feto Isaya, ngwavo :

Kenga, njituma kanganda kange ku lutwe lwove,

Ikeye akavwahesa ngila yove;

3. Lijwi lya umo muka-kutambeka mu mambo, ngwendii :

Vwaheseni tapalo ya Mwene,

Sungameseni vingila vyendi.

4. Ou ikeye Yoano muka-kumbwitika, wakele mu mambo na kwambulula kumbwitika kwa kutengulwisa vimbunge, mu kusambesa milonga yavo. 5. Vaka-cifuti ca Yundeya voshe, na

Mk 1. 1-4 1964

The Mbunda language is spoken by about 33,000 people in northern Barotseland, Zambia, and by others in adjacent areas of eastern Angola. A Bantu tongue, it is related to ChiLuchazi, ChiLuvale, and Chokwe, but is distinct from GiMbunda, KiMbundu, and UMBundu.

Diglot with Portuguese unless noted

1919 **John** (ChiMbunda only) American Board of Commissioners for Foreign Missions, Kamundongo

1925 **Matthew** Mark South Africa General Mission, Muic

1927 **Luke** BFBS, London

Translated by A. W. Bailey, A. McGill, J. C. Proctor, and P. V. Watson, South Africa General Mission.

1928 **John** BFBS, London

A revision prepared by A. A. Wilson, South Africa General Mission.

1964 **Mark** BS in Central Africa, Kitwe

A revision prepared by E. F. Hewitt, Luampa Mission, Andrew Chingandu, and Yona Chakam.

2 KASUN elum etat, bual okiung okuwol okalie mu Kana lan Galela; nguan a Yesu akalie kua. 2 Atamia Yesu ngi awuolina nza ka bual okiung. 3 Kawi man nguan a Yesu owish na, Kadji ngi man. 4 Yesu owish na: Okant, nda na ngi aya kangi nze ? etang la me mbilabeki. 5 Nguan

Jn 2. 1-4 1935

GiMbunda, or KiMbun, is spoken by about 165,000 people south and east of Kikwit, between the Kasai and Kwilu rivers of southwestern Congo-Kinshasa. It is a Bantu language, considered to be a dialect of IYans.

1935 John 1951 Matthew BFBS, London
Translated by E. and A. Haller, Mangungu Mission.

(U)MBUNDU (OF BENGUELLA) 849

1 Efetikilo liondaka yiwa ya Yesu Kristu, Mōla a Suku:

2 Ndeci ca sonēhiwa velivulu liuprofeto Isaya citi,
Tala, numa omunga yange kovaso ove,
O sokiya elila liove.

3 Ondaka yukuaku vilikiya vekalasoko yiti,
Pemi elila lia Nālā,
Sufamisi olonjila viahe;

4 oco vekalasoko mua tukuluha Yoano ukuaku papatisa, kuenje wa kunda epatiso liepongoloko liongecelo yakandu. 5 Kuenje ofeka yosi ya Yudea ya tundila kokuahē,

Mk 1. 1-4 1954

Umbundu is spoken by about 1.3 million people in the highlands of western and west-central Angola. The UMBundu are the largest tribe of Angola, and one of the largest of Africa. Used by many of the central Angolan tribes as a lingua franca, Umbundu is distinct linguistically from KiMbundu, spoken to the north.

1889 Mark John 1892 Matthew 1893 Acts 1894 Luke
Romans-1 Corinthians 1895 Galatians-Philemon
James-Jude 1897 2 Corinthians Hebrews Revelation
1898-1907 Gospels Acts (revised) 1898 Proverbs
1901 Psalms American Board of Commissioners for Foreign
Missions, Kamundongo
1923 Gospels Acts (revised, with Portuguese)
1927 Romans-Revelation (revised, with Portuguese)
BFBS, London
1928 Psalms (revised, with Portuguese) BFBS, Lisbon
Translated by missionaries of the ABCFM, including Wesley M. Stover, W. M. Emis, John T. Tucker, and W. H. Sanders.

1938 Mark (revised, with Portuguese) 1939 New Testament
(revised, with Portuguese) BFBS, Lisbon

1942-1943 Pentateuch (tentative) BFBS, London
1952 Pentateuch (with Portuguese) 1963 Bible (with
Portuguese) BFBS, Lisbon
Translated by a committee, including missionaries of the ABCFM,
United Church of Canada, Brethren Mission, Philafrican Mission,
and others.

(KI)MBUNDU (OF LOANDA) 850

1 BU matekena o njimbo ia mbote ia Jezú Kristu, mon'a Nzambi.

2 Kala ki a ki soneka mu jipolofeta xzi,
Talesa ngi tuma mukunji uami ku polo ié,
U ku iudikila o njila;

3 Dizui di dikola mu ditutu,
Iudikenu njila ia Ngana,
Iukisenu ikoka ié.

4 Nzua u kala mu batizala mu ditutu, ni kukola o batizo ia kudielu ku bekela kuloloka ituxi. 5 Oxi ioso ia Judeia anga i

Mk 1. 1-4 1960

KiMbundu is spoken by about one million people in north-western Angola. It was one of the earliest African languages to be studied by Europeans. David Livingstone passed through KiMbundu country and collected a lexicon of Mbundu words. As early as 1642 a Jesuit Catechism was printed in KiMbundu, Latin, and Portuguese. It was one of the first books published in a Bantu language.

Two main groups of dialects are distinguished: Njinga in the east and Ngola in the west. KiMbundu is a Bantu tongue, linguistically distinct from UMBundu, spoken in the Benguela area to the south.

1888 John 1895 Luke 1896 John (revised)
BFBS, London
Translated by Heli Chatelain, independent missionary.

1900 Matthew 1922 New Testament BFBS, London
1936 Psalms (with Portuguese) BFBS, Lisbon
Translated by Herbert C. Withey, American Methodist Episcopal Mission.

MEHRI

851

1. Wiga be-hayyom hâkem
de qadôt de-he wiga jô' bi-
rék âred, wa-siur gaij men
Bêt-Laheh Yahûda le-jati-
râb be-rehebit de Mô'ab hâ
wa-harmêth wa-habînhe tirâ.

2. Wa-hem de gaij Alimâ-
lik wa-hem de harmêth Nô'mi
wa-hemûm de habînhe tirâ
Mañlon wa-Kilyôn, Afritiy-
yin men Bêt-Laheh de Yaka-

da, wa-nûkam he rehebêt de
Mô'ab wa-wigam hâlkeme.

3. Wa-môt Alimâlik gaij de
Nô'mi wa-buqayôt se wa-ha-
bânse tirâ.

4. Wa qâbim hêhem har-
mêti tirit Mô'abêtem, hem fait
men sên 'Orja, wa-hem de
garikêt Rat, wa-thûlîm ha-
lêkeme mêhi de âser sinu.

5. Mjôren môtim kalhem

Ruth 1. 1-4 1902

Mehri is a South Arabic language, spoken in the Mahra State of the South Arabian Federation, an amalgamation and confederation of the Arab Emirates and Aden. It is closely akin to other South Arabic dialects of the same area: Kharawi, Harsusi, and Botahari. The number of speakers of Mehri is not known, but the population of South Arabia, exclusive of Aden, is about one million.

1902 **Genesis** (Chaps. 37-41) **Judges** (Chaps. 8-16) **Ruth**
Published in *The Mehri and Sokotri Languages* by David H. Müller, Südarabische Expedition, Vol. 4, by order of the Kaiserliche Akademie der Wissenschaften, Vienna, 1902.

MELPA

852

1 Jesu Krist, Anutuja Kajenija ranaj kac eja pugl i.
2 Profet Isaacja mon ila ki ti mon rumum emel ya naja
ruwja e kocnir tepa ba, niinja nonppla rontajka uemp
tep muntimp mor e kan mon. 3 Kona kwi wakal wi ti ompa,
Ogla Nuim eja nonppla nam e kerek kac montai, nonppla
kon rogpla pajka nitim. 4! nempa wamp no tiinti wā Jon
nient kona kwi wakal ckit ompa, wamp bā klik rok kantak
miti no teajena cneninija niit bā pentepa kelempa eja miti
nempa gurum. 5 Judaca wamp na, Jerusalem wamp na bā

Mk 1. 1-4 1965

Melpa is spoken by at least 60,000 people in the Mt. Hagen area of the Western Highlands District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1956 **Luke** 1965 **New Testament** BFBS, Sydney
Translated by Herman Strauss, Lutheran Mission.

MENDE

853

1 YESU KRISTI, Ngewo Hindoloi, ngi yiaiekpei
yetatomei.
2 Kia nyeingo la Ngewolayialebleisia ti goloi hu;
Kpe le, ngi nya lutui lewe bi yamei gulo,
Ta lo a bi welei hugbate bi gulo.
3 Numu yila ngi woi a gbawo ndogbolambe
ma, ye,
A Ngewo ngi welei hugbate,
A pie ngi weleisia ti wona.
4 Jon lo Ngewoyei wuma nunga wumba, i Ngewoyeiya
le wotela va, manula va hinda nyamuisia ma. 5 Kē

Mk 1. 1-4 1932

Mende is spoken in southeastern Sierra Leone by 650,000 people (about 30 per cent of the population), according to census figures, although private estimates usually list more than a million speakers. It is, therefore, the largest language of this West African nation. Temne and Krio (English Creole of Sierra

Leone) are the other most common mother tongues. English, the official language, is spoken by many as a second language. A Mende tongue, spoken with numerous slight regional dialectal differences, Mende is closely related to Loko. A Mende syllabic system of writing, much on the order of the Vai script, was devised by Kisima Kamara, a tailor of Bari, but it has had little acceptance.

1867 **Matthew** Lawana MP

Translated by missionaries of the Mende Mission, Lawana.

1871 **Matthew** **Mark** 1872 **Luke-Romans**

BFBS, London

Translated by James F. Schon, Church MS, and Harvey Ritchell, an African Christian. After 1871 the translation was continued by Henry Johnson, an African pastor for the CMS.

1928 **Matthew** (revised) BFBS, London

Revised by W. T. Balmer, Wesleyan Methodist MS.

1930 **Ruth** **Galatians** 1931 **1 Corinthians**

1932 **Mark** 1936 **John** 1939 **Luke** BFBS, London

1943 **Acts** (revised) BFBS, Cape Town

1943 **James** 1944 **1 Peter** Bunumbu Press

1950 **2 Peter** **Jonah** (not dated) Protectorate Literature

Bureau, Bo

1952 **Mark** (revised) 1953 **Matthew** (revised)

BFBS, London

1953-1954 **2 Corinthians** **Galatians** **1, 2 Timothy** **Titus**

1-3 John **Jude** Protectorate Literature Bureau, Bo

1956 **New Testament** 1959 **Bible** BFBS, London

Translated by W. R. E. Clarke, WMMS, until the establishment of a committee in the late 1930's; the Committee included over the years: J. R. S. Law, S. Brown, R. A. Johnson, M. Mary Senior, Blanche Tucker, L. W. Juby, MMS, and P. F. Jibao, D. D. Tucker, S. M. Musa, S. A. Junusa, A. M. Vandi, and G. K. Edwards, African Christians.

MENTAWEI

854

1. la te ne panandraat katua reman simaeru sibara ka
Jesus Kristus, Toga't Taikamanua:
2. Kele atusuratrake kai Nabi Jesajas: Itjoat, kukoini-
ake pakoinietku ka matam, sitarek enungannu ka
matam.
3. Aiat nganga sipusosoga ka simatangeu: Tarekngake
kam enungan si Tuhan, Tonemake kam pusilaiaitnia.
4. la geti ai si Johannes sipasileppeni ka simatangeu
masingantomanake leppen an pasibaugat paatuat,
masikau pasibele djo.

Mk 1. 1-4 1955

Mentawai is spoken by 10,000 inhabitants of the Mentawai Islands, situated west of Sumatra, Indonesia. The Mentawai show linguistic and cultural affinities with the Polynesian peoples.

1911 **Mark** National BS of Scotland, Edinburgh

Translated by R. Lett.

1939 **Luke Acts** Netherlands BS, BFBS, NBSS, Amsterdam
 1955 **Gospels Acts** Indonesian BS, Djakarta
Translated by F. Bärger, Rhenish MS, who died at sea in early 1939 with the Mentawai Scripture manuscript in his luggage.

MEO: STRIPED

855

THAI CHARACTER

๑ ทา ซึ่ ทึ่ อุ่น้ำ ชู่ ด่ง กั่ พัว คัย ขช นัช บ่า ยี่ ฆา
 ถึ่ กุ.

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Mk 1. 1-4 1932

1 yawmsaub le tub, yexu khito xuv zoo le chiv-
 thawj. 2 yaam le kws txuj lug tau sau ca huv
 xibfwb laug yaxaya le ntawv tas, "saib tsua, kuv
 khaiv kuv le quastshab moog ua koj ntej, leej hov
 yuav khu koj le kev ca. 3 lub suab kws hawv huv
 huav xubtsuag tas, yuav khu tug tswv ke kev, ua
 nwg le kev ncaaj moog."

4 yohaa tua mas pub txuj kaabke ntxuav huv hawv
 xubtsuag, mas qheb ke txujke ntxuav tas, tuabneeg
 yuav ntxeev muaj dua sab tshab txug lub txem daws
 lawm.

Mk 1. 1-4 1955 (Recomposed)

The Meo are known as 'Miao' in China, whence they migrated more than a century ago. The more than 150,000 Meo are now found in generally upland regions of Laos, Vietnam, and northern Thailand. Some Meo groups have been given names based on the color of the women's garments: White, Striped, Black, Red, and Flowered. Their language is grouped with the related Miao and Yao tongues.

Regional dialectal differences in Meo are common. Depending upon the region, Lao, Haw (Yunnanese), and Shan are used as local lingua francae. The Striped Meo hillmen refer to themselves as 'Hmong Njwa'.

Thai Character

1932 **Mark ABS**, Bangkok

Translated by C. K. Trung, a Presbyterian missionary.

1955 **Mark** (revised) 1, 2 Thessalonians 1-3 John

1957 **John** 1959 **Acts** Overseas Missionary Fellowship,

Chiangmai

Translated and revised by Otto Scheuzger and Donald Rulison, OMF.

MEO: WHITE

856

1 saub li tub, yexu khito xub hnov zoo li chiv-
 thawj. 2 yam li uas txojlus sau cia huv xibhw
 laus yaxaya li ntawv hais tias, "saib maj, kuv txib
 kuv li koj lus ua koj ntej mus. tus no yuav kho koj li
 kev. 3 lub suab uas hu huv hav xubtsuag tias, yuav
 kho tus tswv li kev, ua nws li kev ncaj mus."

4 yoha tua mas ua txoj kabkev ntxuav huv hav
 xubtsuag, mas qheb kev txojkev ntxuav tias, tibneeg
 yuav ntxeev muaj dua siab tshiab txog lub txim daws
 lawm.

Mk 1. 1-4 1956 (Recomposed)

The White Meo inhabit roughly the same area as the Striped Meo. They refer to themselves as 'Hmong Dean'.

1955 **1 John** 1956 **Mark** 1959 **John**

1964 **Galatians Colossians** 1, 2 Thessalonians 1-3 John

Overseas Missionary Fellowship, Chiangmai

1965 **John** (revised) Thai Bible House, Bangkok

Translated by Ernest Heimbach, Doris Whitlock, and Mr. Ying, of the OMF.

MER

857

1. Abele ditimedilu Iesu
 Keriso ra debe merkem,
 Ade ra Urem.

2. Mokakalam gaire perofeta
 detai, kega, Kaka ena-
 rida karbara merkem mara
 op, ko parem mara gab;

3. Le kodo eretikiri soge

purge, kega, Paret Iehoua
 ra gab, barditug abara gab
 giz.

4. Ioane ko bapataiso
 abele soge purge, a marau
 bapataiso ra ulazgeda ko le-
 tute ulud giz.

5. Iako abiu bakaure le

Mk 1. 1-4 1902

Mer is spoken on Murray Islands, Darnley Island, and Stephen's Island, in the eastern Torres Strait. It is a non-Austronesian language.

1879 **Mark** New South Wales Auxiliary BS, Sydney

Translated by S. McFarlane, London MS.

1885 **Mark** (revised) John NSW Auxiliary BS, Sydney

Translated by S. McFarlane and Harry Scott, LMS.

1902 **Gospels** BFBS, London

Completed by Finau, a Samoan teacher, and Iotama, a teacher of Darnley Island.

(KI)MERU

858

1 KIAMBIRIRIA gia Nkuma ya Jesu Kristo, Mutana
 wa Murungu.

2 O ta uria kwaandikitwe iukune ria kiroria Isaia, atiri,
 Ndigutuma mutumwa wakwa mbele ya uthiu bwaku,
 Uria ugakuthithiria njira yaku;

Kaju ka umwe uria utumagiria buurine, akiugaga:

295

The Micmac Indians live in a broad area around the mouth of the St. Lawrence River, where they were first observed by early French traders. Made up of numerous small clans, or bands, the Micmac have persevered in this region until the present day. Although somewhat culturally assimilated to modern life, they still maintain their group identity. Micmac is an Algonquian language.

Pitman Phonetic System

1853 **Matthew** BFBS, Charlottetown, P.E.I.

1854 **John** BFBS, Halifax

1856 **Luke** 1857 **Genesis** 1859 **Psalms** 1863 **Acts**
BFBS, Bath

Roman Character

1870 **Exodus** BFBS, Halifax

1871-1874 **Matthew Luke John** (revised) BFBS,
Chebooktook (Halifax)

1874 **Mark Romans-Revelation**

1875 **Matthew-Luke Romans-Revelation**
BFBS, Halifax

Translated by Silas Tertius Rand of the Micmac Mission. In 1866 a Micmac catechism, prepared by C. Kauder, was published in Vienna. Written in an ideographic system which he had devised, this three-volume work contained more than 5,500 different symbols. The Ten Commandments in this script are pictured here.

MIKIR

863

- 1 Arnam Asopo Jisu Khristo birta keme alam kethan cheng Jisai'a amontri akitap kalikhi kedo ason langnon,
- 2 Ne methang atekala nangtum alogp nangtoyji, Alangli-si tovar nangsik pipo.
- 3 Habit ajo kehing enut arki lahelo, Arnam atovar 'sik non, Alangli tovar pekengpinon ;
- 4 Lapusonsi habit ajo baptism kipi abang lapen pap pekak aphan aning kachirui baptism kipi alam birta kethan abang Johan vango.

Mk 1. 1-4 1931

Mikir is spoken by more than 130,000 people in the hill areas south of the Brahmaputra River Valley, in Assam, India. Its linguistic classification within the Tibeto-Burman language group is not certain, although it has affinities with the tongues of the Boro group.

1911 **Matthew** 1918 **Matthew Mark Luke**

1931 **New Testament** BFBS, Calcutta

Translated by J. M. Carvell and W. R. Hutton, American Baptist Foreign MS.

1947 **New Testament** (revised) BS of India and Ceylon, Calcutta

1952 **Old Testament** BS of India, Pakistan and Ceylon, Calcutta
Revised and translated by W. R. Hutton, ABFMS, aided by H. Ingling, M. Ronghang, and S. Inghi.

MINA

864

1 Jesu Kristi, Mawu be Via be agenyu'a be g3mejeje, sigbe aleke wó n3 e de do gbl3deto Isaya be woma mea nene be:

Kpada mù le d3 ape agedot3a donuko na wó, eke la jra em3 w3a dode;

3 ame de be gbe le di le zogbea ji be,
"Mi jra Tohona be m3a ji do, mi ja yebe afotopewo."

4 Jan domawusita na amewo le zogbea ji, le do ed3d3li be mawusidodota be agea na nuw3wo be keke.

Mk 1. 1-4 1962

Mina, also known as Popo, or Ge, is spoken in south-central and coastal Togo and in adjacent Dahomey. The number of speakers is believed to reach 250,000. Mina is a Kwa language, related within the Ewe group to Fon, Gũ, and Ewe.

1920 **Mark** BFBS, Paris

Translated by D. A. Tekoe, E. K. Gaba, and other African Christians associated with the Wesleyan Methodist MS.

1953 **John** 1962 **New Testament Psalms** BFBS, London

Translated by E. K. Gaba, H. G. James, M. Lassey, and J. S. Lawson, MMS, and C. A. Ganyig.

MISKITO

865

1 Naha sika Jisus Kraist, God
Lupia, storka yamni ba taka.

2 Baku mangkan sa God dara aisasara Aiseya ba ulbankara:

Kais, yang naipakan man mamwanra kanra blikisni,

Witin man yabalkam redi daukbia;

3 Kumi twiura wini ba bila baikra:
Dawan yabalka ba man nani redi dauks,

Ai wakpaska nani wapni dauks.

4 Jon balan, witin twiura tabi dauki kan, bara tabi daukaia tanka aisi smalki kan, won kupia ulakaia tabanka ba, won saurka nani ban swin tikaia ba dukiara. 5 Bara witinra

Mk 1. 1-4 1960

Miskito is spoken by 15,000 to 20,000 people in the coastal lowlands of eastern Nicaragua and Honduras, and as far north as the Patuca River. Eastern Honduras is referred to as 'Mosquitia'. Numerous dialectal variations are found. Miskito is related to the Sumu tongues and Matagalpa, known as Chontal of Nicaragua.

1889 **Gospels** **Acts** 1904 **Psalms** 1905 **New Testament**
Herrnhut BS, Herrnhut
Translated by Moravian missionaries, including P. Blair, W. W. Siebörger, H. Berchenhagen, H. Ziock, A. Erdmann, and F. Kern.

1926 New Testament

1958 **Psalms** (with Spanish) ABS, New York

Translated by George R. Heath and, later, Werner Marx, Moravian missionaries.

MIXE: CAMOTLÁN

866

1 ¹ Ji' oibya tui'yajtuñ mu:da Jesucristo kyuxpa,
Diosa yu'nk. ² Cho:nda'iky ko: Isaias, yu'u
Diosa wyingapxpa, ja'i tu'uga tui'yajtuñ. Uxtam
wvma'añuñ.

—j Mado'wuk! U'ch Dios ngejxypy pa'tka
mi'ngujk ngexyach mja'p'ize'ity. ³Yu'u
kyapxwa'kxypy ni'daga'du:m wyuna'añ
—Yaj'oiyu:yagaza iats yajmajwinnéiyagazuk
ya'u Wintsuna tyu'u.

* Juan mi'n yajna:bajtpa ni'dugu:du:m jats
nigu:'amai ko: ja'i jyotwimbijtgazuty jats
ñu:bajtgazuty para que Diosa pyojkpa mya'kxazuty.

Mk I, I-4 1965

The Mixe Indians of northeastern Oaxaca, Mexico, number more than 30,000. Their language, which is related to Zoque and Popoluca, is spoken in numerous regional dialects, each major dialect group comprising a number of local dialects. Five Mixe dialects are represented in this book.

The Camotlán dialect of Mixe is spoken by some 6,000 people around St. Lucas de Camotlán in east central Oaxaca.

1968 **Mark** (with Spanish) SB en México

Translated by Walter and Vera Miller, WBT.

MIXE: COATLÁN

867

3 Ma anajty Tiberio César jamtjotjy muma:jmoocpxe maabv y'ane'em tagw'uy, ch'il je Poncio Pilato anajty gubernadorajty jum Judea, je Herodes anajty rey'ajty jum Galilea, je' y'uch Felipe rey'ajty jum Turca ets je distrito jum Traconite, ch'il Lisanas anajty rey'ajty jum Abilinia, ch'il je Anás ets Caifás je' etjx toexy mejun meupre ma Dios y'teic, hui'nit Dios yajnu:jwey ye' y'ayucw jum ma Juan, Zacarías y'ucw, weddi telnaajty jum ma y'uocjoot. Ch'il Juan choñi meex ma tu'uc'oway capj hui'ngon je Jordán me' meex, capuñjy je ja'ny, mina:ajñ Copicoy co mjothuimbepd hui'nit meupedj yajux mbocay yajnu:jmeexnec; co jadun' jaybécjyca je me nejcy weddi je Dios y'ayucw najtecpawuhyw Isafas tsaw. mina:ajñ

Tu'uc ts'ay yajmadov tum ma vuuc it. mina'aiñ:

Yal'ovéygyx va Huinhswn ytu'u'aa.

Lk 3, 1-4 1961

The Coatlán, or Southern, dialect of Mixe is spoken by about 3,000 Mixe Indians at the southern edge of the Mixe-speaking area of east-central Oaxaca.

Diglot with Spanish

1961 Luke ABS, Mexico

1967 Acts SB de México

Translated by Searle and Hilda Hoogshoorn, WBT.

MIXE: ISTMO

868

1 Jahda'na Jeeucristo jiajty, jee jan Ducaa
y'ahuc. Manitla adah oguilaqay omladlaaqy
choh'edahay.

2 Juhd'u' mienan' librojohty, madyh jaa
leafee jaa linoe quishapay jee quishapay;
M'ahg'Gooe, ngoojngahshiech jaa nguhgwe,
mah' mib' muenawenaa.

Joe Kan'ix y'ah'lanwahmuy jux mitshceema.

3 Naa'ix ah'ixanaw ajay jaa Wihoedengexpa;
Jahod'n ahwa'jah quaa pahd'ahjat,
Naa jaa egahgaany jee ahwa'y yaanaa'n, jim
jaguere'dahen nahda'ndahen.

Mk I, I-4(a) 1962

The Isthmus, or Eastern, dialect of Mixe is spoken by about 15,000 Mixe Indians in and around San Juan Guichicovi, Oaxaca, near the border of Veracruz, on the Isthmus of Tehuantepec.

Diglot with Spanish

1962 Mark 1963 Acts 1964 Thessalonians—Titus

SB en México

1968 John SB de México

Translated by Norman Nordell and Samuel Baertschi, WBT.

MIXE: TLAHUITOLTEPEC

869

1 Ja Jesucristo midì' Dios y'u'nc'ajtpy ja' yì-
de'en yicnacadactjicijyì'n ja y'ogajwapy ja
y'omyadya'ajc midì' ja wyinaty tyunwawpy.²yìde'en
ja y'ejxi tyiyyi tì idi'in ja Dios wyinaty ci'im tni-
maàn ja cyugajpy Isafas jits ja yìde'en tjaa-
dy'a'ant ja ayuuc cu ja Dios yìde'en wyaan:

Ngajxajwayewp its, u'nc, ngugajpxy tu'uc mid'i
n'ijxj jaweyen cugajpxy'ajtpi, ja'ats ja naxwii-
nit jaa'y n'ijmjp jits wan ja tyictiwdi tyictuu-
da'acti ja wyinnag³ jits mets ja m'ixpicijn jam
jade'en yiccupit. ³ Pi patxyi ja cugajpxy
n'ijxy jaweyen jam abad etjot jps tyis myigu'u
ja n'ijmjt mic'ampy: "Awejiñd Dios y'ixpicijn,
tyictiwdi yictuuda'acti mwinmag³n yicxon, me'emp
tsojc nwindsn'ajitm."

⁴Ja Juan tam idi'in jam jade'en memp jam abac etjutot jits jaa'y ja tam tycinibety nimp ja jam tniimi jits wan ja jaa'y tucii'iy tjaadygoogixxti ja jaa'y ajtin jits wan tniibajtxxti jits cu idi'in ja jade'en tu'undit winets ja yicpocpima'cxtit, ja-de'en Juan tniimi ja jaa'y. ⁵Mav jaa'y idi'in ja

Mk I, I-4 1965

The Tlahuitoltepec dialect of Mixe is spoken by about 10,000 Mixe Indians in east-central Oaxaca.

MIXE: TOTONTEPEC

¹ Jidu'um chqo'nduc je qy ayooe vintaqve'e
Jesucristo Dios Myajntc dutuujn. ² Ve'em xa je'e
ax jo'n Isafas dujaay pane'e Dios jye'e ducqits:
Amqtunaxu, ats cucats nguexut para mits
mtoo'v'acut.

Ax je'g tse'e je too' duyac'q'ap joma mtootat.
³ To'c jayu juu' dutucyaaxp joma cyapantsuuna:
 Yac'q'yada je too' joma je Vintsan tyoo'at.
 Yactaajvada je cojquitoo'.

Jidu'um dujaajy. ⁴Ve'e tse'e Juan jayu duyacnapet
joma cyapantsuuna, jets dutuca'amáy para jayu
ñapétat cu tave'e vyinmayumpijttini, jets
yacmee'ctap je tyôquinda. ⁵Ax van'its jayu

Mk I, I-4 1960

The Totontepec, or Northern, dialect of Mixe is spoken by more than 6,000 Mixe Indians.

1960 **Mark** (with Spanish) ABS, Mexico
Translated by John and Gwendolyn Crawford, Joanne North,
Linnie Parman, and Alvin and Louise Schoenhals, WBT.

MIXTECO: ACATLÁN

[illegible][illegible]

Mk I, I-4 1966

The Mixtec Indians, or Mixtecos, numbering about 200,000 in the State of Oaxaca and adjoining areas of Guerrero and Puebla, Mexico, occupied the Valley of Oaxaca from the 9th century A.D., and there, after ousting the Zapotecs, established a culture rich in art and architecture. After a final savage resistance to domination by the Conquistadores, they were defeated by Pedro de Alvarado.

Mixteco, a language related to Otomí and Chichimeca, is spoken in numerous regional dialects. Amuzgo and Cuicateco are termed Mixtecan tongues, and Trique is mentioned with them as a possible link with the Mazateco and Popoloca languages. The Acatlán dialect of Mixteco is spoken in the area of the Municipio of Xavaxatlán de Bravo, in southwestern Puebla, Mexico.

1966 **Mark** (with Spanish) SB de México
Translated by Kent and Mary Lou Wistrand, WBT.

MIXTECO: GUERRERO

- 1 Sãa qutxãha tũhun vahã xãha Jesucristo, cù sehe Ndyókí.
 2 Ní chu yó-e tyã Isafas, ra-cãhan nũn Ndyókí:
 Coto, yuhí xãhndya chũnu nuũ ra-tãtũn coto nũn-
 ra nuũ-cũn,
 Casa ndãa-rã ichf nũn-cũn.
 3 Cú-ra tũchí tĩn-ra ndãhyu nuũ fýú:
 Casa ndãa-rãdo ichf Señor-yo;
 Casa ndãa-cũ ndó ichf cufĩn-rã.
 4 Juan scũchĩ-ra-nã nuũ fýú, cãhan ndõso-ra-nã cuchi-n-
 nã-ndãfĩcĩn tĩn-nã, cãsa cãhnu tĩ Ndyókí xãha cũchĩ-n-

Mk I, I-4 1050

The Guerrero dialect of Mixteco is spoken by about 10,000 Mixtecos in the neighborhood of the Municipio of Metlatonoc, near the Guerrero-Puebla-Oaxaca border.

1959 **Mark** (with Spanish) ABS, Mexico
Translated by K. Overholt, WBT.

MIXTECO: OCOTEPEC

- 1** Señor Teófilo, nũu tútu já nĩ ntee-sá já xhna
 nũhun nĩ ntee-sá ndacá tĩtu já nĩ nsahá Jesús
 jfĩn ndacá tũhun já nĩ stehén-ya jondé quĩvĩ já nĩ
 nqujehé-ya síhá-ya, ² jfĩn jondé quĩvĩ já nĩ ndaa-ya
 cuanohón-ya andivĩ. De tá ncháha-ca ndaa-ya
 quĩbĩn já de maá quĩvĩ nũcúan de nĩ nsahá Espĩritu
 Santo já nĩ ndaa Jesús nũu ndá apóstol já nĩ
 nacajĩ-ya. ³ Chĩ nĩ ndoho-ya nĩ jĩhĩ-ye, de sá de

Acts 1, 1-2 1965

The Ocoatepec dialect of Mixteco is spoken in the Santo Tomás Ocoatepec area of mountainous west-central Oaxaca.

1965 **Acts** (with Spanish) SB en México
Translated by Ruth Mary Alexander, WBT.

MIXTECO: PEÑÓLES

- 1 ¹Duha níqúee saha tñúhu váha, tñúhu Yáá Ndioxi, nacuáa níqúde Jesucristu, déhe Yáá Ndioxi.
- ²Ndí Isaiás, tée níxóo cahá^a tñúhu Yáá Ndioxi ndéé sanaha, níchíró tñuní dé nacuáa níxíi Yáá Ndioxi déhe gá:
- Tee ndahaí íí^a tahnúí yodó núu dé, ndadúha dé ichin.
- ³Tee tahnúú^a caná sáa dé xííi yucu: "Tñí ndo ichi váha, daña ndo ichi uhú. "Caná sáa dé, Níxíha^a Yáa Ndioxi xíi déhe gá.
- Tée dúca^a níchíró tñuní ndí Isaiás "Tee tahnúú^a naní dé Juáá. Ndecé dé xííi yucu, dacuandú dé

Mk I, I-4(a) 1966

The Peñoles dialect of Mixteco is spoken by about 9,000 Indians in west-central Oaxaca, Mexico, slightly east of the area in which the Ocotepéc dialect is spoken. It is also known as Eastern Mixteco.

1966 Mark (with Spanish) SB de México
Translated by John P. Daly, WBT.

MIXTECO: PINOTEPA NACIONAL 875

1 Tehen ni que chaha tuhun vaha yoso cuhva iyo ra Jesucristo ra cuu sehe Ndloo. ² Rai ni cahan tuhun Ndloo cuu ra Isafas ta chehe cuu tuhun ni taa ra:

Chini ndo, cha ni tava tifu yu iin taton yu iti mun cun.

Ta racan cua tiso vaha iti nuu cua cuhun cun.

³ Cua cana chaa maa ra tichi cubu:

Tahvi ndo iti cahnu nuu cua yaha ra ndaca ñahan chi yo.

Sa ndu culti ndo iti cuiñi nuu cua quichi ra.

⁴ Tacan ni sa cua nduta ra Juan chi ñivi tichi cuhu ta cati tuhun ra na saña ihni ñi cuati sa vaha ñi ta na cua nduta ñi. Chacan cuu cha cua naa cuati ñi. ⁵ Ta quee

Mk 1. 1-4 1962

The Pinotepa Nacional dialect of Mixteco is spoken by about 5,000 people in the Jicaltepec area of Oaxaca, or around the Municipio of Pinotepa Nacional, in southwestern Oaxaca. It is also known as Lowland Mixtec.

Diglot with Spanish

1962 Mark SB en México

1967 Acts SB de México

Translated by Charles Henry Bradley and his wife, Barbara, WBT.

MIXTECO: SAN ESTEBAN ATATLAHUCA 876

1. Ta quévé uní ni ouu tán vico nándéha ini nuu Caná ndanúú Gellias. Ta yóuan néna nána Jesús.

2. Te auni ni oocena-1 xini Jesús jilin téé cácuahá jilin -yá ni caJengoyo-ya vico-ún.

3. Te jo ni ndihá vino. Ta nána Jesús ni cahñn-na jilin -yá: Tú cuáti vino cánevñha-1, áchi-na.

4. Te ni cahñn Jesús jilin-na: Nánñ, n-jeñé áshvñ-ní sáña, chí ná tu jing-gñ hora-na, áchi-yá.

Jn 2. 1-4 1953

This dialect of Mixteco is spoken by about 3,000 Indians in the area around San Esteban Atatlalhuca, Tlaxiaco, in west-central Oaxaca, slightly south of the Ocotepéc dialectal area of Mixteco.

Diglot with Spanish

1952 Luke 1953 John Acts Philippians Peter 1 John
Tipográfica Indígena, Cuernavaca

1964 Romans SB en México

Translated by Cora Mak and Ruth Mary Alexander, WBT.

MIXTECO: SAN MIGUEL EL GRANDE 877

1 yáha kéjáhi túhun váha máá jéu-
kristó, sáha ihá nchóox.

2 te sáá ni chaa sáá túú, chí chaa
jéni túhun ihá nchóox ni kuu-de sáá:
kuni sóho-ró, chí táji-ri ndajáhi-ri
kuznáá-de jaá-de sáúha-de ichi-ro.
3 te ndajáhi-én, kana jaá-de óndé
nuú sáúha téhé: sáúha-ró ichi máá

jítobó-yó te sándóó-ró ichi-yá, kachi-
én, áchi sáá.

4 te jáá, ni scuinducha-dé óndé nuú
sáúha téhé. te ni jani-de túhun já-
nducha jilin túhun nakani ini, náváha
sáha ihá nchóox tukánu ini nuú
cuachi.

Mk 1. 1-4 1947

This Mixteco dialect is spoken by about 20,000 Indians around San Miguel el Grande, in west-central Oaxaca, southeast of the area in which the Ocotepéc dialect is spoken. It is also known as Highland Mixteco.

Diglot with Spanish

1947 Mark Philippians ABS, Mexico

1950 John 1, 2 Thessalonians 1-3 John SIL, Mexico

1951 New Testament Tipográfica Indígena, Cuernavaca

Translated by Kenneth L. Pike, Donald S. Stark, WBT, Angel
Merecias, and native informants.

1955 Ruth Tipográfica Indígena, Cuernavaca

Translated by Anne Dyk and Betty Stoudt, WBT.

MOBA 878

1. Dana nta m pougini, boñgamili dan bé
Kana Galili po, Yisa yana dan bé lipo.

2. Bi dan yin Yisa boñgamili po, yèn oyègini.

3. Ban dan bwa vèñ, Yisa yana dan yèdo,
Ban gi mwagi vèñ.

4. Yisa n dan yèdo, Bia m bé nini yèn fini
sigan, pwo? Nyayogou daa pounti.

Jn 2. 1-4 1941

Moba is spoken by about 90,000 Bimoba in northeastern Ghana and in adjacent areas of Togo and Upper Volta. A Gūr language, it is related to Gourma, Philapila, and other languages (dialects) of that region.

1941 John Scripture Gift Mission, London

Translated by J. F. Hall, Assemblies of God Mission.

NONWA onen wisk yawenrehadont niyohserageh jinahe thonwagowanahon ne *Tiberias Cesar*, *Pontius Pilate* ne ne korah rarihwagwatagwas ne *Judea*, nok ne *Herod* ne nea-ne yogorahserawenhte *Galilee*-iseragon, nok ne yadategea-ah *Philip* yogorahserawenhte ne *Iteura* nok ne jiniwadonhwenja ne *Trachonitis*, nok *Lysanias* ne onea-ne yogorahserawenhte ne *Abilene*.

2 *Annas* nok *Caiaphas* ne ne enegen nijihenhistajihkowah, ne raoweana ne Niyoh eh onwe etho *John*-neh ne royea-ah *Zacharias* etho karhagouh.

3 Oni etho warehte enagerahseragonh jinonweh ne *Jordan*, wahaderihwahnoton ne ayontnegoserahwe oni aonsayondatrewhaite, aonsayagoderongwahse jiniyagorihwaneraakskon;

4 Ase kahyaton ne kahyatonhserageh jinikawea nageh ne *Esaia*s royatadogenhti, raton, Ne oweana yeweanodatyesa ne karhagouh, Senigwatago jiniyahawenonhatye ne *Royaner*, ne raohaha-ogon senitagarwarishi

Lk 3. 1-4 1833

The Mohawk Indians were the chief tribe of the Iroquoian Confederacy. They originally lived along the Mohawk River in New York State, but, having sided with the British in the Revolutionary War, most of them afterward moved to Canada. Mohawk, an Iroquoian language, is now spoken by Indians on reservations in Ontario and Quebec.

1787 **Mark C. Buckton**, London

The Mohawk Prayer Book, published first in 1715 and later in 1769 and 1780. This edition was the first to contain a complete Gospel, which was translated by Joseph Brant, a Mohawk chieftain, under the supervision of John Stuart, Society for the Propagation of the Gospel. Reprinted 1829 by New York District BS.

1804 **John** (with English) BFBS, London

Translated by John Norton, a Cherokee who had lived among the Mohawks. It was the first book published by the BFBS. Reprinted 1818, ABS, New York.

1827 **Luke** (with English) ABS, New York

1831 **Matthew** (with English) 1833 **Luke** (revised, with English) 1834-1836 **Acts-Revelation** (except 2 **Corinthians**, in 17 parts; with English) Young Men's BS of New York 1839 **Isaiah** ABS, New York

Translated by H. A. Hill and W. Hess, *Mohawk Indians*, and John A. Wilkes.

MOMVU

880

1 **ADZA** kandi dru *Yesu Kristu* ba lio lembe, inda *Ala Mungu*.

2 *Ezemba* kondu nini soyandi ede ba buku ke, *Oto*, uma mudo na musikibu neke mba, *Koya* dribu lembe kpengbere ini mandi.

3 *Mudo* ba lio ofa meri ke, *Adzu* Kinyi more ba ubu, *Uya* inda ba dribu kiki.

4 *Yoane* erendi, kibatzandi lese meri ke, *kukandi* mudo ni batizimona bolu lengizaa, olu-sombi adzui.

Mk 1. 1-4 1931

Momvu, or Mamvu, is spoken by about 30,000 people in northeastern Congo. Although the Momvu are found primarily in areas west of Watsa, tribes speaking related dialects live to the east, beyond the Uganda border. These include the Mvu'ba and Efe, a group of pygmies living among the Lesc. Momvu is a Central Sudanic language of the Chari-Nile group, related to Mangbutu and Lese.

1931 **Mark** BFBS, London

Translated by J. A. Barney, *Assemblies of God Mission*.

MON

881

BURMESE CHARACTER

၁ တံင်ပံင်ဝေါကောန်ကွန်ရှင်လောသုရေတ်ဒ်မိဂါးလောဒ်-
၂ ကွန်ရှင်သုတေသနာကွန်ရှင်၊ မိဂါးလောသုရေတ်ဒ်မိဂါးလောဒ်-
၃ မွန်သုတေသနာကွန်ရှင်၊ မိဂါးလောသုရေတ်ဒ်မိဂါးလောဒ်-
၄ မွန်သုတေသနာကွန်ရှင်၊ မိဂါးလောသုရေတ်ဒ်မိဂါးလောဒ်-
၅ ကွန်ရှင်သုတေသနာကွန်ရှင်၊ မိဂါးလောသုရေတ်ဒ်မိဂါးလောဒ်-
၆ ကွန်ရှင်သုတေသနာကွန်ရှင်၊ မိဂါးလောသုရေတ်ဒ်မိဂါးလောဒ်-
၇ ကွန်ရှင်သုတေသနာကွန်ရှင်၊ မိဂါးလောသုရေတ်ဒ်မိဂါးလောဒ်-
၈ ကွန်ရှင်သုတေသနာကွန်ရှင်၊ မိဂါးလောသုရေတ်ဒ်မိဂါးလောဒ်-
၉ ကွန်ရှင်သုတေသနာကွန်ရှင်၊ မိဂါးလောသုရေတ်ဒ်မိဂါးလောဒ်-
၁၀ ကွန်ရှင်သုတေသနာကွန်ရှင်၊ မိဂါးလောသုရေတ်ဒ်မိဂါးလောဒ်-

Mk 1. 1-4 1945

Mon is spoken by about 300,000 people (1931 figure) in northern Tenasserim, Burma, around the Gulf of Martaban, and in the Irrawaddy River Delta. There are also 50,000 or more Mon speakers in adjacent Thailand. Also known as Mun, or Talaing, the Mons of Burma are generally bilingual in Mon and Burmese. Three regional Mon dialects are noted: Maulmain (Central), Pegu (Northern), and Ye (Southern). Mon is classified with Cambodian in the Mon-Khmer linguistic group.

1843 **Galatians-Titus** American Baptist Missionary Union, Maulmain

1847 **New Testament** American and Foreign BS, Maulmain
Translated by J. M. Haswell, ABMU. *The Gospels were based on a Gospel Harmony by Sarah H. Boardman (later Sarah Judson), with the help of Ko Mam Bok, a Mon (published 1837).*

1904 **Psalms** BFBS, Rangoon

Revised by R. Halliday, *Church of Christ missionary*, from a translation made earlier by Ko Mam Bok.

1928 **Old Testament** ABMU, Rangoon

Translated by R. Halliday, *Church of Christ*. Reprinted by BFBS in 1951.

1 Iango ia bosaku wa Yesu Masiya, Bóna owa Nzakómba.

2 Elengele baui ba kótama la nkanga wae "Bala, n toma ekima ekau nd' okala wa elungi eke, ende ifo kala mboka nd' okala bokawē.

3 "Lófósó ja bont' ómókó óndo lēla nd' etekeleke, Lo óngya mboka ea YAWÉ, lo ciladza mboka ikande."

4 Yoane a yo in' antu nd' asi nd' etekeleke ko, a yo lake einelo ea eututaelo ea loiko lim' obe.

Mk 1. 1-4 1902

LoMongo is spoken throughout the central region of the arc formed by the Congo and Lualaba rivers. The two main Mongo dialects, spoken in all by several million people, are LoMongo Proper in the north and LuNkundú (q.v.) in the southern part of the area. A Bantu language, LoMongo is linguistically related to Bolia and LoNrumba, which are often grouped with the Ngala tongues, and to LoNgandu.

1893 John J. Drought, Dublin

1897 Matthew BFBS, London

1901 Mark Congo Balolo Mission, Bongandanga

1901 Acts 1902 Mark (revised) 1903 John (revised)

1, 2 Corinthians 1 Thessalonians-Philemon James-

Jude BFBS, London

1905 Matthew-Luke CBM, Bongandanga

1908 New Testament BFBS, London

1914 Psalms CBM, Bongandanga

1921 Proverbs 1922 Exodus BFBS, London

Translated by missionaries of the CBM, including H.G. Haupt, A. J. Bowen, and A. E. Ruskin.

Thereafter translations were in a union usage which would accommodate speakers of both LoMongo and LuNkundú.

MONGOLIAN: BURIAT

CYRILLIC CHARACTER

Бурханы Хүдэйн Иеүе Христос-и Евангелийн Дхиин гэхэдэ.

2. Пророгуд (нож-и) дотор бишидэгхэн өгхор: жинэ. Би Орени Ангели Шини юри урда илэгэнэж, тэрэ Шини харгүй Шини урда балатхэхэ.

3. Губи дотор дүдэ-

шин дун жин: Ээни хар-гүйги балатхүй. Түни муринди шихэ болгохүй, гэжи дугарна.

4. Юани (нэрэтэй хүн) губи дотор байгат, угхар крестэжи ноюгунди тайлахайн туя гэжиглэйн крестэлгэ дэлгэрүлэбэ.

5. Тигэт Луэдэйн бү-

Mk 1. 1-4 1912

Buriat, or Buryat, Mongolian is spoken by about half of the approximately 675,000 inhabitants of the Buriat Autonomous SSR (Capital, Ulan Ude) of the Soviet Union. Buriat dialects are also spoken by the Bargu of the Hailar River region of northwestern Manchuria. The Buriat writing is an adaptation of the Russian Cyrillic alphabet.

Buriat-Cyrillic Character

1909 Matthew 1912 Mark BFBS, Irkutsk

Translated by a Buriat missionary priest named Tchetchin, and revised by the Translation Commission of the Orthodox MS.

MONGOLIAN: KALMUK

KALMUK-MONGOLIAN CHARACTER

Бурханы Хүдэйн Иеүе Христос-и Евангелийн Дхиин гэхэдэ.
2. Пророгуд (нож-и) дотор бишидэгхэн өгхор: жинэ. Би Орени Ангели Шини юри урда илэгэнэж, тэрэ Шини харгүй Шини урда балатхэхэ.
3. Губи дотор дүдэ-
шин дун жин: Ээни хар-гүйги балатхүй. Түни муринди шихэ болгохүй, гэжи дугарна.
4. Юани (нэрэтэй хүн) губи дотор байгат, угхар крестэжи ноюгунди тайлахайн туя гэжиглэйн крестэлгэ дэлгэрүлэбэ.
5. Тигэт Луэдэйн бү-

Mk 1. 1-6(a) 1894

Kalmuk, or Kalmyk, is spoken by less than a third of the 180,000 inhabitants of the Kalmuk Autonomous SSR (Capital, Elista) of

the Soviet Union. Kalmuk is one of the Qirist Mongolian languages (dialects) spoken in the Mountain-Altai Autonomous SSR of the Soviet Union (Torgut dialect), and southward in China and southwestern Mongolia (Darbat, Zahachin, Mingat, and other dialects). The Kalmuk alphabet is an adaptation of the Mongolian script, devised in 1648 by Lama Zaya Pandita. It is more suited to the phonetic structure of the Mongolian tongues than is the Mongolian alphabet.

Kalmuk-Mongolian Character

1815 **Matthew** BFBS, Russian BS, St. Petersburg

1820 John Acts 1821 Mark Luke

1827 **New Testament** BFBS, St. Petersburg

Translated by I. J. Schmidt, a merchant among the Kalmuks.

1887 Gospels 1894 New Testament BFBS, St. Petersburg

Translated by Alexis Pozdneveff, a professor of Mongolian.

Mongolian is spoken in many dialects over a vast area centering on, rather than contained by, the Mongolian Republic. An Altaic language, Mongolian is generally divided into the Khalka, Buriat (Northern), and Kalmuk (Western) dialect groups. Literary Mongolian (q.v.) is considered separately in this book, although Khalka serves as the basis for the modern literary language in use in the Mongolian Republic.

Mongolian Character

1872 **Matthew** BFBS, Peking

Translated by a Mongol lama, who based his work on the Literary Mongolian version. The translation was revised by S. I. J. Schereschewsky and Joseph Edkins.

MONGOLIAN: LITERARY

MANCHU CHARACTER

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MONGOLIAN: KHALKA

MONGOLIAN CHARACTER

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[illegible]

Mt. 3(b)-7(a) 1872

Khalka Mongolian is the official language of the People's Republic of Mongolia, formerly known as Outer Mongolia. It is spoken with local variations by an estimated 600,000 people.

[illegible]

Mk I, 1-9(a) 1846

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Mk I. 1-10 1948

Mongolian is spoken in several forms throughout the vast, sparsely populated People's Republic of Mongolia (with a population exceeding 1.1 million), and by enclaves in the Soviet Union and in Chinese Inner Mongolia, Sinkiang, Ninghsia, and Tibet. It is estimated that Mongolian in all its forms is spoken by more than 3,250,000 people.

Although the Mongolian people came into historical prominence only in the 13th century, when they were united by Genghis Khan, it is conjectured that some of the Huns, who ravaged 4th century Europe, and the Kitan (Khitai), who in the 10th century established a dynasty in Manchuria, were Mongols. By about the year 1260 the sons of Genghis Khan ruled an empire that

spread from Korea to Hungary. The Mongols were known as Tatars (with the Turkic people who joined them) and Moguls (in India). During the 14th to 16th centuries the Mongol Empire declined and disintegrated, and the Mongols lapsed into Central-Asian obscurity.

The official language of Mongolia is Khalka Mongolian. Literary Mongolian is not a spoken tongue, but a written language which, like literary Arabic, reflects an earlier form of the language. This 'higher and purer' form came into use as the administrative language of the Mongol Empire. It was written in a modification of the Uigur alphabet, which in turn was based on the Syrian writing introduced into Eastern Asia in the 6th or 7th century by Nestorian missionaries. Distinct historical periods can be noted in its development (Classical and Middle Mongolian), and the modern literary language in use in the People's Republic is based on the Khalka usage, although it still differs considerably from the vernacular. Although originally written horizontally, the 30 letters of the Mongolian alphabet are now read vertically, left to right.

In 1306 a Franciscan monk, Giovanni de Monte Corvino, wrote from the court of the Mongolian Emperor of China, Kublai Khan, that he had translated the New Testament and Psalms. Although a letter of Pope Benedict XIII (1335) mentions the finding of a Mongolian Bible in China, no trace of these early versions has been found.

Mongolian Character unless noted

1819 **Matthew John** 1820-1821 **Mark Luke Acts**

Russian BS, St. Petersburg

Translated by I. J. Schmidt, a merchant who worked closely with Moravian missionaries, and Badma and Nomtu, Buriat Mongols. In 1827 the N.T. was printed in St. Petersburg, but was apparently withheld from circulation.

1836 **Pentateuch** 1840 **Old Testament** BFBS, Selcenginsk

Translated by Edward Stallybrass, William Swan, and Robert Yuille, London MS. The O.T., issued in parts, was completed in 1840.

1846 **New Testament** (Manchu character) BFBS, London

Translated by Edward Stallybrass and William Swan. A slight revision, prepared by Antoine Schiefner and Alexis Pozdneyeff (in Mongolian character), appeared in 1880, BFBS, St. Petersburg. It was often reprinted, both complete and in parts.

1911 **Gospels Acts** BFBS, Shanghai

A revision by F. A. Larsen, BFBS, and A. G. Almblad, Scandinavian Alliance Mission.

1940 **Matthew Mark** ABS, BFBS, Shanghai

1948 **Matthew-Luke** China Bible House, Shanghai

1952 **New Testament** Hong Kong Bible House

A revision begun by Joel Eriksson and Gerda Ollen, Swedish Mongol Mission, with the assistance of Daste Djub, and completed by S. J. Gunzel, The Evangelical Alliance Mission, Erren Chin Dortchi, Mattai, and other Mongolians.

4 Sois Ioan kandleze verbludoñ ponai sumai, karksaš šnai karkso, i jartsamozo soñze ulnež salmoksoñ salat i dikoi med.

5 Seste Ierusalim lišnez tenze i vese Iudeja vesejak Iordan jonga mastort.

6 I lemdexšuinze syñst Iordanso jovtamstost es peže-test.

7 Neize že Ioan lamo Fariseit i Saddukeit molit tenze lemdeme langs, mefz synenst: jozneñ tšatšmo! ki topavtydiz tyuk orgoñme ikele-peleñ küžle?

Mt 3. 4-7 1865

CYRILLIC CHARACTER

- 1 Пазонь Цѣранть, Иисуе Христозонь Евангеліань ушоджово. Кода сѣрмодозь пророковань вельде: Ваиа Мон Тондеть икеле күча Монсинь Ангелам, сон анокетасазо Тонть икеле кить. Чаво пакясю сеерицянъ вальгей: анокетато Пазостень ки, видьстэ теняк Сонэз акамо тарканэо. Истя ульсь чаво пакясю лемдиця Иоани. Сон пежетте ваньскафужанъ кие, пежетень кис аякисезь, лемдеме тованиць. Сокшпость тенэз весе

Mk 1. 1-4 1910

Mordvin, or Mordoff, is spoken by about 750,000 people in and around the Mordvin Autonomous SSR of the Soviet Union. There are two distinct Mordvin dialects: the Ersa, or Erzya, usage of the northern and eastern regions, and the Moksha, common to the south and west. Of the two, Ersa is spoken by the greater number; a literature exists in both.

First recorded in the 6th century A.D., the Mordvin people were then dominated by the Mongols and Kazan. In the mid-16th century their country was annexed by Russia.

Mordvin is a Uralian tongue, related to Cheremiss, within the East-Finnic branch.

Cyrillic Character unless noted

1821 **Gospels** 1824? **New Testament** Russian BS, St. Petersburg
Translated by Ambrosius, Orthodox Archbishop of Kazan and Simbirsk.

1865 **Matthew** (Roman character) Printed privately, London
Translated by F. J. Wiedemann for Louis-Lucien Bonaparte. (See note to No. 23.)

1897 **Luke** 1910 **Gospels** Kazan
Translated by the Kazan MS.

MORDVIN: MOKSHA

CYRILLIC CHARACTER

1. Колѣнѣ шинѣ свадьбаль Галилейскій описъ Кана лемжа, тосль Иисуузь тырацѣа.

2. Иисуузька: теридфелъ эза Эсь тонафниенън марта.

3. Винань маштъма пингста Иисуузь тырацъ кор-тай Теенка: синь аш винаса.

4. Иисуузь шиведьсь теенза: мезама тетъ Монь-стын? ашънъ: сак неньнъ Монь пингезь.

Jn 2. 1-4 1893

Moksha is the dialect of Mordvin spoken in the southern and western regions of the Mordvin Autonomous SSR of the Soviet Union.

Cyrillic Character

1879 **Matthew** Kazan

Translated by Fr. A. I. Tyumeneff.

1891 **Luke** Kazan

Translated for the Kazan MS.

1893 **John** BFBS, St. Petersburg

Translated by Fr. Nicholas Barsoff.

MORE

- 1 Kwee-noogo ninga señ togeseda a Jésus-Christ señ ya Wennam Biribila yella singere la woto.

2 A zems a wa Wennam no-resa a Esaie señ goulese ti:

«Gese, Mam na toum Mam kweega soba ti denge Nyam taore
Señ na segele Nyam sore.

3 Ya asoba kweega señ klemda weogo poga n yeta ti:

Bi i segele Zou-Soba sore.
Manege Bam so-bougisi ti yi tirese.»

4 A Jean dageñ n wa weogeñ n lisida neba koom poga n moonda ti souñ-lebegere señ wata ne sougiri kosego la lisigou ya yelle-wena sougiri nyinga.

Mk 1. 1-4 1960

More (Mossi is the name of the people) is spoken by as many as 2 million people in a wide area around Ouagadougou, Upper Volta, and extending into adjacent Ghana and Togo. A Gũr language, More is spoken in numerous dialects.

1930-1939 **New Testament** Assemblies of God Mission, Ouagadougou

1944 **Gospels** (revised) 1945 **New Testament** (revised) ABS, New York

1950-1954 **Genesis-Ezra Esther Proverbs Isaiah Ezekiel-Malachi** (except Hosea, Obadiah, Habakkuk)

1960 **Nehemiah Song of Solomon Lamentations**

Jeremiah AGM, Ouagadougou

Translated and revised by Arthur E. Wilson and John Hall, AGM, and a committee.

1960 **New Testament** BS, Abidjan

A revision prepared by Eva Radanovsky, AGM.

Numerous translations, by Roman Catholics, of Selections and Biblical narrative have also appeared, of which the following publications are examples:

1952 Liturgical Gospels, translated by Frs. G. Alexandre and Meline, published by the Vicariat Apostolique of Ouagadougou.

1933 Bible narrative (O.T.), translated by Fr. G. Alexandre, published by the Vicariat Apostolique of Ouagadougou.

1956 Bible narrative (N.T.), published by the Maison-Carrée, Algiers.

A translation by Fr. Louis Girault of the White Fathers, in Dagara - a Gûr language directly related to Moré and spoken by more than 100,000 people from Diebougou southward into Ghana - included Selections from the Gospels, Acts, and O.T. It was published by Maison-Carrée, Algiers, in 1954.

MORI

890

1 Ndïomo pompoe'oano Toetoeleoe Moikono toewoea konâ Ondae i Jesoe Kerisitoeoe.

2 Kana anoe binoeri a woentano i nabi Jesaja, motae: „Koetenao tinenakoe se'eloekomoe, anoe ta patindaakomoe salamoe.”

3 Ngangano mia mebooli a molimboano: „Patindaako Ira i Oeê salado, pokomoleoko Ira ta pesalado!”

4 Haweomo i Johane mobaho mia a molimboano, ka itoetoeleoe kona pebahoa, anoe mewowaliako tepidia, ka ite'onini halado mia.

Mk 1. 1-4 1948

Mori is spoken in the east-central region of central Sulawesi (Celebes). It is an Indonesian language of the Malayo-Polynesian group.

1938 New Testament (tentative) Netherlands BS, BFBS, Amsterdam

1941 Matthew Mark NBS, BFBS, National BS of Scotland, ABS, Bandoeng

1948 New Testament NBS, BFBS, NBSS, Amsterdam Translated by K. Reidel.

In 1928 two volumes of Bible Stories, translated by J. Kruyt, were published by the NBS.

MORTLOCK

891

RAPIN kapas allim an
Jisoe Krist, Na an Kot,
Ojon jounfes kana makti
ta, Attau nua I kine la ai
makine aman moan nias om
mi erio maletai ai;

3 Maliali asosore le naras,
Aui maletai al an Jiona,
auoner la an al kapa.
4 Jou fai to papatals le
naras, o akilo faili papatals
ai alur nana amsa la tipij.

Mk 1. 1-4 1932

Mortlock is spoken by the inhabitants of a group of islands of that name, in the central Caroline Islands. Like all the languages of the Carolines, except Nukuoro, it is a Micronesian tongue.

1880 Mark ABS, Honolulu

1882 Mark Luke Acts 1883 New Testament ABS, New York

Translated by Mr. & Mrs. R. W. Logan, American Board of Commissioners for Foreign Missions.

MORU

892

1 ETO lazo kadu Yesu Kristo, Dgwa Lu ru ro.

2 Oso egi te Yesaya nebi ya,
Mindre, mazo lazo'ba maro mi mile,
Se edena liti miro 'da;

3 Ata 'dialo ro ka dri ayu vo coa ya,
eke,

Ami nyede liti Opi ro nja,

Nyede liti ndaro nge;

4 Yoane ekite, se baptasi te vo coa ya ago
pe ta baptasi dri eta ro te takwoizi onaza.

Mk 1. 1-4 1938

Moru is spoken by about 30,000 people in southern Equatoria Province of Sudan and in adjacent Congo-Kinshasa and Uganda. It is the language of several tribes, each of whom is considered to use a separate Moru dialect. These dialects are: Miza (the standard Moru dialect), Kediru and Kakama'di; Moroandri and Balimba; and Moroagi and Moru-Ma'di. The tribes are grouped according to dialectal proximity. Moru is a Central Sudanic language of the Chari-Nile group. It is related to Logo, Lugbara, and Madi, and is sometimes grouped linguistically with them in a comprehensive Moru-Mangbetu language group.

1928 Mark 1931 Luke 1932 Acts 1934 John

1937 Matthew 1938 Mark (revised) 1939 1 Corinthians
BFBS, London

1942-1943 Galatians-Colossians 1, 2 Thessalonians

Hebrews-3 John BFBS, Port Said

1951 New Testament BFBS, London

Translated by C. Eileen and Kenneth G. Fraser, Church MS, assisted through the years by Reuben Dango, Samuele Koyangwo, Yona Fateki, A. Apaya, Solomo Mamonizigi, Danyele Parozwa, and many others.

1963 Psalms BFBS, London

Translated by George D. Menmett, CMS, assisted by a committee.

MOTA

893

1 O qeteg lea we wia non i Jesus Christ, Natun
God. 2 Tama me rave veta ti alo Isaia i prophet,
wa si,

Ilo, na we suware nasalak at goro nanagoma,
Wa ni te wurwag moai ko namatesalama.

3 Nalinanse we awoawo alo vanua vanameag, wa si,
Tur ge taurmate namatesalan i Lord,
Tur wurwag tanniga non o tano vanoga nan;

4 I John me qeteg vasvasugrono alo vanua vanameag, we toretore ape vasugrono nomleas si a nomvitag pugai nan. 5 Nan we rowrowlue suria o vanua nol a Judea,

Mk 1. 1-4 1931

Melanesian languages are spoken on all eight of the Banks' Islands, north of the New Hebrides. They are classed in three general groups, of which Mota (Sugarloaf Island), Lakona (Santa Maria Island, q.v.), and Pak (Great Banks' or Va uia Lava Island) are representative.

1864 Luke 1867 Acts Kohimarama MP, Auckland

1868 John Melanesian MP, Norfolk Islands

Translated by John C. Patteson and L. Pritt, *Melanesian Mission*.

1875 Matthew Luke 1876 Mark John Acts 1 John Society for the Promotion of Christian Knowledge, London

1876 James Printed privately, Auckland

1885 New Testament SPCK, London

1889 Genesis Exodus Numbers-Ruth 1902 Samuel-

Esther Melanesian MP, Norfolk Islands

1902 Job-Malachi 1912 Bible SPCK, London

Translated by R. H. Codrington, with assistance from J. Palmer, *Melanesian Mission*.

1931 New Testament BFBS, London

Revised by W. G. Ivens, *Melanesian Mission*.

MOTU

894

1 Iesu Keriso, Dirava Natuna, ena sivarai namo matamana binal.

2 Isaia, peroveta tauna, ena buka ai e torea hegeregerena, eto,

A itaia, lau ese egu gwau-kau tauna oi vairamu ai name siaia,
Emu dala ilailaina.

3 Gado ta tano gaena ai e boi lolomu, e tomu,
Lohiabada ena dala ba lailaia,
Ena dala avohana ba hamaoromaoraa.

4 Taunabunai, loane Baptismo tano gaena ai vada e hedinarai, baptiso e harorolaiva, helalo-kerehai taudia edia dika igwutaona toana. 5 Judea bona Ierusalem taudia

Mk 1. 1-4 1961

Motu is spoken by about 10,000 people in the Port Moresby area of the Central District, Territory of Papua and New Guinea. It is known by about 20,000 more who use it as a lingua franca. Motu is a non-Austronesian language.

1882 Mark 1883 Matthew 1885 Matthew

Mark (revised) Luke John 1891 New Testament

New South Wales Auxiliary BS, Sydney

1901 New Testament (revised) BFBS, London

Translated by J. Chalmers and W. G. Lawes, *London MS*.

1935 New Testament BFBS, London

Translated by R. L. Turner and J. B. Clark, *LMS*.

1959 New Testament (revised) 1962 Genesis

1963-1964 New Testament Psalms BFBS, London,

Sydney

Revised and translated by Percy Chatterton, *LMS, Tainao Agaru, Restau Mea, Puka Oala, Mavara Hekure, and Dago Morea*.

MOTU: POLICE

895

1 Dirava ena Natuna Iesu Keriso ena sivarai namo ia matamaia inai bamona.

2 Peroveta tauna ladana Isaia ia torea, Oiemu vairana dekenai lauegu hesiai tauna lau siaia. Oiemu dala ia do karaia hegaegae. 3 Ta ia boiboi taunimanima idia noho lasi gabuna dekenai inai bamona, "Lohiabada ena dala umui karaia hegaegae, iena dala hamaoromaoraa." 4 Ioane Baptiso ia mai, taunimanima idia noho lasi gabuna dekenai ia haroro. Ena haroro be, taunimanima idia helalo kerehai, bona baptiso abia, kara dika gwauatao toana.

Mk 1. 1-4 1964

Police is a simplified form of Motu used as a lingua franca by about 80,000 people around Port Moresby, in the Central District, Territory of Papua and New Guinea. A trade language that developed before the arrival of Europeans, it is now used by the Royal Papua and New Guinea Constabulary, whence it derives its name. It is one of three languages approved for official use in the Territorial House of Assembly.

1964 Mark BFBS, Calcutta

Translated by R. W. Lean of the Public Works Dept. in Port Moresby, supervised by Percy Chatterton and a committee representing the Unevangelized Fields Mission.

MOUSGOM

896

1 Pin si tiki na wini labar si firiyi na wini Yesu Kristu Ahini Alau.

2 Maini a dosi war lokwita na wini Esaia dif si silbi-Alau nba,

Tili, mu hina dif si thega wusani arko,

aga a sisiniti futiko wusako,

3 wulani dif a dula war busa,

sisiniti futi na wini Epid-dai,

kata futini n'agogo.

4 Yohana si Baptisme a hala edi a diya war busa a baka seq midini baptisme si himi burini ni na wini toor. 5 Yudea paq

Mk 1. 1-4 1964

The Mousgoum, who call themselves Mulwi, number about 75,000, living above and below the village of Mousgoum (whence their name) on the Logone River, Cameroun, and in adjacent areas of Chad. (The figure of 75,000 may include speakers of related languages who understand Mousgoum.) It is a Chadic tongue, related to Masana, Musei, and Marba.

1964 New Testament SB au Cameroun, Yaoundé
Translated by Anna Aandal, David Azahan, Paul Pili, Moses
Loong, and Lukas Dagajundayu.

MOVIMA

897

3 Nos quince tinona'nawawa nos enonana'us
Tiberio César di' mere' enona, us Poncio
Pilato di' gobernador usco cau je'e nas Judea.
Us Herodes usco cau je'e nas Galilea. Che us
al-lacua'us di' Filipino usco cau je'e nas Iturea
che nas Traconitide. Us Lisanias usco cau
je'e nas Abilene. Asco nos usconwa us Anas
che us Caifas di' enona nis bara pa'i. Jaina
nos neiru us Joan di' majniwa'us Zacarias
pawana'us os iwaniwansi'cus Dios nos ben'i di'
loi asa'cua. Jaihe joiche'us buca' nos bara
be'a'i nei nas iwambijra di' nas Jordán. Bo-
cochayea'us os jumaranikwa'is juyeni os volbai-
chow'a'is che os bautizarwa'is bo os tatabai-
cuanawa'cus Dios nis pecato'is. Bo asco
jea'as cull batubeteinina'is iwaniwansi'us que-
napanchayepa di' Isaias di' jancuani.

Lk 3. 1-4 1967

Movima is spoken by about 1,000 people in and around Santa
Ana, on the Yacuma River, Beni Province, Bolivia.

1967 Luke (with Spanish) SIL & Ministry of Education, Beni
Translated by Mr. & Mrs. Robert Judy, WBT.

(CHI)MPOTO

898

1 KUTUMBULA kwaki evangel ya Yesu
Kristo, Mwana wa Mlungu.
2 Ngati omo ilembikili pa Isaya mhula-
chuku,
Lola, nenga nituma mtenga wangu
palungi pa miho gako,
Oyo yatendekehengani ndila yako;
3 Lilowe Iya wakutunduwiha mlihohi,
Muwikingani ndila ya Ambuya,
Mtende yakunyoloka barabara hyake;
4 Yohana ahikite, ni yombe wakubatiza
muchihohi ni kuyang'aniha ubatizo wa ku-
pela kwa kulekela zambi. 5 Nipa ampi-

Mt 1. 1-4 1924

The Mpoto language is spoken in southwestern Tanzania, along
the northeastern shores of Lake Malawi, from Manda to the
Mozambique border. ChiMpoto is closely related to ChiManda;
both are sometimes termed KiNyasa.

1913 Psalms Universities' Mission to Central Africa, Likoma

1914 Mark BFBS, Likoma

Translated by W. P. Johnson, UMCA.

1924 Mark (revised) BFBS, London

Prepared by G. F. George, UMCA.

MRO

899

1 Tu, tutauhthungu, Baptes sausalthe Zohana má
"Aullawih, Thawasang pre lá anel vih dāuh" nákhā
Zudai daithung kārang ung thoh khā ohka thui vih.
(Mā vih dāuh, Bileawh Isaiā má:- Daithung kāganga
tālauteh lá, mangkrih manglai tai uh khā, lawnglang
nauh kūtaw sau uh, 'nāvih" nákhā amā kātui tau vih.
Tu, āni Zohana lá ohphu kīnawng kāsau āmū kani
hai akhu vih, akengkung alā saphu khaubai a kheng
vih, āni ung buh lá khulawng hai khawitui vih.

Mt 3. 1-4 1934 (Recomposed)

Mro is spoken in the Arakan district of Burma and in adjacent
East Pakistan. Although generally linked with Burmese, Mro
also has affinities with the Kuki tongues and has not been defi-
nitely classified linguistically.

1934 Matthew BFBS, Rangoon

Translated by Saptawka, a Lushai pastor, with the help of several
Mro men.

MUKAWA

900

1 I Iesu Keriso, God Natuna, ana
evanelia pusirina. 2 Isaiāh peroveta
i kirukiruma was nanakasike i kau,
Noi, aku baibaiporapora naom iai
a bi porai,
Am keta i na bobunagei;
3 Kesana gamona kupuramomnai
e dimadima was,
Bada ana abawagawaga ko na
bobunagi
Ana keta ko bobaitotoris;
4 John i botu, kupuramomnai i baba-
pataito ba nuabirabira bapataito i rau-
mamarei piraga goyosi asi baigaruina.

Mt 1. 1-4 1921

Mukawa is spoken around Cape Vogel, in the Milne Bay District, Territory of Papua and New Guinea. It is a Melanesian language.

1904 **Luke** 1912 **Gospels Acts** 1921 **New Testament**
1925 **Bible** BFBS, London
Translated by S. Tomlinson, Anglican New Guinea Mission.

MUKUNI

901

- 1 **KUTALIKA** kwamakani meenu abaJeso Kristu, banababo baLesu. Mbokulembe-
2 twe abaShikubwa baIsaya, ayi: Amu-
bone, ndatuma nkombe yangu kunembo
lyaciinso canu; njeshi imululikile musebo
3 wanu; Liswi lyaShikoolobesha muluya-
nga, ayi

Amubambe musebo waBaami,
Amululike nshila shabo.

- 4 Mpeeke bakesa baNjoni kabashimika
muluyanga shalubombeko lwalupiluko
5 lwakulekelelwa kwashibi. Mpeekawo

Mk 1. 1-4 1951

Mukuni, or ChiLenje, is spoken by about 50,000 people in the Lukanga Swamp area of Central Zambia. It is a Bantu tongue related to the Tonga and Ila languages.

1927 **Mark** 1935 **Luke Acts** 1951 **Mark** (revised) **John**
1957 **Matthew** 1963 **Gospels Acts** (revised) BFBS,
London

Translated by S. D. Gray, Wesleyan Methodist MS, assisted over the years by several African Christians.

MUMUYE

902

- 1 **G**ANI ru tohn Yesu Kristi Yerre La Zha. Ana be
2 shon binke a annabi Ishaya vi binken be,
Zo ta, n shō n shon shōn a mo tin, be da
3 gonte mo doron be; Yirri nya be ba nya
a titti zhinti be,
Gonte ni doron Yerre ta,
No shire wu doron zha ke batata;

- 4 Yohanna e ke, shon be pelle baptisma a zhinti be, a
shan ru Yerre La, ru baptisma seni tippi aru yani ru
5 vinni. Tippi Yahuda walli, ni shon Urushalima walli

Mk 1. 1-4 1938

Mumuye dialects are spoken by an estimated 80,000 people in upland areas east of Jalingo, in Adamawa Province of the

Northern Region of Nigeria. The general term Mumuye, applied to all speakers of the related Mumuye and Yendang dialects, comprehends several tribes. Mumuye is an Adamawa-Eastern language.

1938 **Mark** National BS of Scotland, Edinburgh, Glasgow
Translated by Ruth Olsen, Sudan United Mission.

MUNDANG

903

- 1 tinj mor evangelium yesu kristu, we masin,
2 tegha mo dō pō derewol profeto esaia: we ehda,
me pe pa pe be ga pel bo,
ga zyebe fali bo,
3 kyan deb ki no kesyil coki:
we zyebe fali debli, we pō fali ae.

- 4 yohana ge jon baptisma kesyil coki, cu bō
baptisma ma fer bō zazyili, ka rom yeb fabé. 5 za

Mk 1. 1-4 1956

Mundang is spoken with dialectal differences by about 100,000 people living north of Lere, in adjacent regions of Cameroun and Chad. Mundang is related to Mbum and other Adamawa-Eastern tongues of Chad and Cameroun.

1933 **Mark** 1938 **John Acts** 1941 **Luke** 1948 **New Testament** 1956 **New Testament** (revised) BFBS, London
Translated by J. I. Kaardal, Lutheran Brethren Mission, with the assistance of Yohana Magho, Daniel Bonebe, Paul Tole, and Réne Djongdang.

MUNDARI

904

ORIYA CHARACTER

ଓଡ଼ିଆ ପରିଚୟ

ମୋନେଲେବା ସେନେଲେବା ଦମାଗେ ଏଇଁବା ହାଗା ଓଡ଼ୋ
ମିଶା ଓଡ଼ୋ ଏଇଁବା ଏଂବା ମେନେବା ।

Mk 3. 35 1898

DEVANAGARI CHARACTER

- ୧ ବନେନେଲେବା ହୋଏ ବାହୁ ଶାନ୍ତି: ଶୁଦ୍ଧକରିବା ଦେବ: ବନାହାହ ବାହୁ
ବେନାହ ଶାନ୍ତିକରା, “ବେନାହେ ବାହୁ” ବାହୁଟିନ୍ ବନାହ: ବନାହେନ୍
୨ ଶୁଦ୍ଧକରା, ହାସ: ବନାହ: ହୋହାହ ବେବା । ସିରେ ବେବା ହାହାବନିବନା: ବାହୁ,
୩ ବାହୁ: ହୋହା ବେବେ, ହାସିବନା: ଶୁଦ୍ଧି ହୋହା ବୋବେ” । ବାହୁ ବାହୁ
ବନିବିବୋବନାହ ବାହୁ: ବାହୁବେବା ବାହୁ ବାହୁବେ ବାହୁବହୁବହୁ: ବାହୁବିବୋ
୪ ବାହୁବହୁବହୁବହୁ ବେବା । ବାହୁ ବାହୁବ ବାହୁ ବାହୁବ ବାହୁବ ବାହୁବ ବାହୁବ

Mk 1. 1-4 1950

Mundari, or Horo, is spoken by more than half a million people in the historic region of Chota Nagpur, the upland area between

Bihar and Madhya Pradesh. Often regarded as the principal dialect of the Kol language (with Ho), Mundari is a Munda tongue.

Devanagari Character unless noted

1876 **Mark** 1881 **Matthew John** 1882 **Luke** 1885 **Acts**
1888 **James** 1, 2 **Peter** 1895 **New Testament** Calcutta

Auxiliary BS

1898 **Mark** (Oriya character) Cuttack MP

1899 **Genesis Exodus** 1904-1910 **Old Testament**

Calcutta Auxiliary BS

Translated by A. Nottrott, German Evangelical Lutheran Mission, and L. Beyer. Nottrott was aided in the O.T. revision by K. W. S. Kennedy.

1917 **New Testament** FBBS, London

A revision prepared by A. Nottrott.

1928-1932 **Bible** FBBS, Calcutta

A revision prepared by T. H. Page, Society for the Propagation of the Gospel.

1965 **Matthew** BS of India and Ceylon, Bangalore

A tentative edition, revised by a committee consisting of Z. Puri and others.

In 1920 a Roman Catholic translation of the Gospels is reported to have been published in Calcutta.

MUNDURUKU

905

1 Imēn e'em kawēn xipatat Jesus Cristo
beap. Jesus Cristo Topaḡa ipot.

2 Topaḡa o'tupmubararak at Isaías pe. Ixe
Isaías Topaḡa ekawēn muwēnuwēn'ukat osunuy.
O'tupmubararak Joḡo beap. Iboap o'ḡubararak
tup pe.

--Eya'ōpicūḡcūḡ. Ōn Topaḡa, io'e. Wemu-

mujuat oḡuju ajēm awap. Ixe iemucacūḡ ewebe
am. Ixe jewāwāwēm uk'a'ūmat pe. "Kariwa
e epesuemudim cuy" i'e'em io'e. "Epesuem-
cūḡ cuy cebe am" i'e'em io'e.

Imēn ibararak opop Topaḡa ekawēn tup
pe--Isaías o'ḡubararakiatup pe.

4 Čuyjom Joḡo o'jebapuk uk'a'ūmat pe.
Wuyjujūt butetatom oeku. Wuyjujūt mukūjjojom
oeku.

--Eyḡuycūḡcūḡ epe'e eykērēat kuḡ puye.
Epeyewebuteta juy. Iboap epe'e Topaḡa be
eykērēat uk am, io'e.

Mk 1. 1-4 1967

Munduruku is spoken by about 1,500 people along the Cururū, Cahitūtū, and Tapajós rivers in the State of Para, Brazil. It is a Tupian language.

1967 **Mark** (with Portuguese) 1968 **Acts** SB do Brasil
Translated by Marjorie Crofts, WBT.

MUNGAKA

906

Ntumbḡ, Yesu Kristo ka to my a, ka bi'ni | ndḡo. Yesaya
ḡaḡ-tsu-tsu-Nikḡb ka ḡwa'ni a. I ka ḡwa'ni ḡḡa, "Yoka, my
i'tum ḡḡaḡ-ntum a. i kḡsu u. nnebi mandzi u. | Ndḡimun ni
sdi'kḡḡ ma laḡḡka' ḡḡa. Bi kwa' mandzi Mma'mvi, nsanti
ḡḡobmandzi bi, a tsinti."

Yohane ḡḡaḡ-ḡḡd-bun-ma-ntsi ka tum ma laḡḡka', ni ntḡḡi
mbo bun ḡḡa. bo byd ntḡ yab. i ḡḡd yab ma ntḡ ḡḡa, Nikḡb
ḡi' fannu bab. | ḡḡḡ ḡḡḡ Yudea me' bo a ḡḡḡ ba-Yerusalem

Mk 1. 1-4 1961

Mungaka (Nga'ka, or Bali) of the Cameroun is spoken in the
Bali area of Cameroun Occidental Province, in western Cameroun.
Bali, used as an official language in this region early in the
20th century, is now more limited.

1929 **Mark Romans** 1933 **New Testament**

1952 **Isaiah Jeremiah Lamentations** 1961 **Bible**

Württemberg BS, Stuttgart

Translated by Adolf Vielhauer, Basel Mission.

MURUT

907

1 IDI ini pun-pun bala luk do' ratnan Yésus Keristus Anak
Allah.

2 Meped kudung luk inayud bang surat nabi Yesaya, keburu'-neh,
"Matu, Ui ngechuk lun duken-Ku ane' pa-atun-Mu,
Luk miak nganau' temina' dalan-Mu;

3 Idi inan tang lemulun luk ngatang déi' su luk ali-ali:
Nganau' temina' dalan Tuhan.
Idi nagesiri lisangen-lisangen-Neh."

4 Idi Yahya naching ngerereb lemulun déi' su luk ali-ali, idi
nemada' ratnan rereb uren, ie-inch dalan ngalap do' ratnan sala'.

Mk 1. 1-4 1962

Murut, or Lun Dayeh Murut, to be distinguished from Tagal, or
North Borneo Murut, is spoken by 10,000 or more people in the
Sultanate of Brunei, the tiny British protectorate on the
north coast of Borneo. A few Murut are also found in adjacent
Sarawak and Indonesian Borneo. Murut is a Malayo-Poly-
nesian tongue of the Western, or Indonesian branch.

The story of the Murut manuscript of Mark in World War II is
typical of many. Three copies were made of Mark, translated
before the war came to Borneo. One copy was given to a Murut
chief, and one to each of the two translators. Mr. J. Willfinger
returned with his copy to Dutch Borneo, where he surrendered
and was killed. Although the manuscript was discovered in his
effects after the war, it was lost when a canoe carrying it to the
coast overturned. The Southwells gave themselves up at Brunei,
and were interned for three years. During that time, despite
constant searches, they kept the manuscript safe. Passed back and
forth between the men's and women's camps, it was missed
time and time again by the searchers. For a time it was sewn

into the lining of Mr. Southwell's overcoat; on another occasion Mrs. Southwell hid it on a clothes-line and put wet garments over it until the search was finished. The Southwells never forgot during that long period that they were the custodians of the Murut Scriptures, which were finally published in 1947.

1947 **Mark** Commonwealth of Australia Council of the BFBS, Sydney

Translated by J. Willinger, *Christian and Missionary Alliance*, and Mr. & Mrs. C. Hudson Southwell, *Borneo Evangelical Mission*. Luke was later translated by F. T. Davidson, BEM.

1962 **New Testament** BSS in Malaya, Edinburgh

Translated by Mrs. A. F. Belcher, BEM, with guidance from W. C. Lees. *Matthew, John, Acts, and Romans* were published earlier in tentative mimeographed form.

MUSKOGEE

908

Csavs Klisr Hesaketmese E'p'pase em opunvk-herv em vleeckv;

2 Owalvke coyakvte, Hevra, vm punvksarv ce homvn vtotia, mv ce homvn cen nene etetakuecvranat;

3 Vrvrvvn huebkat em opunvkt, Pucase em vyetvn etetakuecvka, en nene lypotlven habievka, makat ver-kyvvn.

4 Canet vrvvvv ofvn paptiset, holvwyecvk enkrpa-kiekvv vkrickv etickv paptiskv 'serkenakvtea.

Mk 1. 1-4 1917

The Creek Indians, a loosely formed confederacy of 40 or more small clans or tribes, originally lived in what are now the States of Georgia, Alabama, and Florida. Noted by de Soto as early as 1540, the Creeks were friendly to the English against the Spanish, but they were led by the Shawnee prophet Tecumseh to rise against the British in the Creek War of 1813. The entire people was finally moved to Indian Territory (Oklahoma). Also relocated in Indian Territory were many of the Seminoles, Florida Indians who had absorbed considerable numbers of Creek refugees from the north, and had become linguistically assimilated to the related Creek language. The Creeks and Seminoles came to be included within the Five Civilized Tribes. There are now about 17,000 Creek Indians and 2,500 Seminoles in Oklahoma. About 1,000 Seminoles still live in comparative isolation in the Everglades of Florida.

The related dialects of these tribes and the Creek-influenced Seminole tongue (the Seminoles originally spoke a language known as Mikasuki) are usually known as Muskogee. The Muskogee were the dominant tribe of the Creek Confederacy, and the term has since come to denote the entire linguistic family to which the Creek, Seminole, Choctaw, Apalachee, Natchez, Hitchiti (Mikasuki), and related Indian languages pertain.

1835 **John** Shawano Baptist Mission, Indian Territory
Translated by Johnathon Lykins and John Davis, *Creek Baptists*.

1855 **Matthew** Park Hill, Indian Territory
Translated by Robert M. Longbridge, *Presbyterian missionary*, aided by David Winslett, a Creek.

1860 **John** Marion, Alabama
Translated by H. F. Buckner, *Baptist missionary*, and Goliah Herrod, a Creek.

1867-1869 **Matthew 1-3 John 1871 John**
1875-1886 **New Testament** (in 16 parts)
1887-1891 **New Testament** (revised) 1893 **Genesis**
1896 **Psalms** ABS, New York

Translated by William S. Robertson and his wife, Ann Worcester Robertson, *American Baptist Foreign MS*, with help from various Indian informants, including D. Hodge, J. T. W. and Legus Perryman, and N. Sullivan.

MWALA: FIU

909

3 1 Ma ana na dani lokiri sa John sa Siu aabu nia sagatafa mai, nia faamanata saena fanua gwou i Judea, 2 kafi sae uri, Kamu manata oli lau ana taloa ni ilani nia karani na. 3 Ana nia ninia sa Isaia na prophet nia sae uri, liana satai ka aako saena fanua gwou, uri, Kamu tabua taitala sa Lord, Kamu faasaga taitala nia leka ana. 4 Ma sa John ninia, na tooni nia ki na ifuna kamel, ma na fosaena na vuila kau ilina, ma na fanala nia na siko ma na ninidia saena masuua.

Mt 3. 1-4 1909 (Recomposed)

Mwala, or Malaita, an island of the southeastern Solomons, is traversed at its southern end by a narrow channel, giving the island a distinctive silhouette. Numerous Mwala dialects can be distinguished, although there is no great linguistic deviation, and all are generally considered to be a single cluster of related tongues. These Melanesian tongues are most closely related to the languages of Ulawa and San Cristoval.

Mwala: Fiu is spoken along the northwestern coast. It varies only slightly from Kwara'ae.

1909 **Matthew** Melanesian MP, Norfolk Islands
Translated by Arthur J. Hopkins and C. E. Sago, *Melanesian Mission*.

MWALA: KWARA'AE

910

1 Na safalilana na fa'aropota le'a sulia sa Jesus Christ, na Alako sa God.

2 Di'a na na profet, sa Aesaia, ba keresia, ka 'uri, 'Li'a basi, nau kui ba'a ba'ea wae ni pali ala'aga nau-i i na'omu,

Nee ka ba'a eta tabua taitala 'oe makwali 'oe;
3 Lipana fatalana ta'i wae nee ri sana 'aba 'i kula kwasi, ka uri,

Muke tabu kwaimamani ana taitala na Aofia,
Muke fa'asaga kala tala nia ki" (Malachi 3:1).
4Sa Jon ba dao, ma ka fa'ababataes sana 'aba 'i kula kwasi, ma
ka lifurogo ania na babataes'aga ana rokisilana manata 'i wae
fuana logelana kwau abulata'aga'a ki. 5Ma toana kwaluani

Mk 1. 1-4 1961

The Kwara'ae dialect of Mwala is spoken by about 7,000 people in the northern part of Mwala.

1930 Matthew BFBS, London
Translated by Walter G. Ivens, Melanesian Mission.

1938 John BFBS, London
1961 New Testament BFBS, Sydney
Translated by N. C. Deck, assisted by Asaph Macfasis, Clement
Laclalo, Justus Ganifiri, and Arnon Wadile.

MWALA: LAU

911

1 Hafalilana si faaronolaa diena a Jesus Christ,
Mela a God.

2 Iliina gera kedea ana Isaia na profet, urii,
Ada fasi, kuka oduu kou na lealaa nau i naomu,
Nia ka fuloa tala oe maasioe;

3 Na liina te mane ka rii i ano gwou,
Muka saloa na tala maasia a Lord,
Muka faaloa si lifu ni lea nia.

4 A John e lea mai, a doo e babataisi go ana i ano
gwou, ma e lalae ana na babataisilaa ana olitei manataa
uria na manata lukelana na doo fualaana gi. 5 Ma tooa

Mk 1. 1-4 1929

The Lau dialect of Mwala is spoken with slight differences by about 3,500 people in various parts of Mwala.

1905 Matthew Melanesian MP, Norfolk Islands
1910 Gospels New South Wales Auxiliary BS
1914 Genesis BFBS, London
Translated by W. G. Ivens and Arthur I. Hopkins, Melanesian
Mission.

1918 Matthew Melanesian MP
Translated by R. J. Simmons, Melanesian Mission.

1929 New Testament BFBS, London
Translated by W. G. Ivens, Jack Telofuila, and Robert Surii,
Melanesian Mission.

MWALA: MALU

912

1 Thafali lana pa faaroon
lea tha Jesus Christ, Ka-
luwane tha God.

2 'Uria si do na kera
kedea ana porofeta ki,
Rikia fasi, kwai arasias

wane nau ana pali-
gata kai tatha inaona
naomu.

Na kai beta tala oe
maakwali oe;
3 Liganu gata lana tee

wane kei 'ei la fanua
kwasi,
Muki beta tala tha Lord
ka kwaimaawali,
Beta tala nia ki ka
kokoto;

4 Tha Jone e babataesi la
fanua kwasi, ma ka gata
sulia babataesi la ana manata
akele la uria doanila la ana
abula tas la ki.
5 Ma tos na fanua i Judia

Mk 1. 1-4 1949

The Malu dialect of Mwala is spoken by about 4,000 people in northwestern Malaita (Mwala).

1914 Mark New South Wales Auxiliary BS 1918 Matthew
1922 Gospels Acts BFBS, London
1951 Genesis
Psalms Nehemiah BFBS, Sydney and London
Translated by Louisa Charley and Clara Waterston, South Sea
Evangelical Mission.

MWALA: SAA

913

1 Aehotalana tataroha diana ana Jesus Christ, Kalena
God.

2 Mala kau usulana e lae wai laona Isaia prophet uri,
Liokau, noko holai usuneinia hurulaa ineu wai
naomu,

Ini kei salea tala ioe;
3 Walana naini ko uloulo ilaona hanue sala uri,
Omu ke dau diana ana tala a Lord,
Omu ke haadooda mu leu ni laelae ineie:

4 A John e lae mai, ini e lotomai keu ilaona hanue sala
na e laelaeli wala kau ana onisaena hunie saesailana mu
orahaa. 5 Oto ahutana hanue i Judea e isisitala ma-

Mk 1. 1-4 1927

The Saa dialect of Mwala is spoken by about 5,000 people in southern Malaita (Mwala).

1898 Matthew Melanesian MP, Norfolk Islands
1905 Gospels Acts BFBS, London
1910 New Testament New South Wales Auxiliary BS
1927 New Testament (revised) BFBS, London
Translated by Joseph Wate, a Mwala Christian, and W. G. Ivens,
Melanesian Mission.

(O)MYÈNÈ: GALWA

914

1 Ipekilia si niyagoo mbia yi
Yesu-Krist, y'Omwaaga w'Anyam-
mbie.

2 Ga nie r'igamba nyi re kendo
pa gw'eanagō zi Tenaya, y'ovogisi
ine: Yana, niu tōn'igendo nyam
gō bōdō yō, nyi be kekiz'okil wo;

3 nyōi ny'ama rōdōnga g'ōrove
ine: Gekizōi okili wa Barē, wa-
ngan'ikili yē gōre. 4 N'aviegi Yōn
mbatizaga g'ōrove, ni nkambiaga
batiza s'ingia si nkōndi, gw'inyeta
s'ibe. 5 Nye yōdu yi Yuda, n'a-
lwagi wōdu wi Yerusalem w'agē-

Mk 1. 1-4 1907

The OMyènè dialects are spoken by about 10,000 people along the Gabon coast, from Sette Cama to the Gabon Estuary and inland as far as Lambarene. The major dialects are those of the Mpongwe, Galwa, Dyumba, Nkomi, and Rongo. These tongues are grouped together in a single Bantu subgroup.

The Galwa dialect of OMyènè is spoken by about 2,000 people in Gabon, from Lambarene southward to the coast.

1903 **Pentateuch** 1906 **Psalms** 1907 **New Testament**
BFBS, Paris

Translated by U. Teisserès, Paris Evangelical MS, who afterward began a translation in the Union OMyènè usage. (See OMyènè: Mpongwe.)

(O)MYÈNÈ: MPONGWE 915

1 Ipakilia si ntyango-mbia yi Jisu
Krais y'ouwa w'Anyambiè;

2 Ga nt'are yo tëndò pa nl'ová-
gizi inlè, Vonla mi tòm' ovávi
wam go bosyo yá, o be kekize
mpánlā yá go bosyo yá;

3 Inyoi ny'omā tonga g'orove
inlè, Gekizanli mpánlā ya Rerè,
ká panganl' impánlā sè gore;

4 Avegagi Jón mbaptaizaga g'o-
rove, agambinl' ibaptaiza s'ikalua
s'orèfina gw'inyeza s'ibe.

Mk 1. 1-4 1879

UNION VERSION

1 Ipakilya si ntyangó mbya yi
Yesu-Krist, y'Ómwana w'Anyam-
byè.

2 Ga nt'ar'igamba nyi re tëndó pa
gw'ezangó zi Yezaya, y'òvogisi inè:
Vóna, mi tòm'igende nyam gò bósò yo,
nyi be kekize mpono yo; 3 inyóy ny'oma
ntóngaga gw'itòve inè: Gekizani mpono
ya Rerè, vangan'impono sè góre. 4 N'a-
vyeni Yón mbatizaga gw'itòve, ni nka-
mbinage ibatiza s'iniga si nkòndi, gw'i-
nyeza s'ibe. 5 Ntye yòdu yi Yuda, n'a-

Mk 1. 1-4 1919

The Mpongwe dialect of OMyènè is spoken around the Gabon estuary.

1850 **Matthew** American Board of Commissioners for Foreign
Missions, Gabon

1852 **John** 1859 **Genesis Exodus** (Chaps. 1-2)

Joshua-Ruth Proverbs Acts ABS, New York

1864 **Gospels** ABCFM, Gabon

1867-1869 **Romans-Revelation** 1879 **Ecclesiastes Song**
of Solomon **Daniel-Malachi Isaiah** (Chaps. 1-29)

1879 **Gospels** (revised) ABS, New York
Translated by missionaries of the ABCFM, primarily Albert Bushnell.

1885 **Genesis Exodus Joshua-2 Kings Ezra-Proverbs**
Isaiah Acts ABS, New York
Translated and revised by W. Walker and missionaries of the Ameri-
can Presbyterian Board of Foreign Missions.

1893 **New Testament** (revised) ABS, New York
Revised by A. C. Good, APM.

In 1891 a book of *Bible Stories* (School Bible), translated by Fr. F. Gachon, was published.

1919 **New Testament** 1923 **Jeremiah Lamentations**
Ezekiel 1925 **Genesis Exodus Psalms Isaiah**

1927 **Bible** BFBS, Paris

The Union OMyènè version, translated into a usage accommodating
speakers of both Mpongwe and Galwa OMyènè by U. Teisserès.

NAGA: ANGAMI 916

- 1 Jihova Nuo Jisu Khrista dieliekevi die thierue.
- 2 Thiedzú siedzekesiu Isaya leshüda nu Harie, n zie kengu
mhodzú a a chalieu keteshütuo,
Puo n cha kesetuo;
Nhatas nunu shie khoui di,
Niekio Niepuu cha keseliechie;
Puo chatseko chü kemezshüliechie,
isiketuo pfeu sü puo zo;
isikechü thupiekchü tuoi.
- 4 Süsituo Johan mia baptiaiz chükezhau nhatsa nu vor
di kepouma valieketo la thenou kedileketuo baptiaiz se
5 mia petha. Sükisü Judia kijü pete mu Jirusalemmia pete

Mk 1. 1-4 1952

The Naga languages are spoken by nearly all the inhabitants of the State of Nagaland, in the mountains along the India-Burma border. Another 100,000 Nagas live in adjacent areas of Assam, Manipur, and Burma. Burmese Nagas, known as Chins, are linguistically related to the sixteen or more Naga tribes of India, within the Kuki-Chin language group of the Tibeto-Burman family.

Angami, spoken by more than 25,000 people in southern Nagaland, is used as a local lingua franca by about 30,000 Nagas of other tribes. Spoken in an area encompassing Kohima, the state capital, this important language has several dialects, including Chokri and Kezhama.

1890 **Matthew** 1891 **John** 1892 **Acts**

1903 **John** (revised) 1904 **Matthew Acts** (revised)

Mark American Baptist Missionary Union, Kohima

Translated by S. W. Rivenburg, ABMU.

1918 **Revelation** 1927 **New Testament** 1935 **New**
Testament (revised) 1940 **Acts** (revised orthography)

BFBS, Calcutta

1950 **Genesis** BS of India and Ceylon, Calcutta

Translated and revised by J. E. Tanquist, American Baptist Foreign
MS.

NAGA: AO

917

- 1 Tsungrem chir Yisu Krista Oztü tajung tetenzük.
- 2 Isaya ainkar nung aji oda zilua lir, Reprangang kü tenyar ne jak dange yokdi shibae ne leman remem-tsü; arem nung ayimtenba ola, Tsungrem leman rememang, pa lungkong motongmotonga yangluang.
- 4 Yohane arem nung baptija aser temenen atoktsü aso-shi temulung meyipba baptitsüba sayutsungia aru.

Mk 1. 1-4 1929

The Ao Nagas, numbering more than 60,000, live in north-eastern Nagaland. Ao was the first Naga language in which a portion of Scripture was published.

1883 **Matthew** 1884 **John** 1885 **Matthew John** (revised)

American Baptist Missionary Union, Molung
Translated and revised by E. W. Clark, ABMU.

1902 **Acts** ABMU, Impur

Translated by S. W. Rivenburg, ABMU.

1906 **Matthew John** (revised) ABMU, Shillong

Revised by E. W. Clark, ABMU.

1907 **Mark** 1908 1 **Corinthians** ABMU, Impur

Translated by W. F. Dowd, ABMU, and Beni Kenovar.

1914 **James-Jude** BFBS, Calcutta

Translated by Mrs. E. Smith.

1919-1929 **New Testament** 1939 **Genesis** BFBS, Calcutta

Translated by R. B. Longwell and W. Smith, ABMU.

1964 **Bible** BS of India and Ceylon, Bangalore

Translated and revised by A. Nokden Ao, I. Ben Wati, and a committee.

NAGA: CHANG

918

- 1 Mughkha shao, Yisu khrista ngühmai khangbau. 2. Isaya ngühe seibu a tuanyu kibu tühgü, chühgashi ngeibu hahangbu kathetang tao haotita. Auwei kabu lam kamkoeki; 3. Yama chie ngeku ngüh, Kanei bunyubaoweibu lam kamashi, haoeweibu lamnyu tangehei tham yeitiashi. 4. Yohane yama baptiko, hobaji chabu apla shanga mangpon khupeiko baptikola song lenko laokei. 5. Hobaji Yihuda kautak hobaji Yirusalem

Mk 1. 1-4 1947

The Chang Nagas, numbering more than 15,000, inhabit eastern-central Nagaland. Chang is related to Konyak and Phom Naga.

1947 **Mark** BS of India and Ceylon, Calcutta

Translated by Imlong Chang and Imti Ao, under the supervision of B. I. Anderson, American Baptist Missionary Union.

1964 **Gospels** BSIC, Bangalore

Translated by Ayan Chang.

NAGA: KONYAK

919

- 1 Jihova Uha, Jisu Khrista pungao ümei üwang.
- 2 Isaya hipa lai me nyane ngopu ke, Leihu, ü shongningpa, aohie nang lüm tülak;
- 3 I nang shote toe shonpuai;
- 3 Phao me jae üngwipu ngawüang, Numane Nokpupa lüm tünyu, I lümnyu tingkhüange lingto;
- 4 Johan, aohie phao me bapti hüyange ünü winlak jingne mong lipe baptipu konnyo, i pci. 5 Hüyange Judia katok

Mk 1. 1-4 1959

The Konyaks, the largest and most primitive Naga tribe, are related linguistically to Phom and Chang. Konyak is spoken by about 75,000 people in northeast Nagaland.

1944 **Mark** BFBS, Calcutta

Translated by Henking, a Naga, under the supervision of C. E. Hunter, American Baptist Mission.

1951 **Matthew Mark** BS of India, Pakistan and Ceylon, Calcutta

1959 **Gospels Acts** BSIC, Bangalore

Translated by Longri Ao, Council of Baptist Churches, and others.

NAGA: LOTHIA

920

- 1 1. Jihova Toe Jisu Khrista Motsu Mmhom benkatén.
- 2 Isaya ozen ekhying kakoloha shi motsü heto erani lia:

Zeta, ana a lantsöe ni mhatongi rotokvüka,

Mbona ni vüngina olan methakvüka;

3. Kyon tsukkana oraena tühchotühgrüo vonchi shi,

Mbo lan nsaka vonia.

Ntena Opvüi lan methakia;

4. Johana oraena baptitoka osi nlan esuv tsukona lümbüm khophitoka baptitokvü püngnoa rocho. 5. Osi Jihudi

Mk 1. 1-4 1944

Formerly known as 'Lhota,' the Lothia tribe numbers about 25,000, who live in central Nagaland, near the Assam border.

1932 **Mark** 1935 **Matthew** 1937 **Acts** 1938 **John**

1939 **Luke** 1941 **Romans** 1, 2 **Timothy Titus**

1942 1, 2 **Corinthians** 1943 **Galatians-2 Thessalonians**

1944 **New Testament** BFBS, Calcutta

Translated by R. B. Longwell, G. W. Supple, B. I. Anderson, American Baptist Foreign MS, J. P. Mills, ICS, and J. E. Tanquist, American Baptist Mission. A mimeographed edition of Mark was circulated in 1931.

1958 **Psalms** BS of India and Ceylon, Bangalore

Translated by Tsidenshio Tsanglao.

1966 **Mark** (revised) 1967 **Bible** BS of India, Bangalore

Translated by Ellis Murry, ABM, Ahamo Patton, N. Oving, and C. Yanthan.

1966 **New Testament** Assemblies of God, Bangalore

Translated by E. M. Mozhui, Assemblies of God, and Nzambemo.

NAGA: MAO**921**

- 1 Jihova Na pfoto Jisu Khrista ko kazhü achari.
 2 Prakoru chü kosü Isaya larübvü lei khi rühi kotho sü
 hviwo, Koleio, a no a chüpeo yi ni nghodzü hekhü molu
 vuliue.
 3 Mo no ni jüü soda pile; inghü leino omei kali no sha
 kowo shüpei süwo.
 Lipeo jüü soda pilo.
 Mo jüü sü so mozü pilo.
 4 Süü hviwo John baptiaiz so kapio no inghü leino vuwo kania
 kekheilo kuru duno ole chühulo kuru baptism ko sü modopie.
 5 Süchisü Judia jü lei thopfü ye Jirusalem lei mei thopfü no

Mk 1. 1-4 1960

Mao Naga is spoken by about 28,000 people in northwestern
 Manipur State, India.

1945 Mark 1947 John BS of India and Ceylon, Calcutta
 Translated by Puni, under the supervision of J. E. Tanquist.

1960 New Testament BSIC, Bangalore
 Translated by M. Lohru and H. Chamaikho.

NAGA: MZIEME**922**

- 2 1 Istiu-eh langtsumne benai Galil Kana gade
 2 henau getei na Jisu puidé tsika bam. 2 Na nautak
 tsikade Jisu dede na Pe tsaisui medung dede ku.
 3 Na penui Khubetsidui tsam dige, Jisu pui Pe dede,
 ahnu! khubetsidui gada, debu. 4 Ge Jisu pe dade,
 Wah mipwe, I ntsu n-ngwa daipai tei zieno? Ahting
 tsang gwang mereulie, dedi.

Jn 2. 1-4 1961 (Recomposed)

Mzieme, spoken by several thousand people in southwestern
 Nagaland, is related to Nruanghmei Naga.

1953 Matthew BS of India, Pakistan and Ceylon, Calcutta
 1961 John BS of India and Ceylon, Bangalore
 Translated by Heiziding Lungalang, assisted by B. I. Anderson and
 Keneise.

NAGA: NRUANGHMEI**923**

- 3 Tiberia Kaisar, guangh' tumei tingkum ruh-na-püngüh-
 mbü tüngh'mei lungkhou, Pantia Pilatrui Jihudia kundi
 sinpui mei, Herodri Galili khou sinpui mei, kü kainä
 Philipri Ituria le Trakonitia rüm khou sinpui mei,
 Lisaniari Abilini khou sinpui mei, 2 khütinh' Hana le
 Kai-apha amüh daihnei su bümkhau, rüm kükkhou
 Zekaria nä-mpouh' Johan khou Raguangh lüt guangthe.
 3 Khoutei kümeirui, pap läduaklu khüing lung-lainha
 baptiaiz supui thick din-ndaup-pütina, Jordün gangjang rüm
 kúpuma khou tütthe. 4 Mujung Isaiharui säkümei kürik
 khou tei hei kumma hiloue:

"Rüm kükkhou gang khüt kaubümmei kuanthuh,
 Poubaumhei cang tei cümdäno,
 Kü cang su-ningto.

Lk 3. 1-4 1959

Nruanghmei, or Kabui, Naga is spoken by about 40,000 people
 in northwestern Manipur State. It is closely related to Zeme and
 Mzieme.

1959 Luke 1961 John BS of India and Ceylon, Bangalore
 Translated by Miss J. A. Rose and Naga Baptists.

NAGA: PHOM**924**

- 1 Kavangei ha Jisu
 Khrista bühahmei chong-
 pangpü.
 2 Isaya thipü nyangei nyu-
 pü kei.
 Veito, ngei ngelei phong-
 shan nung she kü teishin-
 yeit.
 Üpai nüngei lem temhen;

- 3 Phadei huki linpü ngäu,
 Amphongi shempüpa lem
 temto.
 Büpalei lem kangshangi
 nungto; 4 Johani phadei bap-
 tükei, hütü mang tükhen
 shingvaishi monglepei bap-
 tükhen chong venei pei.
 5 Hütü Judia katok am hütü
 Jirusalem am paü büpa

Mk 1. 1-4 1961

Phom, or Phon, Naga is spoken by about 10,000 people in
 northeastern Nagaland.

1961 Gospels BS of India and Ceylon, Bangalore
 Translated by Inti Ao and Apang Phom.

NAGA: RENGMA**925**

- 2 Tsäo drän shang nyü Galil Kana rünyü yu tenu kelo
 2 kelo mme thü; lä Jisu ajule tenyü bi. Lä tenu kelo
 3 kelo nyu tsä mme Jisu lä asikethenyü apu ko. Lä
 süngtung pe khüsha drü rhoru la larü, Jisu ajule Jisu
 ka. N gu süngtung pe khüsha drü ndi lasä! tsäshü.
 4 Tsäntei Jisule äju ka, Tenunyü, nyüthö nne aka tsä hi
 5 nna? A gwan kho timvü zung; tsäshü. A Jule

Jn 2. 1-4 1928

The Rengmas, who number about 6,000, live in west-central
 Nagaland. Part of the tribe was driven into the Mikir Hills
 District of Assam during a local war in the 1930's and has re-
 mained there. Southern Rengma, or Ntenyi, is a closely related
 dialect.

1928 John BFBS, Calcutta

Translated by J. E. Tanquist, American Baptist Foreign MS.

NAGA: RENGMA, SOUTHERN 926

- 1 Sunggigü nyügü Jisu Khrista zolokegwa zo kerigü.
 2 Ndyaku Isaya sidzokegagü lesi nyu, Hire nmhun kelyu
 niundu Ale Alokethyünyu nishüti;
 A-le ntsoo udati;
 Tehen-nyu nraseng-o,
 3 Hagun Npugü tsonndalo;
 A-tsoo keshé ai dukeziatio chi,
 tsonkhü khwe tsüle A-le le;
 tsonkethyü tüu kenjü hontse.
 4 Tsühontse Johan tehen nyu me Baptiaiz thüyekühügü
 guayü-o kenjülo kegwa nyunkelu kelo Baptism pe mesen-
 5 thü. Tükatsü Judia kazünyu lo Jirusalem nyu apu

Mk 1. 1-4 1952

The Ntenyi Rengma dialect is spoken in western Nagaland. Although this language is published as 'Southern Rengma', it is the northern groups of the Western Rengmas who refer to themselves as Ntenyi.

1944 Matthew BFBS, Calcutta

1952 Matthew Mark 1953 Luke John BS of India, Pakistan and Ceylon, Calcutta

1959 Acts BS of India and Ceylon, Bangalore

Translated by Hophega, under the direction of J. E. Tanquist.

NAGA: SANGTAM

927

1. Jihova Taurü, Jisu Khrista yuatsa atiketi.
2. Isaya azikerü na tranü lichoba roi, Ting., inü i rivürü nü peilang müteire; Apinü nü lang rongnümung;
3. Rangmü la kütünü züteichoba yuva, Nürünü Apütongba lang rongnümung, Api langzong müchongkütünü külpüng;
4. Johannü rangmü la baptisonü, akonü amünyü pei-nung ningdang amüai tamüla baptisochoha tsünyünü rocho. 5. Akonü judia lila akonü Jirusalem la liru

Mk 1. 1-4 1944

Sangtam is spoken by more than 20,000 Nagas in eastern Nagaland, over a wide area extending from Tuensang to the Manipur border.

1944 Mark BFBS, Calcutta

1950 Matthew BS of India, Pakistan and Ceylon, Calcutta

1963 New Testament BS of India and Ceylon, Bangalore

Translated by Litase, under the supervision of C. E. Hunter.

NAGA: SEMA

928

1. Alhou Nu Jisu Khrista atsakivi inahu atüghü.
2. Tungkupumi Isayano hepaakeu toi: Zhulo, ighi-nimi ogizülo puwuni, Pano ola kutopaghitsüni. 3. Aghalono ashesheukeu sütsa lakhi, nongu Ampeu la kutopaghi tsülo, Pa lako müzüchoj shitsülo. 4. Johanno aghalono baptis shi eghi eno akhinye khivenike ghenguno amulo pepidelunikeu baptis ahiikeu ghili timi kütü. 5. Eno

Mk 1. 1-4 1944

The Sema tribe, called by the Indian Census 'the barbarous and savage Semas', live in central Nagaland. Their important language is spoken by about 50,000 people.

1928 Mark 1936 Acts 1938 John 1939 Matthew Mark Luke 1939-1944 New Testament BFBS, Calcutta

1960 New Testament (revised) BS of India and Ceylon, Bangalore

Translated by B. I. Anderson and J. E. Tanquist, American Baptist Foreign MS, aided by Zaphuzhlie.

1961 Psalms BSIC, Bangalore

Translated by Nizukhu Puntha, Luhorji Jakha, Ilhoshe Khala, and Shinoto Sunetho, all of the Sema Baptist Association.

NAGA: TANGKHUL

929

JESU Christawui pao khamathä haokaphokwui tuina. Ishämei äna Varivaräwui änao mayäranä. 2 Pao kazatawui lairiki kapi kahai hithai, "Yangu, Ina iwui pao kazata chüli nali rida shürtrai, äna nawui shongä naganmüra." 3 Lamhängli pao tamkachithä mi äkhwui khawo äkheon chi hina, "Nathuma Prohowui shongä naganmüra, Ishämeiwui shongä chi ngartei äna säsiu." 4 Chiwui väng äna John kabo china rai, kala lamhängli rähi khami (baptize kasä), kala morei phoe khawai ning khangateiwui räkahik (baptize) tui chi chänjam pheida

Mk 1. 1-4(a) 1967

Tangkhal is spoken in a number of dialects in northeastern Manipur. Translation work has been carried on in Ukhrul Tangkhal, the dialect of the largest settlement. This dialect serves as a lingua franca for many of the 45,000 tribesmen.

1904 John 1905 Luke Acts BFBS, London

1909 Matthew 1912 Matthew-2 Corinthians (Matthew, Luke-Acts revised) 1927 New Testament BFBS, Calcutta 1967 New Testament (revised orthography) BS of India, Bangalore

Translated by William Pettigrew, American Baptist Foreign MS.

1967 Ruth BSI, Bangalore

Translated by N. Rungsung.

NAGA: ZEME

930

- 1 Hera Na Isua Krista Sam Ke-i-be bepibang.
- 2 Isaiabe gu leisi ge raube gum se, Ni! ning sua 'mbe nang 'mpui t'lew ra, Hepaw-paw-pew ze lang gai 'nde lei.
- 3 Henamkang ge miram-me ze sa rua bekaw ze, Tingwang puidi tew mi law, Pa 'mpui tew 'nzei law!
- 4 Baptistew-pew Johanbe pat ze henamkang ge hemui lun rahang gehi baptistew ze milung li rabe ranam paw rua

Mk 1. 1-4(a) 1928

Zeme is spoken by about 40,000 people - the Zeme, or Kachha, Nagas, who live in southwestern Nagaland and in adjacent areas of Assam and Manipur. Zeme is linguistically related to Nruanghmei Naga.

1928 Mark BFBS, Calcutta

Translated by J. M. H. Rees, Welsh Presbyterian Mission.

1952 Mark 1953 Acts BS of India, Pakistan and Ceylon, Calcutta

1959 Luke 1961 John BS of India and Ceylon, Bangalore

Translated by D. G. Merfyn Jones, Welsh Presbyterian Mission, and Kungamba Kuame, a Naga pastor with the mission.

NA-HSI

931

POLLARD SYLLABIC SCRIPT

1 VE GE RO YE=SU CI-TU K. XO
GE KU. YU.

2 VE-XI YI=S=Y G3 LE-D LO
LE GIE-TN G3 LD NI-NI W X3
ME. LN LE. A3 ND A3 G3 CT-
XI CT YE ND G3 KV LN, RD-
GU VO-VO CT.

3 DN-BV LO ND XI G3 KO DQ.
DQ. GU NLI L7-L7. BE X3 ME.
VE RO G3 RD DQ LE VO.-VQ
RD GU TU-TU BE LE M-M' X3 Y

4 QD RU NGU DU BE YO=V X3
G3 DQ GU JD YE DN-BV LO ND
XI CT NQ. XW ME KU-KV G3
CT-CT XU-NDU LE ME YE, FN
LE RU DQ CT.

Mk 1. 1-4 1932

Na-Hsi, Nakh, or Lühs, is spoken by an estimated 150,000 people in mountainous northwestern Yunnan Province of China. They speak a Tibeto-Burman language, closely related to Lolo. Although an indigenous script was in use by the Na-Hsi, a modified form of the Pollard syllabic writing was devised for the Na-Hsi Scriptures.

1932 Mark BFBS, Shanghai

Translated by Elsie Scharten, Dutch Pentecostal MS.

NAMA

932

1. Nes ge tsoa-tsoas Jesub
Xristub lgai-thoas disa.

2. Gebo-aob Jesajab Inai xoa-
he hā khemi: „Mō, tita ge ti
lhom-lgaba sa ci-lā ra sī, daob
ātsab nī sa eis ci-lā thomiba
tsi se.”

3. Domi tgei rab dib ge lgaro-

lhub Ina hā: „†Homi du re
lKhub di daoba, ēdu llēib di
lganga di-thanu-thanuba bi.”

4. Johaneb ge khāi lgaro-
lhub Ina, tsi gere ao-llnā lla-
llnas lhowasens dis lloren lūbas
lōa hāsa.

5. On ee llēib lōa ee tōa

Mk 1. 1-4 1958

The Nama, Namacqua, or Khoi-Khoi, a Hottentot people numbering about 35,000, live in the south-central (Great Nama Land) area of the Territory of South West Africa. The Hottentots, a cattle-raising people whose society embodies an involved political structure, should be distinguished ethnically and linguistically from the Bushmen, groups of primitive hunters who number about 12,000. However, some scholars have contended that the Hottentot and Bushman languages (as well as Sandawe and Hata - 'click' tongues of Tanzania) belong to a single linguistic family.

1831 Gospels BFBS, Cape Town

Translated by John H. Schmelen, London MS.

1846 Luke Pike, Philip Press, Cape Town

Translated by H. C. Knudsen, Rhenish MS.

1866 New Testament Hertz Press, Berlin

1872 Psalms Solomon Press, Cape Town

Translated by J. G. Krönlein, Rhenish MS.

1909 New Testament Psalms Bertelsmann Press, Gütersloh

Revised by J. Olpp, Rhenish MS.

1966 Bible BS of South Africa, Cape Town

Originally translated by J. G. Krönlein; reviewed before publication.

(CHI)NAMBYA

933

1 Kutanga kwe Ndebo mbuya yaJesu Kristu, Mwana
nhulumyana waMwali.

2 Sobuzwa-zwakakwalwa mumpolofita Isaya, kuwhi:

Liinga, ndinotuma unyayi wangu pambeli papo,

Unoku lulamisila zila yiyo;

3 Iwhi lyouno shoba mushango,

Lulamisani zila yaShe,

Lulamisani migwaga yiye.

4 Johane wakabuya ebatatisa mushango, epupula lupupulo
lokushanduka bekanganililwe zubi. 5 Nyika yose yefudia,

Mk 1. 1-4 1961

The Nambya language is spoken by about 35,000 people in southern Mashonaland, Rhodesia. It is a Bantu tongue, linguistically akin to the other tongues of the Shona group.

1961 Mark BFBS, London

Translated by Jonathan N. Chipaya, S. W. Chipaya, and N. J. Sansole.

(ICHI)NAMWANGA

934

1 KUTALIKA kwi landwe liizima ilyakwe Yesu
Klisitu, Mwanakwe Leza.

2 Ndivino yawalikwa mwakwe Yesaya umutumwa
yati,

Lola, nkutuma intumi yane pa nkolelo pakwe wewe,
Yino yandi yanie kumba wako;

3 Izwi lyakwe wumwsi likupunda mu mavunje, likuti,
“Yaniani ekumba wa Mfumu, moiole ni nzila
zyakwe”;

4 Akwiza Yohani, wino wabatizanga mu mavunje swinya
wawilanga ivya ibatizo lya kutontolokwa ku kutetelwa
5 kwa mawembuko. Wonsi awa mu nsi ya Yudaya awaya

Mk 1. 1-4 1942

The Namwanga, or Mwanga, language is spoken by an estimated 40,000 people southwest of Lake Rukwa, in southwestern Tanzania, and in adjacent Zambia. It is a Bantu tongue, related to both ChiBemba and ShiNiyiha.

1903 **Luke** 1905 **John** BFBS, London
 1910 **James-Jude** 1913 **Matthew** 1914 **Mark**
 1915 **Luke** 1923 **Acts Romans** 1924 **John** (revised)
 1925 **Hebrews** 1928-1930 **1 Corinthians-Philemon**
Revelation National BS of Scotland, Livingstonia and
 Mwenzo 1933 **New Testament** NBSS, Edinburgh
Translated by James A. Chisholm, Livingstonia Mission.

1941 **New Testament** NBSS, Edinburgh
A slight revision prepared by Ernest W. Burnett, Livingstonia Mission.

1953 **Psalms** NBSS, Edinburgh
Translated by Caleb Sikandi and Fergus Macpherson, Livingstonia Mission.

NANDI

935

1 **TAUNETAB** logoiywek je mia-
 ch je bo Jesu Kristo, Weritab
 Jehova. 2 Kou je kigisir eng'
 bukutab maotit isala kole.
 Ogero, kaayogu chito ne kiyo-
 ktoi eng' taing'ung'.
 Ne chobe oren'ung'.
 3 Kuitab chito ne bole eng' ong'-
 atet kolen,
 Ochop oretab Kiptaiyat,
 Olitit ortinweyik;
 4 Kinyo Johana, imyo kobatisania
 eng' ong'atet ak koandoti kabatina
 net ne bo signet amu nyotab gat
 ne bo chutwogik. 5 Ak klas ole ni
 inendet bik je kibun Judea komugul,

Mk 1. 1-4 1939

The Nandi, a tribe numbering about 170,000, live in western Kenya, northeast of Kisumu. They originally called themselves Cemual, but are now commonly known as Nandi, a corruption of the Swahili term for 'cormorant'. Their Nilo-Hamitic language is understood by numerous tribes who speak dialects of Nandi (e.g., the Kamasia, or Tuken, Elgeyo, or Keyo, Sebei, and Terik) and closely related languages (Kipsigis and Marakwet, a dialect of Pokot). The Kipsigis and Nandi language Scriptures are now supplemented by translations in a Kipsigis-Nandi Union version, a literary language known as Kalenjij (q.v.).

1926 **John** 1929 **Romans** 1931 **Matthew** Africa Inland Mission, Kijabe
Translated by missionaries of the AIM, including Marie Hansen, Frances and George E. McCreary, A. M. Andersen, and Signe C. Kristensen.

1933 **New Testament** Central Press, Sydney
Revised and translated by Stuart M. Bryson, Church MS.

1935 **Genesis** 1939 **Bible** BFBS, London
Translated by S. M. Bryson, with the assistance of a committee.

(EKI)NANDI

936

1 Eristsuka ryengulu yowene ya Yesu Kristo, oMugala wo Mungu. 2 Ngoko kisakire nomuminyeri Isaya ati, Lebayaga natuma omukwenda wage embere syawe, Oyo wasyakotiya enzira yawe;
 3 Omulenge woyu kabirikira omo mbwarara: ati, Mukokoraye enzira yoMukama, Mutungananyaye esyonzira siwe—

4 Yoane Mubatisa mwabanika omo mbwarara, iniakarula omwatsi weribatisya ryeribinduka busana neribugira ryebebi.
 Mk 1. 1-4 1962

The Nandi language is spoken by about one million people around Lake Edward, in eastern Congo-Kinshasa, and in Uganda. A Bantu tongue, EkiNandi is to be distinguished from the southern Nilotic Nandi of southwestern Kenya.

1952 **John** 1954 **Acts** 1955 **Matthew**
 1957 **Galatians-Colossians** BFBS, London
Translated by Paul F. E. Hurlburt, Uevangelized Africa Mission.

1959 **John** (revised) BFBS, London
 1962 **New Testament** **Psalms** SSB au Congo, Kinshasa
Translated and revised by Paul F. E. Hurlburt, Paul F. Hurlburt, Jr., G. Lawrence, Baptist missionary, and others, assisted by several African Christians.

NANJERI

937

1 **TA** ná ne tu kere te kura te Jesu Kristi Kuma Kwani tei denj. 2 Ma ku ká ne kejerde keinde ka an maktab te kuyekere Esaia denj tei ya yene:

Ya wa, n e gwie kugwie kon ka tamie,
 bay né ne ku magere bie kerge kwie denj;
 3 Keme nui ma cam ka an cág dane pelele yene:
 Magerenge kerge ku Kunnan kwei denj dawja,
 magerenge denj bi kerge kare kai d'ane tenene
 kél dáp.

4 Ne Jean ne ma le kela baptême ka an cág. Ba ma deb denj de ale kere te baptême te pena wei due denj de kela ne bage denj de kobdege weikere Kuma ne dá denj de kúsi bera mbet ka ca siange kage. 5 Ka teba tenj denj ná kela ka' kese

Mk 1. 1-4 1956

The Nanjeri, numbering about 50,000, live in villages above and below Lai, in the Logone River Basin of southwestern Chad. One group of the Nanjeri are known as 'Choa', and Kabalai is sometimes referred to as a Nanjeri dialect. Lele is closely related linguistically, and both Nanjeri and Lele are related to Sonrhai in the Chadic group of the Afroasiatic language family.

1947 **Mark** 1949 **John** ABS, BFBS, New York, London
 1949 **Luke** **Acts** Sudan United Mission, Kelo
 1956 **New Testament** BFBS, London
Translated by J. Brotherton, SUM, with the assistance of Joseph Bangelan, Elie Kudjeh, and Michel Muetemak.

NAURU

938

NAIUNE jaweiijdaen an ewagge-
 lium Jesu Kristo, hea Nain
 Gott.
 2 Tekel ereatow itürin Jesaja hea
 prophet, hejin üge, Kania, A dijon
 wada engel bwe enim öi ian obwom,
 bwe enimö gadauw modenan;
 3 Eihöñit ename ion hea aewak
 eat etomage, hea üge, Alwainö
 gadauw medenat Temoniba, öeimwi
 medenan;
 4 Örrren Johannes, hea öaptiro eat
 stomage, mö ö pöpat baptizo niwi-
 det ibürö, bwe bait etad idür.

Mk 1. 1-4 1918

The Nauruans, numbering about 2,700, inhabit Nauru, an atoll isolated in the central Pacific, west of the Gilbert Islands. Their language is equally remote linguistically from both the Melanesian and Polynesian tongues, but it is usually grouped with the Melanesian languages.

1902 **Matthew John Galatians 1, 2 Timothy 1-3 John** MP, Kusaie

1906 **Mark Acts 1907 New Testament** MP, Nauru

1918 **Bible** ABS, New York

Translated by P. A. Delaporte, independent missionary working with the American Board of Commissioners for Foreign Missions.

NAVAJO

939

1 **Diyn God bi'Ye' Jesus Christ baa hane' ya'at'éhii**
bee deezt'i'i.

2 **T'áá Diyn God yá halne'ii, 'Aizéya wolyéhígíi yee-**
'aké'ashchinígíi 'át'égo,

Jé'akon, shá halne'ii nitsjít' deesh'aa,
'éi ná hoht'i'i hash't'eidooliit;

3 **honojii'di ta' chána'ho biinée' diits'a'go halne' kó-**
niigo:

Bóhólni'ihii bá hoht'i'i hash't'edahohlééh,
be'atlin k'éhézdongo 'ádaahlééh;

4 **John baptiza 'é'él'iniil honojii'di jiniyá'ago baq'há-gi-**
'át'é'it'ango 'át'égo baq'há tsináhodiikeeso yóó'adahidit'aah
'inda 'aa náhidit'aah biniyé baptiza 'é'él'iniil baa hojilne'
át'éé. 5 'Aádóó Judiya kéyahdóó 'áá'át'éé nt'éé' 'inda

Mk 1. 1-4 1956

The Navajo (Navaho) Indians are thought, because of their Athabaskan tongue, to have migrated at an early date from the northwestern section of the continent into what is now the American Southwest. In that area they encountered other Indian peoples, some of whom they absorbed, creating a mixed racial stock, yet preserving their language. A restless people, the Navajos throughout their history in the southwest fought the neighbouring tribes, the Spanish, the Mexicans, and later the Americans. They were not subdued until the 1860's, when they were finally forced on to a reservation. More than 100,000 strong, they live on several large reservations in southern Utah and adjacent areas of New Mexico and Arizona.

Navajo, an Athabaskan tongue, is related to the Apache languages and, more distantly, to other languages spoken by Indians of western North America, e.g., Slave, Chipewyan, and Dog Rib.

1910 **Genesis Mark 1916 Mark (revised) 1935 Acts**

1948 **John** (with English) ABS, New York

Translated by Leonard P. Brink, Christian Reformed Church, and F. G. Mitchell, Presbyterian, with considerable assistance from other translators and native informants.

1948 **Mark 1949 Matthew 1 Corinthians Philippians**

James 1, 2 Peter (with English) ABS, New York

1952 **Luke** (tentative) WBT, Farmington

1956 **New Testament**

1959 **New Testament** (corrected) 1962 **Genesis Exodus**

1966 **Genesis Exodus Joshua Ruth Psalms Jonah**

ABS, New York

Translated by Faye E. Edgerton, Faith Hill, Turner and Helen Blount, WBT, Gerónimo Martin, a Navajo, and W. Goudberg, Christian Reformed Church.

(CHI)NDAU

940

1 **Kuta'aga kwe'nggeri raJesu**
1 **Kristu, Mukororo waMgari. 2**
Kudal ggerakanyorwa mutsa-
miba yalsaya muprofeti, Rigirrai,
indinotuma munyal wagu pambe-
r'i pehope yako, uwo unozonasirira
njira yako;

3 **Iswi rounodalsira mushango,**
kuti, Nasirrai njira yaMambo, ru-
ramisai makwara ake; 4 Waka-
qika Johani uwo walbapatidza mu-
shango, eicumaera rubapatidzo
rwokutenderuka kwokurekera
zishashi. 5 Uka'oda kuenda

Mk 1. 1-4 1957

The Nda language is spoken by about 70,000 people around Melsetter, Rhodesia, and in adjacent southwestern Mozambique. It is a Bantu tongue related to ChiShona and ChiKaranga. ChiChanga is sometimes listed as a dialect of ChiNda.

1910 **Gospels** BFBS, London

1914 **Acts 1915 Romans** MP, Chikore

1919 **Gospels** (revised) **Acts-Revelation 1923 Psalms**

1929 **Genesis Exodus** BFBS, London

Translated by missionaries of the South Africa General Mission and the American Board of Commissioners for Foreign Missions, including J. E. Hatch, G. A. Wilder, and C. G. Fuller.

1942 **Isaiah-Malachi** BFBS, Salisbury, London

1944 **1, 2 Samuel 1948-1954 Gospels** (revised)

1956 **New Testament** (revised) 1957 **Bible** BFBS, London

Translated by C. J. Dotson, M. E. Douer, and M. Bwerudza.

(ISI)NDEBELE

941

1 **Ukuqala kwevangeli likaJesu, iNodana ka-**
Nkulunkulu.

2 **Njengokulotshiweyo kumprofethi ulsaya**
ukuthi:

Khangela, ngiyasithuma isithunywa sami
phambi kwakho

esizakulungisa indlela yakho,

3 **ilizwi lomemezayo enkangala, lithi:**

Lungisani indlela yeNkosi,

gondisani indledana zayo.

4 **Kwafika uJohane uMbaphathizi enkangala,**
etshumayela ubhaphathizo lokuphenduka, kube
yikuthethelelwa kwezono. 5 Kwaphumela kuye

Mk 1. 1-4 1966

The Ndebele language, formerly Tabele, is spoken by about 750,000 people in an area centering on the Matopos Hills of Matabeleland, Rhodesia. It is a Bantu tongue related to IsiZulu and IsiXhosa. A secular literature is developing in Ndebele.

1884 **Matthew** Solomon Press, Cape Town
 1884 **New Testament** Shiloh Mission, Pretoria
Translated by Thomas M. Thomas, London MS. It is reported that only 18 copies were distributed; the rest were taken by the Ndebele and worn as helmets during the first Matabele War.

1901 **Matthew** 1903 **New Testament** (revised)
 1912 **New Testament** (further revised) BFBS, London
A revision prepared by C. D. Helm, LMS.

1930 **Psalms** BFBS, London
Translated by John Whiteside, LMS.

1963 **Mark John** BS in Central Africa, Salisbury
 1967 **Matthew Luke** Rhodesian BS, Salisbury
 1968 **New Testament Psalms** BS in Central Africa, Salisbury
Revised by James N. Pelling, A. Nzileli, LMS, and a committee.

(OCHI)NDONGA

942

¹Etameko ljevangelij lja Jesu Kristus, Omöna gua Kalungana.
²Ngaši kua holua moramata jomöpropheti Jesaja: *Tala, otandi ku tetekešile omöjengeli guandje, oje no te ku longele

ondjila; (Mat. 2: 1-3) ³Seui ljomöjigiz omombuga tali ti: 'Longeleni Omöna ondjila, mü paleleni omapolal' (Luk. 4: 3) ⁴Johannes Omöšasi ošo a holoka mombu-bu, nokua uuviga ešaso ljeitegu-lulo oljezimo ljomajonagulo.

Mk 1. 1-4 1948

The Ndonga language is spoken across a wide area of Ovamboland, northern Territory of South West Africa. Both the Ndonga and the Kwanyama are known as Ovambo, and are thought to number together about 240,000. OchiNdonga and OchiKwanyama are Bantu tongues.

1891 **Matthew** 1892 **Mark** 1895 **Luke** 1896 **John**
 1897 **Acts** Helsinki
 1903 **New Testament** 1908 **Psalms** 1913 **Isaiah**
 1914 **Jeremiah Daniel-Malachi** 1925 **New Testament** (revised) 1926 **Psalms** BFBS, London
Translated and revised by M. Rantanen, A. Savola, A. Hänninen, H. Saari, and K. Petäjä, Finnish MS.

1944 **Genesis** (tentative) 1954 **Bible** BFBS, London
Revised and translated by M. Rantanen in the late 1920's, but delayed in publication. It was checked before publication by the Ndonga Language Committee.

NEO-MELANESIAN

Gutnius bilong Jisas Kraist,
 Pikinini bilong God, i
 kamap nau. ²Olsem profet
 Aisaia i rait bipo:
 Harim, mi salim man bilong
 karim tok bilong mi i go

paslain long yu, na em bai i
 rediim rot bilong yu. ³Meus
 bilong wanpela man i
 singaut long ples nating i
 spik: Rediim rot bilong
 Bikpela,
 stretim ol rot bilong em.

⁴Jon, man bilong givim baptais, i stap long ples nating, na i telimaum tok long wanpela baptais bilong tanim bel na tekewe sin. ⁵Olgeta manmeri bilong Judia ol i go long

Mk 1. 1-4 1964

Neo-Melanesian, a pidgin tongue which has developed as a practical idiom of commerce and communication, is an English pidgin, quite distinct from the pidgin spoken along the China coast. It is spoken by 300,000 to 800,000 people in both Papua and New Guinea and is endorsed officially as a language of education in areas where English is as yet little known and no vernacular lingua franca exists. Taught to both Japanese and allied military personnel during World War II, Neo-Melanesian is the language of newspapers, textbooks, and a considerable literature, including portions of the Western classics. The Neo-Melanesian syntax is relatively complex and the patterns for deriving compounds are both varied and subtle.

The Territory of Papua and New Guinea, with an estimated 700 distinct languages and dialects, is the least explored linguistic area in the world. Most of these tongues are grouped in an unelaborated general category known as the Non-Austronesian, or Papuan, group of languages. All but a few of the languages of New Guinea in which Scriptures have been published belong to this group. The exceptions are the Melanesian languages spoken in southeastern Papua (Hula, Kcapera, Mukawa), in adjacent coastal islands (Dobu, Kiriwina), and on the 'Melanesian Coast' around the Huon Gulf (Lacwomba and others). Bible translation and linguistic research, the latter often the product of the former, continue in New Guinea. It is hoped that further investigation will provide a basis for more detailed linguistic classification.

1934 **Bible Stories** Alexis Catholic Mission
Roman Catholic missionaries published numerous books of Bible Stories, catechisms, and Liturgical Selections during the 1930's. These were in the translations of Karl Borchardt, Leo Brennkemeyer, and Johannes Dahmen. In 1935 Gospel Selections, translated by Francis M. Mihalic, were published by Vicariat Apostolique of New Guinea.

1936 **Mark** BFBS, Sydney
Translated by A. P. H. Freund, Lutheran.

1961 **Mark** (revised) 1964 **Gospels** BFBS, Sydney
 1966 **Acts** BFBS, Wellington
Translated by a committee, consisting of A. P. H. Freund, Willard Bure, R. Charles, H. Dellinger, P. Freyburg, and others, all Lutherans, and also by K. Liddle, Brethren Church, and L. Buckman, BFBS. They were aided by Kardec, Los, and Ringole, teachers from New Guinea.

NEPALI

944

DEVANAGARI CHARACTER

१ येशु ख्रीष्टको सुवमाचारको आरम्भ ।

२ जसो सयौया भविष्यवक्ताको पुस्तकमा लेखिएको छ, "हेरु न मेरो दुस्ताई अधिअधि पठाउँछु, जसले तिमी बाटो तयार गर्नेछ ।

३ वनमा कराउनेको शब्द,
प्रभुको बाटो तयार गर,
उहाँका गोटेहरू बीचको पार ।”

४ बापिसमा दिने यूहन्ना पापमोचनको लागि पदचातापको बापिसमाको
प्रचार गर्दै वनमा देखा परे । ५ अनि जन्मे यूहन्ना देश र यसलेभएका

Mk 1. 1-4 1966

Nepali is spoken by the Gurkhas, a name loosely applied to all native Nepalese of eastern Nepal. However, the term 'Nepali' is misleadingly inclusive, for Nepali is only one of the languages of Nepal; Khas, as the people call themselves, or Eastern Pahari, are more accurate names. Mountainous Nepal has a population of about 10 million, including speakers of both Tibeto-Burman (Sharpa, Gurung, Murni, Sunwar, Newari, or Pahari, etc.) and Indo-Aryan (Palpa, Nepali, etc.) tongues. The more than 20 languages of Nepal are not mutually intelligible. A distinctive script, thought to be related to Bengali writing, was in use in Nepal as early as the 12th century. Devanagari character is now employed.

Devanagari Character

1821 **New Testament** Serampore MP

Translated by the Serampore missionaries.

1850 **Luke** 1852 **Acts** Calcutta Auxiliary BS

Translated by W. Start, Baptist missionary.

1861 **Luke Acts** Calcutta Auxiliary BS

Revised by C. G. Niebel.

1877 **Genesis Exodus Matthew** 1878 **Mark**

1880 **Luke John Acts** 1883 **Proverbs** 1884 **Romans**

1885-1887 **1, 2 Corinthians** Scottish Mission Orphanage

Press, Darjeeling 1895 **Matthew** (revised)

1902 **New Testament** Calcutta Auxiliary BS

Translated and completely revised by W. MacFarlane and A. Turnbull.

1905 **Genesis** 1914 **Old Testament** Calcutta Auxiliary BS

Translated by A. Turnbull and others.

1947 **Mark** World Mission Prayer League

Translated by Johnathon Lindell, WMPL.

1954 **John** Indian Board for Presbyterian Foreign Missions

Translated by Ralph T. Cunningham, IBPFM, and Shri H. C. Pradhan.

1957 **Gospels Acts** 1961 **New Testament Psalms**

BS of India and Ceylon, Bangalore

A revision prepared by members of the Church of Scotland Mission, including W. M. Scott, H. C. Duncan, K. D. Pradhan, D. Mukhia, Col. Nararaj, and H. C. Pradhan.

NEWARI

DEVANAGARI CHARACTER

१ येशुजिएष्टया सुसमाचार या आरम्भ । २ गये यशोयामि-
व्यवकथा पुस्तकस अन च्यायातल खः अथय का स्व ! जि जिमी

दूतायात खंगु न्होन्हो छुलया हये, गुम्ह दूतं खंगु ल तयार याई ।
३ बनस हाला च्चम्हसिया शब्द, प्रभुया ल तयार या, कपोलया
मार्ग तयकि !

४ बापिसमा बिस्म यूहन्नापाप मोचनया लागि पदचातापयागु
वापिसमाया प्रचारयाया बनस खन्त्यदयकः बल । ५ अल्य पुनक

Mk 1. 1-4 1964

Newari is spoken in urban areas of Nepal. The ancient state language of Nepal before the overthrow of the Newar dynasty in 1768, Newari continues in use as a vernacular in central and eastern Nepal. (The names Nepal and Newari are forms of the same word.) Since the political changes of 1951, Newari, the dominant language of the Katmandu Valley, the nation's political and cultural center, has increased in importance as a literary language. It is a Tibeto-Burman language, related to Lepcha.

Devanagari Character

1964 **Mark** BS of India and Ceylon, Bangalore

Translated by Purna Bahadur Manab, under the supervision of C. G. George, Mar Thoma Mission.

NEZ PERCÉS

946

1. Kawa mitatskiupa tamatsam hipt hiwaka
Canapa Gulileepama; kawa Jesusnim pika kuna
awaka:

2. Kawa Jesus munin hiwaka, kawa ipnim
disciples, tamatsam hipitph.

3. Ka kawa pawaulukshina winena, Jesusnim
pika ipna pana, aushih sainau wine.

4. Jesusnim, ipna pana, Atwai, inish a wash
im yaua? inim liklin watu kots tsaatsa.

Mk 1. 1-4 1876

The Nez Percés Indians were observed by Lewis and Clark in a large area around the Columbia River, in what is now north-eastern Oregon. Having received their name from French traders, because of the nose ornaments worn by some of the tribe, the Nez Percés caused little trouble for the settlers in the Pacific Northwest, possibly because of their immediate and constant interest in the culture and religion of the white man.

The romantic and impressive story of the coming of the Gospel to the Nez Percés began in 1831, when four chiefs made their way over the Rockies and were found in the streets of St. Louis asking, 'Where is the white man's Book of Heaven?' It was in response to their plea for books and teachers that Marcus and Narcissa Prentice Whitman and Samuel Parker made their seven-month journey over the Great Divide - a journey that would not only open the Bible for the Indians, but would also open the entire region to the American settler.

The Nez Percés spoke a Penutian language, known as Sahaptin, a term also used for the related dialects of the Wallawalla,

Yakima, Umatilla, and other tribes. There are now about 1,500 Nez Percés living on a reservation in Idaho.

1845 **Matthew** American Board of Commissioners for Foreign Missions, Clearwater

Translated by Henry H. and Eliza S. Spalding of the Oregon Mission. It was reprinted in 1871 by the ABS.

1876 **John 1 John** American Presbyterian Board, Philadelphia

Translated by George Ainslee, Presbyterian missionary.

(BA)NGALA

947

1 **KUKAMATA** na sambo malamau na Yesu Kristu, Mototo na Nzambe.

2 Pilamoko azali na Buku na nebi Yesaya,
"Otali, Ngai atumeli mesaze na Ngai libosu na misu na Yo ;

Ye asukura njela na Yo ;
3 Monoko na motu kugama na uma,
Osukuri barabara na Mokozzi,
Osali njela na Ye alima";

4 Yoane abiaki ; ye abatizaki kuna na uma, amenisaki batizimo na kupasa motima pua na kusukura kulamabe.

Mk 1. 1-4 1928

BaNgala is spoken as a lingua franca in the Uele District of northeastern Congo-Kinshasa by 3 to 4 million people. It is derived from the language spoken by the BaNgala, a Bantu people who live along the Congo River, about 200 miles north of the Equator. They were mentioned by Stanley as having actively resisted his intrusion. The usage of the few remaining original BaNgala differs considerably from the BaNgala lingua franca with which we are here concerned. As a trade language, BaNgala was simplified grammatically, and numerous loan words have been assimilated from KiKongo and KiSwahili, the admixture varying in different areas. BaNgala and LiNgala, developed independently, have evolved linguistically until it is difficult for speakers of one to understand the other.

1916 **Mark** BFBS, London

1918 **John 1 John** Heart of Africa Mission, Welle
Translated by A. B. Buxton, HAM.

1925 **Proverbs Psalms** BMS, Bolobo

1927 **Matthew** BFBS, London

Translated by J. A. Barney, Assemblies of God Mission, and A. B. Buxton, HAM.

1928 **New Testament** BFBS, London

Translated by a committee including Norman P. Grubb, HAM, J. A. Barney and A. W. Davies, AGM, and Paul F. E. Hurlburt, H. Stam, F. Pierson, and Dora Winsor, Africa Inland Mission.

1930 **Jonah Ruth** AIM, Aba

Translated by E. A. Winsor, Mabel Gingrich, and Rosa Mary Hayes, AIM.

1932 **Psalms** BFBS, London

Translated by N. P. Grubb, H. Stam, and J. F. Scholes.

1953 **Old Testament** 1955 **New Testament** BFBS, London

Translated and revised by M. A. Gingrich, assisted by Ofeni Kanda and Nikodema Roza, and later by a committee.

(LI)NGALA: UPPER CONGO

948

2 1 **KOBANDA** na Nsango Malamau na Yesu Masiya
2 Mwana-na-Njambe. Pelamoko esili kokomama
na mokanda na Mosakoli Yisaya ete,

Najali kotinda ntoma na ngai liboso na yo,
Ye akobangisa njela na yo;

3 Mongongo na mongangi kati na lisobe ete,
Bóbongisa balabala na Yawe,
Bósebola njela na ye.

4 Yoane Mobatizi ajalaka kati na lisobe kosakolaka
libatiza na kobongwa na motema mpo na kolimbi-
5 sama na masumu. Babimaka mboka na ye, bato

Mk 1. 1-4 1966

LiNgala is spoken by as many as 2 to 3 million people along a 900-mile stretch of the Congo River, extending from Kinshasa to the river's northern arc. Generally a 'second' language (a school, commercial, or administrative tongue), LiNgala serves as a lingua franca up and down the course of the river, and is also used by the military and police. It is a Bantu tongue, and much of its vocabulary and grammar and in fact, its very name, are derived from BaNgala. It developed from the language of BaNgala soldiers who served in the colonial army. As a lingua franca, LiNgala was grammatically simplified, and it now employs loan words from European tongues and from KiKongo, KiSwahili, and other tribal languages. Considerable dialectal differences are noted, and official, scholastic, and trade usages are sometimes distinguished. Upper Congo LiNgala is the usage of the middle courses of the river.

1908 **Luke** (tentative) Baptist MS, Bolobo

Translated by a Congolese teacher named Yoka, and edited by Charles J. Dodds, BMS.

1928 **John** Congo Balolo, Bongandanga

Translated by E. F. Guyton and Charles E. Bond, CBM.

1931 **Luke** Disciples of Christ Congo Mission, Bolengi

The BMS version with revised orthography, prepared by Jean C. Losanza, DCCM.

1931 **Acts** BMS, Bolobo

An attempt at 'Union Riverine Ngala,' prepared by H. Christy Davies, BMS.

1942 **New Testament** BFBS, London

Translated by Malcolm Guthrie, BMS.

1947 **Psalms** Protestant Council of Congo, Kinshasa

Translated by S. J. Newberry, BMS.

1957 **Genesis** BFBS, London

1961 **New Testament** (revised orthography)

1964 **New Testament Psalms John** (revised)

Exodus SB au Congo, Kinshasa
Translated and revised by Sigurd F. Westberg, Ubangi Evangelical Mission, and J. Carrington, BMS.

1968 **Mark** SB du Congo, Kinshasa
Translated by Fr. Michael Bulcke and a joint Roman Catholic and Protestant committee.

NGAMBAI

949

1 YEE neelè too ginn tagemaji le Jesu Kristi Ngonn Allah.
Too qe goo ta ge Esaie, njetegginnata ndang mee makub
lé pana:

Aa oo, m'a kula njekainkula lem noin'g, yee bba
a goll rou lei.

3 Ndu dou bbar mee gangera'g wel pana:
Gollje rou le Mbaidombaije lé, gollje ngann-
rouje lea areeje assena rai-rai lem to.

4 Too Jean bba ge baptisé douje gir bbee'g. Baptême
kar douje dwa ndoo ro dee do kaiya'g le dee reou mba
5 kar mee Allah ti mbidi do'g bba yee baptisé dee ne. Ndea

Mk 1. 1-4 1954

Ngambai, or Sar: Gambai, including its mutually intelligible dialects, is spoken by about 200,000 people in the Moundou region of southwestern Chad, and by scattered groups as far northward as Fort Lamy. Ngambai is a Central Sudanic language of the Chari-Nile group, related to Bongo, Bagirmi, Sar, and Goulei.

1936 **Mark** 1941 **Acts** BFBS, London
Translated by Victor E. Veary, Sudan United Mission.

1950 **Luke** 1954 **New Testament** BFBS, London
1968 **New Testament** (revised) **Psalms** BS, Bangui
Translated by Victor and Florence Veary and George T. McAlpine,
SUM, and Moise Méro, Philip D'emlalmia, Samuel Buyo, and
others.

(LO)NGANDU

950

1 Limatsako lin'osimo bon'olotsi bona Yesu Masiya,
bon'ona Yakomba.

2 Yok'onoki baoyi otengamaka en'okanda bona Ye-
saya bosumoli,

Lenda, latoma ekima enami en'oso bon'elongi
ene;

Ende angokoongedya mboka ene.

3 Lofoso lon'oto'omoi onoloua ena sengelenge:

Boongya mboka ena Yawe,

Bociedya mboka inande.

4 Yoane ayaki, ko ainaki'ato en'okala bona sengelenge,
ko alakaki lilako lin'eumbelo en'aoyi'owe lacin'en'etu-
ngwelo ena baho. 5 Ko bato ban'onnyanga bona Yu-

Mk 1. 1-4 1941

The Ngandu language is spoken around the headwaters of the Maringa River, south of Djolu in central Congo-Kinshasa. It is closely related to LoMongo and is classified in the same subgroup of the Bantu languages.

1920 **Mark** Congo Balolo Mission, Bongandanga
Translated by E. Cartwright, CBM.

1922 **Mark** (revised) **Luke** 1925 **Matthew** **Luke**
1929 **Gospels** **Acts** BFBS, London
Translated by Elsie Jeffrey and Sydney Kimber, CBM.

1941 **New Testament** BFBS, London
Translated by E. Laurence Walling, CBM.

NGBAKA

951

2 NE kone tale fala ba uko te Kana do
Galilaya; ne na Yesu a zi fala bangbawa.

2 Wa sazima Yesu, do wino td'a, de te
fala bangbawa. 3 Ko wa koazi dotoko,
na Yesu a tozi ha, Wa do dotoko bina.

4 Yesu a tozi ha na, Uko, Mi ne de ge
do mo nde? Kwe tda te wi go. 5 Na

Jn 2. 1-4 1936

The name Ngbaka, or Bwaka, is used by two distinct tribes of northwestern Congo-Kinshasa and adjacent regions of the Central African Republic; the Baya-Ngbaka and the Ngbaka Ma'bo. The Scripture translations listed are in the latter tongue, which is spoken by about 150,000 people in the Libenge region of Congo-Kinshasa and across the Ubangi River. Ngbaka Ma'bo is an Adamawa-Eastern language, related to Mundu, Bangba, Mayugo, and Kpala dialects of northwestern Congo.

1936 **John** BFBS, London
Translated by Henry O. Tweed, Ubangi Evangelical Mission.

1937 **Philippians** 1, 2 **Thessalonians** BFBS, London
Translated by T. B. Wallin, Ubangi Evangelical Mission.

(LI)NGOMBE

952

1 BOBANGA bo miako mipele mi Yesu Masiya,
Mwana Njambe.

2 O mosonomo a mokanda mo Isaya mopa-biseko.
Anja, naloma obwenji o mbi boso bo boso bo we,
Iyona okolea njea e we;

3 Kopi e okina moto yona obekoaka a buuka,

Koleani njea e Kumu,

Tangboja njea e nde bojoo;

4 Yoane adoa, adindejaka a buuka, na atondoko mojo
mo bodindeja-bo-bojasa a bokina ngandu jibe. 5 Bato

Mk 1. 1-4 1930

LiNgombe is spoken by about 250,000 people over almost the whole northwestern corner of Congo-Kinshasa. Spoken with regional dialectal variations, it is common on both sides of the Congo River, below Lisala, and northward almost to the border of the Central African Republic. The Ngombe dialects are Bantu tongues.

1903 **Matthew Mark** 1905 **Psalms** 1908 **John**
 1909 **Luke** 1913 **Acts** Baptist MS, Upoto
 1915 **New Testament** Bible Translation Society, London
 Translated by missionaries of the BMS, including William J. Forfeitt, Kenred Smith, Charles J. Dodds, and J. H. Marker.

1921 **1 Corinthians** 1927 **Acts** BMS, London, Upoto
 Translated by J. Lewis Cook, BMS.

1930 **New Testament** BFBS, London
 A reprint of the Baptist version, with changes to make it acceptable to the Balalo Mission.

1940 **Luke** (revised) BFBS, London
 A revision, with new orthography, by BMS missionaries.

1956 **New Testament** BFBS, London
 Translated, with the older version as a basis, by James Davidson, BMS, assisted by a committee.

(KI)NGONI

953

1 **UKUQALA** kwe vangeli lika Yesu Kristu i Ndodana ka Mulungu.

2 Yobo njengo kulotshiwe ku Yesaya umprofeti,
 Bheka, nituma itenga lami pambiri kwobuso bako,
 Lona lelo liyakulungisa indhlela yako;

3 Izwi lomunye linimeza elubaleni,
 Lungisani indhlela yen Kosi,
 Muyenze izindlela zake ziqonde.

4 U Yohane wabuya, yena royo owabapatiza elubaleni
 wamemeza ibapatizma lokupenduka kuyekerwe izono.

Mk 1. 1-4 1911

The Ngoni language is spoken by about 100,000 people south of Songea in southwestern Tanzania, slightly inland from the northeastern shores of Lake Malawi. Affinities with the Zulu language have often been remarked, although KiNgoni is usually grouped linguistically with ChiManda and ChiMpoto, which are spoken in the same area.

1891 **Mark** 1898 **Mark** (revised) MP, Livingstonia
 Translated and revised by Walter A. Elmslie, Free Church of Scotland Mission.

NGUNA: EFATE

954

1 Tea be ni narogorogoaan uia ni Iesu Kristo, Nani Atua.
 2 I toosi kin Aisea brofet i mitir ia, Ba lo, kinu a tupa ki lu nafakua aginaw, i bea ki narsima.
 Nag iga uo brig pota ki nabua anago;
 3 Nalo nata nag i toko bioe namispalo,

Ko frig pota ki nabua ni Nauot
 Ko frig nabua anena ega len;
 4 Ioan i mai, nag i toko babais namispal, kai tafanau ki nabulotuisen ni naseraletuen baki narailuan ni nafololol
 5 sa. Go nafanua ni lutia lu mani han lek a, go te ni luru-

Mk 1. 1-4 1919

REVISED VERSION

1 Naatulakeana ni narogorogoaan wia ki Yesu Kristo, Supe Natuna.
 2 Dakiusi waina e pei tea midiriana tusi ki profeta Isaiiah,
 Kuga leo, kinau a dipaki lua tea tautauana aginaw ega vea ki na raemia,
 Waina ega wo marimata ki napua anigo;
 3 Nadaleo ni tea waina e do pioso

masofalo,
 Kuga narimata ki napua ki Yehovah,
 Kuga mari napua doniana ane-
 ada maga euga leana;
 Yoane e umai, waina e do bapetizo 4 masofalo po do dogorogo ki nabapetizoana ni namidoakidooana paki namidoakikorokoroana ni namarinaleosaana maga. Go nawanua ni 5

Mk 1. 1-4 1930

Efate is the seat of the capital of the New Hebrides, a chain of some 80 islands stretching across 450 miles of the south Pacific. The islands are predominantly Melanesian. Polynesian tongues are spoken on only a few of the islands (i.e., Aniwa, Futuna, and Western Emac, and on tiny Mele and Fila along the western coast of Efate). The Nguna language is spoken in several forms on Efate: Havannah Harbor, Erakor, and Pango dialects; Nguna (Nguna Proper); Epi (Livara dialect); Emac, or Three Hills Island (Sesake dialect in the eastern part); and Makura. The Efate dialects are spoken in all by about 3,500 islanders.

Erakor Dialect

1866 **Mark** BFBS, Sydney
 Translated by Donald Morrison, a Presbyterian missionary.

1871 **John** BFBS, Auckland
 1874 **Genesis** New South Wales Auxiliary BS
 Translated by James Cosh, Presbyterian.

1880 **Acts** NSW Auxiliary BS
 Translated by J. W. MacKenzie, Presbyterian.

Havannah Harbor Dialect
 1877 **Luke** BFBS, Sydney
 1883 **Luke** (revised) **Romans** BFBS, Melbourne
 Translated by D. MacDonald, Presbyterian.

Union Efate Nguna
 1889 **John** BFBS, Sydney
 1889 **New Testament** BFBS, Melbourne
 Revised by D. MacDonald and J. W. MacKenzie, in a usage intended for all Nguna speakers on Efate.

1908 **Old Testament** BFBS, London
 Generally revised in order to achieve readings usable by Nguna speakers on both Efate and Tongoa. (See Nguna: Tongoa.)

NGUNA: TONGOA

955

1 Naatulakeana ni narogorogoaan wia ki Yesu Kristo, Supe Natuna. 2 Dakiusi waina e pei tea midiriana tusi ki profeta Isaiiah, Kuga leo, kinau a dipaki lua tea tautauana aginaw ega vea ki na raemia, Waina ega wo marimata ki napua anigo; 3 Nadaleo ni tea waina e do pioso masofalo, Kuga mari napua doniana aneana maga euga leana; 4 Yoane e umai, waina e do bapetizo masofalo po do dogorogo ki nabapetizoana ni namidoakidooana paki namidoakikorokoroana ni namarinaleosaana maga.

Mk 1. 1-4 1930 (Recomposed)

Tongoa, Nguna proper, is spoken by about 1,500 people on Nguna, Tongoa, Pele, Mataso, and other small islands of the central New Hebrides.

- 1875 **1 John** Printed privately, Sydney
 1882 **Matthew John** BFBS, London
 1892 **Genesis-Exodus** (Chaps. 1-20) **Mark Luke Acts**
1 John BFBS, Dundee
 1912 **New Testament Psalms**
 1930 **New Testament** (revised) BFBS, London
 Translated by Peter Milne, Presbyterian missionary. The dialect was used for the 1908 Union Nguna O.T.

(KI)NGWANA: ITURI

956

- 1** MWANZO ya habari njema ya Yesu Kristo, Mwana ya Mungu.
2 Sawasawa iliandikwa ku nabii Isaya, Tazama, ninatuma mujumbe yangu mbele ya uso yako, ile atatengeza njia yako;
3 Saruti ya mutu akilia ku jangwa, Mutengeze njia ya Bwana, Munyolose barabara yake.
4 Yohana alikuya, ile alibatiza ku jangwa, na alihubiri ubatizo ya toba kwa kusamehe ya makosa. **5** Na watu

Mk 1. 1-4 1937

KiNgwana is the name given to various forms of Swahili spoken in Congo-Kinshasa, east of the Lualaba River, south from Kisangani. The spread of Swahili to this area began with the early slave traders from East Africa. After the end of the hostilities surrounding the organization of the Congo Free State (1885), the defeated slave traders were not allowed to return home. They settled in the eastern Congo, and many remained traders, assuming the name *Bangwana*, meaning 'gentlemen'. As their language, Swahili, was a Bantu tongue, it proved easy for the Bantu-speaking peoples of the eastern Congo to master enough of the language for trade purposes. In time, numerous regional idioms known as KiNgwana developed, and eventually they came to be employed as the basic means of intertribal communication. Scriptures were published in two forms of KiNgwana.

Ituri KiNgwana is spoken by about 250,000 people in the Kibali-Ituri District, west of Lake Albert. Local usage is considerably influenced by local vernaculars.

- 1921 **Matthew** BFBS, London
 1927 **John Galatians** Bible Hall Association, Denver
 1927 **Romans Ephesians-Colossians**
 1928 **Matthew** (revised) First Baptist Church, New York
 1928 **1, 2 Thessalonians 1, 2 Timothy 1-3 John**
 1929 **1, 2 Corinthians** Printed privately, New York
 1930 **Luke 1931 Acts** BFBS, London
 Translated by James Louder, Heart of Africa Mission.
 1925 **James 1, 2 Peter 1 John Jude**
 1927 **Acts-Revelation** 1929 **Gospels Psalms Proverbs**
 Scripture Gift Mission, London
 Translated by C. T. Studd, HAM.

1937 **New Testament** BFBS, London
 A revision of Louder's work by B. L. Litchman, J. Bell, Elizabeth P. Frost, Mr. & Mrs. A. P. Uhlinger, and Annie M. Cowell, Africa Inland Mission, and William A. Deans, Ella Spees, and G. D. Searle, Immanuel Mission.

1951 **Proverbs 1954 Psalms** BFBS, London
 Translated by A. M. Cowell and Mrs. A. P. Uhlinger, AIM, and Ella Spees, Immanuel Mission.

(KI)NGWANA: LUALABA

957

- 1** MWANZO wa habali nzema ya Yesu Masiya, Mwana wa Mungu. **2** Kana ilivyoandikwa katika kitabu kya Yesaya: Angalia, ninatuma muyumbe wangu mbele ya uso wako. Atakayetengeza nzia yako mbele yako; **3** Sauti ya mupaza sauti aliaye katika poli: Tengezeni nzia ya Bwana, Sawazisheni mapito yake:
4 Akatokea Yoane, akibatiza katika poli, na kuhubili ubatizo wa toba kwa ondelo ya zambi. **5** Waka-

Mk 1. 1-4 1943

The Lualaba Ngwana dialect is the form of Ngwana employed as a commercial and official lingua franca along the Lualaba River, southward from Kisangani, Congo-Kinshasa.

1937 **Gospels Acts 1938 New Testament**
 1943 **New Testament** (corrected) BFBS, London
 Translated by G. J. and C. B. Wilkerson, Baptist MS.

(KI)NGWANA: UNION (SWAHILI: CONGO)

957A

- 1** Mwanzo wa Habari Njema ya Yesu Kristo, Mwana wa Mungu.
2 Kama maneno yaliyoandikwa katika kitabu cha nabii Isaya: Tazama, ninatuma mujumbe wangu mbele ya uso wako
 Atengeze njia yako;
3 Sauti ya mutu akilia jangwani, Tengezeni njia ya Bwana, Nyolosheni mapito yake.
4 Yoane alikuya akibatiza katika jangwa, akahubiri ubatizo wa toba kwa kusamehe zambi.
5 WaYuda wote na watu

Mk 1. 1-4 1963

Union KiNgwana is used by at least 2.5 million people throughout eastern Congo-Kinshasa, south of Kisangani. However, only a few groups are known to speak it as their mother tongue. Although French is dominant, and is becoming more so, as the language of government in the region, this Congo form of KiSwahili flourishes as a commercial lingua franca.

Union KiNgwana, or Congo Swahili, has developed steadily, with Bantu forms taking precedence over Arabic terms. A grammatical structure as first illustrated by the 1946 Congo-Swahili Bible Conference at Yakusu has formed the basis for more standardized usage, helping to bridge the gap between speakers of the two main KiNgwana dialects. A developing vernacular literature and its use in some mission schools have

brought about a degree of standardization. Considerable local variation in vernacular usage is still noted.

1934 **Matthew** BFBS, London

A tentative version, prepared by a committee representing seven missionary societies after the 1934 Conference at Yakusu. This represents an initial attempt to find an idiom intelligible to speakers of Iuri and Lualaba Ngunwa.

1952 **Luke** (tentative) Heart of Africa Mission, Ibembu

1955 **New Testament Psalms** 1960 **Bible**

BFBS, London

Translated according to linguistic guidelines established for Congo Swahili at the 1946 Yakusu Conference. The translation committee consisted of John F. Carrington, D. Ridley Chesterton, Baptist MS; William A. Deans, Ella Spees, R. E. Harlow, and Gertrud Koppel, Immanuel Mission; C. E. Taylor, J. Grainger, and C. White, HAM; and Anne M. Cowell, Africa Inland Mission.

(MO)NGWANDE

958

1 Tongo ndá Nzú Pá té Yesu Klisito, Nyí Nzápá. 2 Ngá má sé ko nyó Nzápá á si ní ká yá mbeti té wá fango yanga, Yisaya. Ló yá:

"Ní tò wá fango yanga kízóni ká té mò.

Lò lèngisa lége té mó;

3 Le gó lò ká yá nyama yá:

Lèngisa lége té Gbia,

Lónzi lége té lò mbili mbili."

4 Yonae, wá hngò batismo, lò ká nyama, lò ndó fá batismo tí gbiyangó be ti kpongo sío kpale. 5 Ázi 'sí ká té lò, Ayuda ná

Mk 1. 1-4 1959

MoNgwande, or Ngbandi, is spoken by 75,000 or more people in northwestern Congo-Kinshasa, between the Congo and Ubangi rivers. There are numerous Ngbandi dialects, including that spoken by the Sango tribes along the Ubangi, around Mobaye. The Ngbandi dialects are sometimes grouped linguistically with the Banda and Gbaya languages of the Central African Republic.

1935 **Mark** BFBS, London

1942 **Mark** (revised) **John** Congo Balolo Mission, Bongandanga

Translated by C. Chilvers, CBM.

1959 **Mark** BFBS, London

Translated by Quentin D. Nelson, Ubangi Evangelical Mission, aided by Lango Timote, N'za Paulo, and Balamoto Gaspard.

NIAS

959

1. I. Bóróta doeria somoeo dódó andró, ehó Jesoe Keriso.

2. Si mané sí so ba zoera Jé-
zaja andró, sams'e'le'ó: „Hisa,
oeliatenge zinenengeoe, sowad-
wad finaoe, nangehao lalaoe.”

3. „Li zi'ao ba danó si mate:

Mihaogó lala Zo'aja, mi'adóló'ó
lalanía.”

4. So Johane, mamajagó ida-
nó, ba danó si mate ba mango-
mbacha famajagó idanó andró,
ba wamalalini er'era, ba wa-
ngefa'ó hore.

Mk 1. 1-4 1982

Nias is spoken by about 230,000 people on Nias Island, west of Sumatra, Indonesia. It is an Indonesian Malayo-Polynesian language.

1874 **Luke** BFBS, London

Translated by E. Denninger, Rhenish MS.

1883 **Matthew** Netherlands BS, Elberfeld

1892 **New Testament** 1903 **Psalms** NBS, Leiden

1911 **Bible** NBS, Amsterdam

Translated by H. Sundermann, Rhenish MS.

Two volumes of Scripture narratives by H. Sundermann were also published by the NBS in 1897-1898.

NICOBARESE: CAR

960

1 Ra-neh-nyó ngam tö-löök in-hang-kö Yé-sü Kri-
tu, ngam Küön ngam Tév.

2 Sá ki-nüich-ngö e tö yik prò-fét,—“Yé meuk; tin-
tö ngam ma-an-há-nga Chin, nó, u-ré-hé-kúó Meh, ngam
ma-ha-lén-kö ta-löó-kö Meh mín.”

3 “Héng tak rō ap ha-muk-a nō el-in-chōn,—“Ha-
lén-kö ta-löó-kö ngam Mā Tév yin; ha-chip-kō kan-rō-nō
Ō.”

4 Yih ngaich ang Yō-han ōk va-mōk nō el-in-chōn,
ngaich mi-kah-ten tō ngam vi-nō-kō in-vōō-tō el-lōn nō
in-ré-él tö-kōöl.

Mk 1. 1-4 1940

Car is the dialect of Nicobarese spoken on Car, the most north-
erly of the Nicobar Islands. (See Nicobarese: Nancowry.)

1913 **Luke** 1918 **Mark** 1926 **Matthew** **John** Acts

1940 **New Testament** BFBS, Rangoon

1954 **Genesis** BS of India, Pakistan and Ceylon, Calcutta.

*Translated by G. Whitehead, Society for the Propagation of the
Gospel, John Richardson, Ezekiel Joel, John Robinson, and others.*

NICOBARESE: NANCOWRY

961

1. Nəh həh Iohannes Baptista siól ten tiungait hət'n
tiüñəs mətai Iuda, mangoó bəüh gnéang Gnalləh.

2. Ānəh gnəh: Iəngnəō tǎ pōtəl ūfē; ləth həau rey-
no hǎləang.

3. Propheta Iesaias ləth gnəh: ol tiungait hat'n tiu-
ənē ləāngtəy ōtiōū kārūalwē: onwi tǎ kǎiē Gnalləh, wi
ōktāgbərl tǎ kǎiē ānəh. Nəh propheta gnəh bəüh
Iohannes.

4. Iohannes ləth ōwiitō kǎnlōh tǎ engoiri kamelo
kītōēl kǎnlōh hǎōhl ock məh. Ānəh ungook gəfaniotəs
hǎōhl bathūye.

Mt 3. 1-4 1890

The Nicobar Islands are below the Andamans in the Indian
Ocean, west of the Malayan Peninsula. They became British
possessions in 1869 and were passed in 1947 to the newly in-

dependent India. The Nicobarese language, the principal tongue of the Nicobars, is spoken by 12,000 people. It is usually placed in a separate grouping of the Mon-Khmer branch of the Austro-Asiatic family. In the Andaman Islands, a Negrito people (the Nicobarese are Mongoloid) speak a tongue thought to be the last remnant of the language spoken by India's first inhabitants, although its derivation is not known.

1884 **Matthew** Baptist MP, Calcutta

Edited by F. A. de Roepstorff, Assistant Superintendent of the Andaman and Nicobar islands, from Mss. of a translation done by Moravian missionaries a century earlier.

1890 **Matthew** Calcutta Auxiliary BS

A revision prepared by J. P. Ashton, London MS.

NIUE

962

KO e kamataaga he vagahau mitaki a Iesu Keriso ko e Tama he Atua.

2 Tuga ne tohi he tau perofeta, Kitiala, to fekau atu e au haku a fekafekau ke mua atu a ia ki ho mua, ke taute e ia hau a hala ki ho mua.

3 Ko e leo he taha taga-

ta ha ne ui he tutakale, ati tauteute a e hala he Iki; ati fakahako a e tau puhala mana.

4 Kus eke e Ioane hana papatisoaga ke he tutakale, mo e fakamatala atu e papatisoaga he tokihala kia fakamagalo ai e tau hala.

5 Kua o age foki e motu

Mk 1. 1-4 1873

Niue, an island of the Cook Group, is considerably separated from the other islands and is administered separately. The 4,800 inhabitants speak a Polynesian tongue similar to both Samoan and Tongan.

1861 **Mark** 1862 **John** London MS, Samoa

1863 **Gospels Acts Philipians 1-3 John** New South

Wales Auxiliary BS

Translated by Samoan teachers and edited by G. Pratt, LMS.

1866 **New Testament** NSW Auxiliary BS

Translated by G. Pratt and W. G. Laives, LMS.

1870 **Psalms** NSW Auxiliary BS

1870 **Genesis** LMS, Samoa

1873 **Genesis Exodus New Testament** (revised)

1882 **Pentateuch** 1893 **Bible** (incomplete) 1904 **Bible**

BFBBS, London

Translated by W. G. Laives, joined later by F. E. Laives, LMS.

NJADU

963

1 Bahwa diahlah pamulaan Indjil umpatn ahal Jésus Keristus, Anak Allah. 2 Separati da kanjurat kasadatn kitab nabi Jesaja, katai: "Sasunguhé, Iktiin mamadaí sook da kamada Iku dauuru umpatn akum da ngaté manjadiaí pagela akum. 3 Adulah kata sook da maba-maba kapadang da lapang: 'Sadiallah pagala Tuhan dan budjurélah

pagala-pagalaí da inik!'" 4 Mangka utuknglab Jahja masaraboké sook kapadang da lapang, saragé man-gabaré sarabok tobat, pagela kaampuné dosa.

Mk 1. 1-4 1952 (Recomposed)

Njadu, or Balantian, is spoken in the Landak area of western Kalimantan (Indonesian Borneo), below the Sarawak border. It is an Indonesian Malayo-Polynesian language, related to the Dayak tongues.

1952 **Mark** Netherlands BS, BFBBS, National BS of Scotland, Amsterdam

Translated by J.P. Moerkort, a Dutch missionary.

(OLUNYA)NKORE

964

1 Okubanza okwenjiri ya Yesu Kristo, Omwana wa Ruhanga. 2 Nkokukyahandikiwe omu nabi Isaya kiti. Leba, nintuma enturuwa yangye omu maisho gawe, Aryashemeza omuhanda gwawe; Irakalye orukwamuriza omwihamba ati, 3 Mushemeze ekihandagazi kya Mukama, Mogorore emihandaye: 4 Yohana akajja, owabatize omwihamba, nagamba okubatizibwa okwokweteisa, habwokwihawo ebibi.

Mk 1. 1-4 1915 (Recomposed)

Nkore (to which the speakers attach the prefix *Olunya*, meaning 'language') is spoken by more than half a million people east of Lake Edward, in Western Province of Uganda. 'Class' dialects can be noted in the Nkore usage: the Ilima, or upper class, idiom is different from that employed by the Iru, or lower class. Nkore is a Bantu tongue, closely related to Kiga. Scriptures have been produced which accommodate speakers of both tongues. (See *Olunya-Nkore-Kiga Union*.)

1907 **Matthew** 1910 **John** 1915 **Mark Luke**

1918 **Gospels** (revised) BFBBS, London

Translated by missionaries of the Church MS, including H. Clayton, W. E. Owen, and M. T. Baker.

In 1927 the White Fathers Mission at Entebbe published a volume of Scripture narratives.

(OLUNYA)NKORE-KIGA UNION 964A

1 OKUTANDIKA kw'engiri ya Yesu Kristo, Omwana wa Ruhanga: 2 nk'oku kyahandiiki-rwe omu kitabo kya nabi Isaya, ngu:

Reeba, nintuma entumwa yangye, eku-bandize;

Niyo erishemeza omuhanda gwawe.

3 Eiraka ry'orikugambira omu ihamba, ati:

Mushemeze omuhanda gwa Mukama,

Mugorore otuhanda tawe.

4 Yohaana akajja naabatiza omu ihamba, naabuura okubatizibwa kw'okweteisa aha-bw'okwihawo ebibi. 5 Abantu b'omu ishaza

Mk 1. 1-4 1965

OlunyaNkore-Kiga Union is a literary language, devised to accommodate the more than one million speakers of the Olunya-Nkore and Olukiga languages, in southwestern Uganda. Kiga is most closely related to the Hima, or 'upper class', Nkore usage.

1957 **Mark** 1962 **New Testament**
1964 **Bible** BFBS, London

Translated by A. C. Stanley Smith, Church MS, L. Tabaro, P. Kalebya, and E. Mugimba.

(SHI)NKOYA

965

1 KUTATIKA kwa byambo bya Yesu Kristu, Mwana Nyambi; 2 Nehe kwa kikitwile mu ba-profeta ngayi ni ka tuma ntumwana yami kumbili yobe, naye u ka hokela nzila yobe kumbili yobe. 3 Lizu lya mu-ka-kukuwa mu

libelelengwa ngayi, wahishenu mukwakwa wa Mwene, mwolokeshenu zinzila zendi.

4 Yoana wa zubilishile mu libelelengwa, na kushimikila kutubalisa kwa kutenguluka ku twara ku kuyatila kwa wubi. 5 Ni niwabo ba-ka-Yudea na

Mk 1. 1-4 1952

The Nkoya language is spoken by about 5,000 people in and south of the Mankoya area of eastern Barotseland, Zambia. It is a Bantu language, related to the Mbwele dialects.

1929 **John** 1936 **New Testament** BFBS, London
Translated by E. M. Jakeman, South Africa General Mission.

1954 **Psalms** BFBS, London
Translated by V. Margarete Baldon, Anglican missionary, assisted by Eliya Fukeka, Henry Mulonga, Peter Sikoya, and Jehosofat Simunika.

(LU)NKUNDU

966

1 IANGO ya basako w'olotsi wa Yesu Masiya, Bona owa Nzakomba. 2 Ng'elenge ekotamaki nd'okanda wa Yesuya owa boteli, Bala, ntoma ekima ekami nda joso ja elougi eke, Ende ifokeleza mboka eke; 3 Lofoso ja bonto obeleza nd'etkeleke, Loongya mboka ea Nkolo, Lociliza mboka ikande. 4 Yoane aoya, aolin'anto nd'etkeleke, ko aosanga nsango ea inamelo ea mbututala ele etungwelo lima baoyi'obe. 5 Ko ba Yudea bauma la ba Yelusalema

Mk 1. 1-4 1921

LuNkundu, sometimes termed the Nkundu dialect of LoMongo, is spoken generally throughout the southern part of the Mongo area, centering on Coquilhatville, Congo-Kinshasa.

1893 **John** **Psalms** 1-77 1897 **James-Jude** 1898 **Romans**
American Baptist Missionary Union, London and Bobangi
Translated by C. B. Banks, ABMU.

1895 **Luke** Congo Balolo Mission, Bonginda
Translated by J. and F. F. McKittrick, CBM.

1905 **Mark** 1906 **James** 1908 **Colossians** 1-3 **John**
Philemon 1909 **John** 1910 **Matthew** **Luke**
1914 **Gospels** **Acts** 1915 **Malachi** 1916 **Ephesians**
Philippians 1 **Thessalonians** 1 **Timothy** **Titus** 1 **Peter**
Jude Foreign Christian MS, Bolengi

Translated by missionaries of the FCMS, including Ellsworth E. Harris, Royal J. and Eva Dye, A. F. Hensey, E. R. Moon, L. F. and A. M. Jaggard, E. L. Apperson, H. C. Hobgood, and H. C. Smith. After 1916 all publications were in the LoMongo-LuNkundu Union usage (see below).

1955 **Matthew** **John** **Acts** 1957 **Mark** **Luke**
1967 **Romans-Revelation** Roman Catholic MP
Translated by R. P. G. Hulstaert, MSC.

In 1920 Liturgical Gospel Selections, translated by Roman Catholic missionaries, were published. In 1921 Gospel Parables, translated by Fr. G. Kaptein, were published in Westmalle. In 1934 the Liturgical Gospels, translated by Fr. R. Hulstaert, were published by the Société St. Pierre Claver. The Liturgical Epistles were added in an edition of 1953.

LoMongo-LuNkundu Union
1913 **Matthew** CBM, Bongandanga
Translated by A. E. Ruskin, CBM.

1921 **New Testament** 1924 **Genesis-1 Samuel**
Esther **Psalms** **Proverbs** **Daniel** **Jonah**
1930 **New Testament** (revised) **Bible** BFBS, London
Translated by L. and A. E. Ruskin, S. Gilchrist, H. S. and V. C. Gammam, CBM, and A. F. Hensey and H. C. Hobgood, FCMS.

(BA)NKUTU

967

2 KO na mbil'isatu tuki dzeko na Kana ya Gaillaya; ko nyango ya Yesu eko mpeni; 2 ko Yesu ngaoko boetaki, la badisipul'inandi, bota tuk' ine. 3 Ko vinyo nambosila, nyango ya Yesu amboel'indi, Bapa la vinyo. 4 Ko Yesu amboel'indi, Bountu, nkeci mi la ve ikamva no? ekek'enami nteyedzi. 5 Nyang'

Jn 2. 1-4 1940

BaNkutu, or BaNkutschu, is spoken by about 40,000 people in central Congo-Kinshasa, between the headwaters of the Lukueni and Tshuapa rivers. A Bantu language related to OTetela, it is spoken in several dialects.

1937 **Mark** Scripture Gift Mission, London
1940 **John** BFBS, London
Translated by H. E. Grings, African Inland Mission.

NOGAI

968

ARABIC CHARACTER

ميسج ناي ايل ناي باش. مهن نيناك ايل
واي ايل ناي امر نايك ايل نايك ايل نايك ايل نايك ايل

۴ **جس د پام تر دهی د انی ماریش (د یوسرا) سر بانی نایک**
نور لیکلی کافر که یو کمال لیکلی ترسری کلکس لیکلی
 ۵ **پیشبر لیکلی کتاب بند شوالی یاز لری. ییمن محمدا**
چر تندر دی هم وغلادری پرتون، کتا لری یاسر لانا ترسرا
 ۵ **اچون و. د باس په ییمن لیس هم اوسر شیل (شعری) نایک**

Mk 1. 1-4 1825

Nogai, or Noghai, is a Turkic language spoken in the Daghestan Autonomous Republic and Cherkass (Circassian) Province of the USSR. Three dialects are still found: Central Nogai and Black Nogai in Daghestan, and White Nogai, distinct from the other two, in Circassia. Nogai literature appeared in the 1920's in two dialects, but a common literary idiom has developed from the two Nogais. The Scriptures listed are in Arabic Script; in 1937 a modified Cyrillic alphabet came into use.

Arabic Character

1659 1-3 John J. Fleisher, London

1666 New Testament H. Hall, Oxford

Translated by William Scaman, rector of Upton Scudamore.

1807 Matthew 1813 New Testament Printed privately, Karasa

Translated by Henry Brimton, Scottish Mission.

1815 Psalms 1825 New Testament (revised)

Genesis-Judges 4.14 Printed privately, Astrakhan

Translated by J. Dickson, Scottish Mission.

(BA)NO'O

969

1 Itubwa na Pöh Eyamu ya Jésus Christ Nna
wa Njambè. 2 Ka yò e jinò tilamango o
kalati ya ntongi Esaie,

Yènè'èni na lomandi mot'ami obo'o
bòngò,

A bongwè ova njea 'ngò;

3 Moto a yamandi o ntove na,

Bongwa'ani njea ya Mpagei,

Tèdè'èni yò domu;

4 Jean a kaedèindi bato o ntove, a pawaneya'a
opèlè ya hilwa da melema n'hiyabedè da
myobe. 5 Bato bèhè ba Judèe na ba Jérusalem,

Mk 1. 1-4 1953

BaNo'o, or Noho, is spoken by about 6,500 people in coastal areas near Kribi, in extreme southwestern Cameroun. It is a Bantu tongue, related to Benga, Combe, and Tanga, in what is sometimes termed the Bube language group.

1953 Gospels Acts ABS, New York

Translated by Eunice Hoisington, Presbyterian Board of Foreign Missions.

NORWEGIAN

970

3191 Christi, Guds Søns, Gaaengetumst
begynnelte.

2. Kristom Krist er i Versteiens:
Se, jeg sender min Engel for dit Navn,
som skal berede din Vej for dig;

3. her er Guds Røst, som rooper i
Ørten: Berør Jerrens Hø, glæde
Guds Stier lige! —

4. Isærlig hede Johannes i Ørten
og prædikte Gaaengetumst Guds
Gaaengetumst.

5. Og hede Guds Røst og de af
Jerusalem gik ud til ham, og alle de,
som bedjænte sine Gaaer, blev hede
af ham i Jerdens Øst.

6. Men Johannes hede Stæder af
Kaaengetumst og et Gaaengetumst om sin Gaa
og Guds Øst og med Gaaengetumst.

7. Og han prædikte og sagde: Der
kommer den efter mig, som er stærkere
end jeg, for hvem jeg lide er værdig til

at buie mig ned og tale Guds Øst.

8. Og her var hede med Guds Røst,
den skal hede eder med Gaaengetumst.

9. Og her hede i de samme Stæder, at
Jesús kom fra Nageret i Wallens og
blev hede af Johannes i Jordan.

10. Og Kristus, da han kom op af Wandet,
sagde han Gaaengetumst og Gaaengetumst
som en Gaa somme ned over ham.

11. Og her hede en Stæder fra Gaaengetumst:
Du er min Søns, den Gaaengetumst, i
hvert leg har Gaaengetumst.

12. Og Kristus blev Manden ham ud i
Ørten.

13. Og han var her i Ørten Røst
Tage og blev læst af Gaaengetumst og var
hede Gaaengetumst; og Gaaengetumst tjente ham.

14. Men efterat Johannes var læst i
Gaaengetumst, som Gaaengetumst til Gaaengetumst
og prædikte Guds Røst Gaaengetumst.

Mk 1. 1-14 1914

1 Her begynner evangeliet om Jesus Kristus, Guds Sønn.

2 Det står skrevet hos profeten Esaias:

«Jeg sender min budbrøder foran deg,

han skal rydde veien for deg.

3 Hør røsten av ham som roper i ødemarken:

Rydd vei for Herren!

Gjør stiene jevne for ham!»

4 Slik var det Johannes døperen sto fram i ødemarken.

Han ropte ut at alle skulle omvende seg og la seg døpe for
å få tilgivelse for sine synder. 5 Og folk fra hele Judea og

Mk 1. 1-4 1959

Norwegian is spoken by about 4 million people, of whom 85 per cent live in fjord-fringed, mountainous Norway. One of the Scandinavian peoples who ranged far during the Viking Period, the Norwegians were united in the 9th century by King Harold. Christianity was gradually established a century later under Kings Olaf I and II. Norway came under the rule of Denmark in the 14th century and remained under the control of the Danish crown until 1814. During this period Danish was the official and literary language of Norway. However, during the 19th and 20th centuries a distinct Norwegian literature has developed.

Two distinct forms of Norwegian exist: Riksmål, or Bokmål (spoken by three fourths of the population, primarily in the urban areas and southeastern Norway); and Landsmål, or Nynorsk (spoken primarily in rural regions of central and western Norway). Both are official and each is the tutorial language in schools of the region to which it is common; both are used in newspapers, radio, and government. Since the political separation of Norway from Denmark, Norwegian has developed considerably, its two forms evolving side by side. (See also Norwegian: Nynorsk.) Until the beginning of the 19th century, Danish Scriptures were used in Norway. Since then separate editions have been prepared in Norwegian and Danish.

1819 New Testament Jensen, Christiania

A revision of the Danish Swaning-Resen version, prepared by a committee appointed by the Norwegian Bible Society (organized in 1816).

- 3 Lizu la wokuwa mmalambo,
Wamizyani katera njira ya Asikuru,
Lungamikani maseo yake;
4 echiza Yohana, uyo enzobatiza mmalambo nowiriza
ubatizo woyaruka mitima kolekera viipa. 5 Nipo

Mk 1. 1-4 1923

The Nsenga language is spoken over a wide area of eastern Zambia, east of Lusaka to the headwaters of the Luangwa, in upper Eastern Province. ChiNsenga is a Bantu language, related to ChiSena and ChiNyungwi.

1919 Matthew Mark 1920 Acts 1922 Luke John

1923 New Testament BFBS, London

Translated by A. S. B. Ranger, Universities' Mission to Central Africa.

1943 Psalms BFBS, London

Translated by A. S. B. Ranger, assisted by Yona Kanyuzyu and Aidan Pauleni. The text was later revised by A. G. Rogers and J. T. Munday, UMCA.

(LO)NTUMBA

974

- 1 Ebandelo e ncango ndoti enka Yesu Masiya e Ngan'onka Nyambe.
- 2 Nko nga lo booketeme elokoo Yesaya e nteni mbo, Lenda; Mi natinda montomwa momi oboo bo elongi ewe, nde ongotbie mboka ewe.
- 3 Iyoi i mobekii o elekembele, Bolondaka mboka enka Yawe. Boembola mamboka manande emboo.
- 4 Yoane e Moini ayakaki o elekembele, mpe boinami bo boenzi bo moloiko bo ncabwami e ncopi ndalola.

Mk 1. 1-4 1924

LoNtumba is spoken northeast of Lake Tumba in western Congo-Kinshasa. It is a Bantu language related, according to some authorities, to the Mongo group of dialects and, according to others, to the tongues of the Ngala group.

1916 Matthew 1924 Mark-Acts 1-3 John 1928 James
1930 Gospels Acts (revised) American Baptist Foreign MS,
Ntondo

Translated by Joseph Clark, ABFMS.

1937 Matthew (revised) 1938 Gospels Acts James
1-3 John (revised) BFBS, London

Revised by H. D. Brown, ABFMS.

NUBA: HEIBAN

975

- 1 Dhuzun dhina dhijo kwerekweny dhina Dhuzun dhina Dhirir dha Yasuu al Masiib, gwina gwiro liri na Kalo.
- 2 Dhiri jineni ulina nebiya, alarnu, Agadhi, nyi gwukeja gadham giny ganamadhina, gina ganagitijo dhai moman.

3 Gwulo gwa kwiji gweta gwina gwa gwuro gwula gi leba, gwarnu, Jarimudhul Kwelenya dhai, nyadhuneye dai galo dunun. 4 Yuuhanna gwathiaamidhe gi leba, gwabinajjo lijo dhuzuna dha masmuudiya dha dhurle dugore galo, alkijo jida negen dugore gina njike. 5 A liji peth la Yahudiya, a la

Mk 1. 1-4 1966

The name Nuba does not designate various forms of a single language. Rather it is a collective geographical term, referring generally to tribes living in the Nuba Mountains of Kordofan Province, in central Sudan. Driven into this area long ago by Arab incursions or the later slave raids of the 17th to 19th centuries, numerous tribes of different origins and different languages chose the isolation and easy defense of this mountainous region. Although there is no common Nuba language, a general cultural affinity does exist among the Nuba groups. Many Nuba tribes have adopted the name of the hill area within which they live.

The Heiban people, who number about 25,000 in the Heiban area of southern Kordofan, speak a Koalib (Koalib-Tagoi) language, related to the Moro and Otoro dialects and Nircere.

1931 Mark Luke BFBS, London

1941 John Sudan United Mission, Hertford

Translated by D. N. and Phoebe MacDiarmid, and F. W. Wilson, SUM, aided by Chief Kabacu, Kabilo, Bakilli, and others.

1945 Acts BFBS, Cairo

1955 Matthew BFBS, London

Translated by K. Wale, Kenneth Nobbs, SUM, and Chief Kabacu.

1966 New Testament BSS, Khartoum

Translated by Olive M. Stebbins, SUM, and Sheikh Ali, Ishaag Kuku, Kurnni Gwodiya, Sheikh Galla, and others.

NUBA: KRONGO

976

- 1 thisana nati ma thisana nulu ma Yesu Karisito, bilyatha k-ala;
- 2 asi ai nagakatibodhinyi bili a kadhu ngoguroijo k-ala ai, ani, asilimi, noguroijo aa codhukurodhinyi kadhi yo nadiya ki thandhana funi kodhuji kodhu da.
- 3 na ndhedhi ka kau yu nafoi ki dili, ojinidhi funi bu, funi a kau aija, ojini nofuni ani ngoto ngwana.
- 4 afa kau yu ki di nana yari ani Jon, no thuwa kadhu ki bidhi ki dili, nabari thuwojathai bidhi ma thafa anogwani kanai Ala, mani k-ithorobo olu anai.

Mk 1. 1-4 1963

The Krongo people, who number 15,000 to 25,000, live in an area known as the Krongo Hills, west of Talodi, in the Nuba Hills of southern Kordofan Province, Sudan. Krongo, spoken with one or more significant dialects, is classed in the Tumtum group, or Kadugli-Krongo, of the Niger-Kordofanian languages.

1934 **Mark** Sudan United Mission, Tabanya
 1943 **Mark** (revised) BFBS, London
Translated and revised by G. E. Hansford, SUM.
 1963 **New Testament** SUM
Translated by Mr. & Mrs. J. Pearse, SUM.

NUBA: MORO

977

- 1 faṇen iṇi ṇaṇara iyesu masiya igi gaṇ idia gaṛemwa.
- 2 ṇen iṇi ṇatwodo garno ṇawērdonu egadam ṇonabi isaiya igi gērraṇaidu ṇen ṇarēmwa fa.
- seidu igadwata eda ṇa nēiṇua gerṇ ṇen ṇalēṇāṇi
 igi gid aṇaṇaraṇe daṇ ṇēiṇua.
- 3 ole gēda ṇonṇ gwaṇwata palelo edaṇwa nanaṇa,
 ṇaraṇr daṇ deṇṇ.
 idr rad rālēṇaṇu ruderwaṇo.
- 4 faṇuanna al mamudan igi gafo edaṇwa gwaṇwatigia leda fa
 alagigiti ṇen eṇen geicia alnaneini mamudiya nda longadeinu
 ṇen eṇen geicia, ldoṇabaṇe rēmwa nano. 5 na leda lalo pred

Mk 1. 1-4 1965

The Moro Nubas number about 40,000, scattered throughout the mountains around Moro, in the southern Nuba Hills of Kordofan Province, Sudan. They have been described as a friendly, robust people who industriously farm their lands for six months of the year and then for six months are occupied in finding grazing lands for their cattle. Their language is a Koalib (Koalib-Tagoi) tongue, which they speak in several local dialects, all of which are mutually intelligible. Moro is related to Nirere, Heiban, and Otoro.

1951 **Mark** BFBS, London
 1965 **New Testament** BSS, Khartoum
Translated by G. and Ada Edwards, Mr. & Mrs. Keith Black, and May Chicas, Sudan United Mission, aided by Anni, Kapirra, Omar, and Rama.

NUBA: NIRERE

978

1. ṇiṇaṇal ṇir kwāṇkwāṇ ṇedi ṇiṇaṇal
 ṇisaw ṇeni Yecu Kwrustu 2. ṇir kaka ṇa
 ṇuludizi kwil kwete kweni izaya ṇwu:
 izati, ṇyi ṇgwu kwuzisaga kafura
 kinyi kerreny. kinde kiri ko ṇa
 daṇmaci tay lu; 3. ṇawro ṇedi kwete
 kwari kwuder-na ṇwu: daṇmicari
 kwelonyi tay lu, rillizeri ray lu
 ruṇwun.
4. ṇiṇaṇal ṇu ṇiri ṇeni yuhanna kweni baptizt
 kinaṇw kwuder-na, kweti zi ireci ṇedi kurru
 keni baptizt ṇedi orlaci ṇikyapi ṇwudogw,
 mindan ede zi firfrinzi. 5. na lete nyidak

Mk 1. 1-4 1962

The Nireres are one of several Nuba groups living around Abri, in the Nuba Hills of southern Kordofan Province, Sudan. These groups and the languages they speak are collectively known as

'Koalib'. The language of the Nirere, used as a common tongue among many of these peoples, is understood by more than 50,000 speakers of Nirere and mutually intelligible dialects. Nirere is a Koalib (Koalib-Tagoi) language.

1937 **Mark** BFBS, London
 1945 **John** BFBS (printed Cairo)
Translated by Mrs. Wilfred L. Mills, Sudan United Mission, with the aid of Kwedda and Kanja.

1962 **Matthew-Acts** BFBS, London
 1967 **New Testament** BS, Khartoum
Translated by Mrs. W. L. Mills, Mrs. W. J. Lunn, Miss L. P. Dale, and Miss E. J. Lambie, SUM.

NUBA: OTORO

979

- 1 ṇuṇun ṇun ṇiro uro gwerre ṇedi ṇuṇun ṇiṇir ṇedi yecu
 kristo, ṇwun ṇwiro ṇaṇe ṇedi clo. 2 ṇiro gi ṇwunc ṇulinu
 kiṇan ṇun ṇarṇe isaia ṇwun ṇwiro nebi,
 c'e, nyi gwo ṇwuwajo ṇuwajo dinyi ṇadara dila ṇugwaja,
 ṇapagelijo tay duna kilelo muma;
 3 ṇwal ṇwedi ṇwiji ṇwete ṇwun ṇwajornide galo uro kiṇwer,
 nuarno,
 ṇuṇuṇi tay galo ṇedi ṇwete ṇwun ṇwiro elo,
 nyatugini daj duṇun muma.
- 4 yuwanna ṇwiro ṇwun ṇwajṇababajiṇi kiṇwer, ṇaṇuṇuṇijo liji
 giṇababajiṇo de alwira ga nal elo abiri ṇuṇun ṇanu ṇagin ṇun
 ṇiki. 5 na liji wei ledi ṇuṇungen ṇun jan yaudia na uruelim

Mk 1. 1-4 1966

The Otoro Nubas, numbering about 28,000, live in the Otoro Hills, south of Heiban, in southern Kordofan Province, Sudan. Otoro is a Koalib (Koalib-Tagoi) language related to Heiban, and is spoken in a number of mutually intelligible dialects.

1966 **New Testament** BSS, Khartoum
Translated by H. Bond, N. R. Asbury, and Kenneth J. Nobbs, Sudan United Mission. This is a rare instance of a complete N.T. published by the Bible Societies without previous publication of one or more Portions. However, Mark, John, Acts, and certain Epistles were circulated earlier in tentative mimeographed form.

NUBIAN: FIADIDJA

980

1. Ini urrag Yesi Mesih, nōrin tōdin, inṇiṇilīn.
2. Nebi Isahian fayisān nagittā: "Adi, ai f-idēr
 melak angā urrag innā, dawig indōro haddorraya."
3. Hissi wē tākin fulētā: "Haddoran nōrin dawigā,
 sallahan ekke tannigā." 4. Yāhannā fulētā gatisōgā
 menon, ād-derson getāsilōn iṇbōjana yā, ombi gafri-
 takkana yā. 5. Tal lo kaṭtan ādomiri kāmili iādō,

Mk 1. 1-4 1885

وَيْ نُوْرِ آرَادَمَقِ أَوْ إِنْ قُوْنِ أَنْ أَسْ لِنِ

إِنْ قُوْنِ أَنْ أَيْنِ نِ *

Mk 3. 35 1906

Nubian is spoken in several dialects along the Nile Valley from Aswan to Khartoum, in Dar Fur, and in the northern areas of the Nuba Hills. The name Nuba (*nʰb*) was already in use by the ancient Egyptians, and after the decline of the Ramsid Empire the powerful Nubian kingdom of Cush even conquered and ruled Egypt (8th to 7th centuries B.C.).

During the 3rd century A.D., a powerful Negro tribe, the Nobati, settled among the Nubians. From the fusion of these two peoples emerged the Kingdom of Dongola, or Makurra. Converted to Christianity in the 6th century, and allied with the Ethiopian Christian community, the Nubians were finally conquered and reconverted by the Muslims in 1366. During the struggle with the Arabs, a colony of Nubian refugees moved to the south, where they settled in the hill country around Kordofan. Thus the hills, the original inhabitants, and their Koalib-group languages all came to be known as 'Nuba'.

Old Nubian, the language spoken during the period of the Christian Kingdom of Dongola, is well attested by extant documents. The predominant literary language of the early period is closely related to the present-day Mahasi dialect. The Fiadidja, or Fedicca, dialect, closely related to Mahasi, is spoken in the Nile valley north of the Egyptian border. The Nubians are also sometimes known as Barabra ('Barbarian') by the Egyptians.

1860 Mark Unger, Berlin

Translated by R. Lepsius. In 1885 it was reprinted with notes by L. Reinisch.

1899 Mark (Arabic character) BFBS, Alexandria

Transliterated by Theodor Irrisch, BFBS.

NUBIAN: KUNUZI

981

Yesu komisbul artina todna enjilna koyal 1 teran.

Ishaya nebir bajbun nawite: „Ahan ai enna 2 koin owollo aishindin anna malaikagi. Ter onna darubki enn owollo biallen. Hisi wer 3 aiwen halar: „Artina darubki allewe. Ter anoginn agarki sewagirwe.“ Ikke Hana halar 4 bine teddo akidiringongessu, wide ahadiyeirgongessu: „Tubew an zenbichina gafrada joro.“

Mk 1. 1-4 1912

The Kunuzi Nubian dialect, or Kenuz, is spoken south of Aswan, in Egypt. It is closely related to the Dongola dialect of Sudan.

1912 Gospels BFBS, Berlin

Translated by Samuel Ali Hisen, a Nubian evangelist in the service of the German Sudan Pioneer Mission.

NUER: EASTERN

982

1 Neme e jen tuock thukni ruacni ti gow nyin Gatka Kusth ni Yecu Krihtto. 2 Cet ni ke t88 caa gar e g8k ni Aydhey8 i bi tuock m88 ce lar ine:

“Nen e, t88me, Y8n jak8 j88kd8 k8 nhiamdu mi bi duogodu w8 rial ik8.

3 E jow raam kel mi p8r door, i Riale duogop Kuar ik8, late dupke a cuq.”

4 Cu wut mi coal i J8on j8oc rey d8aar.

E jen J8on 88 lak naath ke pi door, k8 l8te naath y88, i Lak e nyuuth ritk8 ran ke ro dueeri ke y88 caa dueerke p8l.

Mk 1. 1-4 1960

The Nuer tribes are numerous, and dialectal differences in their language are quite great. Translation work has been confined to two Nuer dialects, which, it is hoped, will serve as standard languages: Ji Kany Door for the Eastern and most of the Central Nuer tribes, and Ji Kany Ci8n for the Western (q.v.). Some of the other important tribes are the Thiang, Gaweir (a Nuer-speaking Dinka tribe), and Nyuong. The Nuer dialects are Western Nilotic languages, closely related to Dinka and the Atuot dialects.

The Ji Kany Door, or Eastern Nuers, are a group who live in the eastern regions of Upper Nile Province, Sudan, around Nasir, and in adjacent Ethiopia.

1936 John American Mission, Nasir

1938 John (revised) ABS, BFBS, New York, London

Translated and revised by C. Blanche Soule and Paul Smith, United Presbyterian Mission.

1960 Mark John 1 Peter 1961 Exodus James

2 Peter-Jude 1962 Genesis Spearhead Press, Malakal

Translated by Eleanor C. Vandevort, UPM, assisted by Moses K. Nyat.

NUER: WESTERN

983

3 ME Tiberio Kaithar kwar medit ke run dan wal wiede dhiec, k8 Pontio Pilato e kwar Judaia, k8 Kerod e kwar Galili, k8

deman ne Pilip e kwar Yituria kene Trakoni-
tith, kã Luthaniath e kwar Abilini. 2 Kã
Annath kene Kaiapath ke kwar nyini Kwoth
tin dit, eu riet Kwoth ben kã Jon gat
Dhakariath dar dor. 3 Cue wa rei rol
gwath me thiak ke Jordan, nyuthe nath
eka ba ro rit kã bake kam baptith ba jiekien
pel. 4 Cietke min ea gor je rec waragakã
Yithaya nebi.

Jou ram me cot rec doar,
Riale duop Kwar medit eka,
Late duop ke e eug.

Lk 3. 1-4 1935

The Ji Kany Ciën, or Western Nuers, are a small group of the
Nuer people who number about 350,000 in Upper Nile Province
of Sudan.

1935 Luke BFBS, London

*Translated into the Western Nuer dialect of the Nyuony by S. L.
Ewell, Gordon Memorial Sudan Mission, and Baranaba Maden, an
Atiut teacher.*

1960 Galatians-Colossians 1961 1 Thessalonians-

2 Timothy 1962 Romans 1, 2 Corinthians

1963 Matthew Acts Spearhead Press, Malakal

Translated by A. M. Roy, United Presbyterian Mission.

1968 New Testament BSS in the Sudan

*Translated by A. M. Roy, Eleanor C. Vandevort, and Robb
McLaughlin, United Presbyterian Mission.*

NUKUORO

984

Tamada de loño danwa o Jesus Klisto 1
dela Tama a Gol. Bci tagodo a Jesaia. de 2
pulabesi ne sisi e hagadaba, Tillo Au gu kave
dahi dañada gi lano i o madaimua, gi haga-
dabenaina do haiava. De leo o dahi dañada 3
e oo i de vao e hagadaba, Godou hagada-
benaina haiava o Jehova, hagassnea ono
haiava hugado. Humai Joltannes baptaisi i 4
de vao gatata baptaisi i tabuli de lodo ni
me e talaai baubau. Agai de gau i Judaia 5

Mk 1. 1-4 1921

Nukuoro, or Nuguor, is spoken on Nukuoro Island, in the
southern Carolines. It is the only Polynesian tongue spoken in
the archipelago.

1921 Mark Württemberg BS, Stuttgart

1949 Matthew ABS, New York

*Translated by Leka Loveland, Chief of Nukuoro, and edited by A.
Syring, Liebenzeller Mission.*

NUMFOOR: BIAK

985

Ro sup beürsba, Johannes i buk masasi fero
kawasa ma i farkor fero si, si sma masasi be
mbror ma be maf ro sasar. Ma kawasa kam
ro sup Jehudi ma ro menu Jeroesalim, si ra
faro i, ma si kofenbadir sasar sena fero i, posa
i buk masasi fero si ro war Jardën. — Johannes
sansun biëda ido si frur ro onta bur ma i
fesepen sifersi kuker katator (rorem) ro sapi
kif (rib) ma i d'an ases (kampam) ma umber
(aninem). — Kawasa Farisi ma Sadoeki, si

Synoptic Paraphrases 1933

Numfoor, or Mafur, is spoken by about 40,000 people on Biak
and Numfoor Islands, and by isolated groups on the adjacent
coast of northern West Irian. It is a non-Austronesian tongue.

1870 Mark 1875 Genesis 1878 Luke 1881 Matthew

1883 John Acts 1885 Mark (new translation)

1888 1 Samuel Utrecht Missionary Union, Utrecht

*Translated by missionaries of the UMU, including: J. G. Geissler,
N. Rinnooy, J. L. van Hasselt, W. L. Jens, and G. L. Bink. Three
volumes of Bible stories in paraphrase, prepared by N. Rinnooy and
J. L. van Hasselt, were published by the Netherlands BS in 1932 (Acts),
and 1933 (N.T. and O.T. Stories).*

NUNGGUBUYU

986

1. Anawuluwulur anambalaman analawu na-Jesus
Christ na-God Naniwijajuy. 2. Nyundju Isaiaha naruy-
galjuy niwinjmagina niwararaji anawubiba,
Baranggana, nanulargandji haijawi-njinjuy nawuwu-
juy niragana, anigadiwumani manadi-njigi. 3.
Nidjanjuy jagila nidadi ajuloidj, Nubunagamama-
langana manadi Namanuldujuy-jungujuy; nimbiri-
mandurgana manaradi-agi. 4. Na-John niwalinj
wanijainj baptism bagu ajuloidj, niwidjgaraga
baptism gada na-God niwarandalabina anajidjgaladi
warawuwuroidj wuruwuridjganbaidjman-injuy.

Mk 1. 1-4 1947

Nunggubuyu is spoken by a few hundred 'Myall', or Bush
People, in eastern Arnhem Land, Australia, over a large area
between the Roper River and Blue Mud Bay. Included in this
dwindling figure are the sole remnants of those who once spoke
the almost forgotten Ngandi and Ritarangu tongues, native to
that region.

1946-1947 Mark James Commonwealth Council of
Australia of the BFBS

Translated by L. J. Harris, assisted by Grace, Bidjainj, and Joshua.

- 1** MAFARI nya labari wangi nya
Jesu Kristi, Egi nya Soko.
2 Kendona a ka u da litafi o nya
anabi Isaiah o na, ga,
Cinle, Mi etun tunçi mi si 'o dzo,
Na a ye yeko we jin na;
3 Emi nya eza na êkpogu nimi
gonta o na, ga,
Ye ye yeko Tsoci jin,
Ye la ekpa uzi jin gboro;
4 John be jin baptisim nimi gonta o,
u ci jin a wazuñ nya baptisim nya
tuba ebo gafara nya lefiñi o. **5** Ezañi

Mk 1. 1-4 1955

Nupe is spoken in several dialects by a population estimated to be in excess of 1 million, on both sides of the Niger River, in Niger and Ilorin provinces of Nigeria. Related dialects are spoken by the Digo, Ebe, and Kupa. The Gbani and Igbara languages are grouped with Nupe in a linguistic class within the Kwa languages.

1877 John Church MS, London

Translated by Samuel Ajayi Crowther, an African missionary for the CMS.

1886-1887 Gospels BFBS, London

Translated by H. Johnson, an African pastor.

1899 Gospels (revised) BFBS, London

Revised by J. L. Macintyre, CMS, and T. W. Bako.

1903 Psalms

Translated by T. W. Bako, and revised before printing by O. Thomas and J. J. Williams.

1908 Gospels 1910-1915 Romans-Revelation

1920 Psalms Proverbs 1927 New Testament (revised)

BFBS, London

Translated by A. W. Banfield, Mennonite missionary.

1950 Psalms Proverbs (revised) 1953 Bible

BFBS, London

Translated by a committee, including A. W. Banfield, later of the BFBS, I. W. Sher, F. Merryweather, A. E. Ball, and C. H. Daintree.

(KI)NYAKYUSA-NGONDE

988

- 1** Ubwandilo bwa Ibangeli¹ ili likunjaba Yesu Kristi,
uMwana gwa Kyalu. Lili bo apa lisimbigwe mwa Yesaya
unkunguluka, ukuti:
Keta nikuntuma ugwandumi gwangu nkyeni mmyako,
Uyu isakutendekeya injila yako;
3 Iliyu lya nkoleti likukolela ndukubo:

Amutendekeye injila ya Ntwa,
Mugolosyege imisebo gyake.

4 Mo mumo abonkele Yohani ukosya ndukubo nukulumbilila
ulosyo lwa lupinduko, ulu lukutwala ubuswe bwa nongwa.
Popapo balinkunkulukila abandu ikisu kyosa kya mu-Yuddi

Mk 1. 1-4 1966

The Nyakyusa language, formerly known as Konde, or Mombe, is spoken with regional dialectal differences by about 300,000 people at the northern end of Lake Malawi. About two thirds of the speakers live in and north of the Livingstone Mountains of Tanzania, and the rest in Malawi (where they are called 'Ngonde'). A Bantu tongue, KiNyakyusa is related to the Kinga, Nyiha, and Tumbuka languages, demonstrating the linguistic inter-relation of the Bantu languages of this region.

1895 Luke 1896 John MP, Livingstonia

Translated by D. K. Cross, Free Church of Scotland Mission.

1899 Matthew Mark Luke BFBS, Berlin

1908 New Testament Prussian BS, Berlin

Translated by C. Schumann and Karl Nauhaus, Berlin MS.

1947 Mark BFBS, Salisbury

A revision prepared by James M. Alexander, then of the Livingstonia Mission.

1961 Mark BFBS, National BS of Scotland, London

1966 New Testament BS in East Africa, Nairobi

A revision prepared by H. R. Staub, Moravian Mission.

(KI)NYAMWEZI

989

- 1** Mbuki ya Mhola ya Chelu yamwa Yesu Kristo,
2 kitisi yatoniwile na mufumbuzi Yesaya,
Lolaga, nene ndimutumiza mutumwa wane
hambele na'ho,
Homwene akuyigelanizya nzila yako.
3 Muzwi gwa umo aliamuka mwibwalangu,
Muyivezelezye nzila yamwa Guku,
Mutugelanizye tufufuyila twakwe.
4 Yohana wigelaga mwibwalangu alitanizya kogiwa kwa
5 kupiluka moyo kwa kutondolwa mavukenaguzi. Na

Mk 1. 1-4 1940

The Nyamwezi language is spoken by an estimated 400,000 people over a vast area of northwest-central Tanzania, stretching from above Shinyanga to below Tabora. It is a Bantu tongue, related to KiSukuma; Nyamwebe is a Nyamwezi dialect spoken in the Tabora region.

1897 Mark BFBS, London

Translated by T. F. Shaw, London MS.

1907 Matthew Printed privately, Herrnbut

1909 New Testament BFBS, London

Translated by L. R. Stern, Moravian Mission.

1940 Mark 1951 New Testament BFBS, London

Revised by S. H. Ihlen, A. J. Keevill, and N. H. Thygesen, Moravian Mission.

(CHI)NYANJA: EASTERN 990

- I. KUYAMBA kwake evangel ya Yesu
 2 Kristo, Mwana wa Mulungu. Ngati umo
 yalembedwela pa Isaya wakulosa,

Penya, ine ndituma mtenga wanga
 pachogolo pa maso yako,
 Uyo sakonjeletu njila yako ;
 3 Mau la wakukua m'imapululu,
 Mwikiletu njila ya Ambuye,
 Chitani yoongoka miseo yake ;

- 4 Yohana anaja, ndiye wakubatika m'imapu-
 lulu ni kuyeneza ubatizo wa kulapa kwa
 5 kulekelela thambi. Ndipo anamtulukila

Mk 1. 1-4 1907

The Nyanja language is spoken both south and west of Lake Malawi in Malawi and Mozambique. The numerous ChiNyanja dialects are greatly variant, the Eastern form showing particular divergence. Eastern ChiNyanja is spoken south of Lake Malawi, as far as Lake Chilwa, and into adjacent Mozambique.

- 1891 Mark 1893 Psalms MP, Likoma
 1894 Nehemiah (abridged) BFBS, London
 1896 Genesis John 1897 Isaiah Matthew Luke Acts
 1898 Romans-Revelation 1899-1905 Old Testament
 (in parts) MP, Likoma
 Translated by W. P. Johnson, Universities' Mission to Central Africa.

1899 Gospels Acts BFBS, London
 A revision prepared by J. S. Wimbury, UMCA. Numerous other revisions of parts of the Johnson text, prepared by W. P. Johnson, Kathleen R. Nixon Smith, H. Barnes, and A. G. B. Glossop, were published between 1906 and 1911.

1912 Bible BFBS, London
 A revision, edited by K. R. Nixon Smith.

1940 New Testament BFBS, Likoma
 A revision prepared by A. G. B. Glossop. Portions appeared as early as 1929.

(CHI)NYANJA: SOUTHERN 991

- I. ¹KU YAMBA KWA MTENGA-WA-BWINO WA
 IESU KIRISTU.

- ²Monga mwa lembedwa m'Ihesaia mlaula yo,
 Onani! ndituma wa-mtenga wanga pa-
 tsogolo pako,
 Amene adzapanga njira yako,
³Mau a wo pfuula m'chipululu l
 Konzani kwalala la Mbuye
 Lungamitsani njira zache.
⁴Panato kala IOANNE na-tsira-antu-madzi

m'chipululu nalalikira chitsiridwe cha madzi
 cha ku-tembenuka-mtima kwa ku chotsa
 mchlimwo.

Mk 1. 1-4 1892

Southern Nyanja is the dialect spoken south of Blantyre in Malawi. It is also known as Mang'anja and is only dialectally variant from ChiNyungwi. Southern Nyanja is also closely related to ChiSena.

- 1892 Matthew Mark 1893 Luke John
 1894 Ephesians Philippians Colossians
 National BS of Scotland, Edinburgh
 Translated by D. C. Scott, Church of Scotland Mission.

(CHI)NYANJA: WESTERN 992

- KUAMBA kwa ivangeli wa Yesu Kristu, Mwana 1
 wa Mulungu.
 Inde monga alembedwa m' Yesaya mprofeti, 2
 Ona, dituma mtenga wanga patsogolo pa nkope yako,
 Emwe adzakonzetsa njira yako ;
 Liu la modzi kulira m' tshipululu, 3
 Fotokozani njira ya Mwini,
 Pangani njira zathu zolungama ;
 Yohane ndaza, emwe anabapatisa m' tshipululu nauza 4
 mbapatisa la kutembenuka mtima kwa kubweza kwa
 simpulupulu. Ndimo naturuka kwa ie dziko lonse la 5

Mk 1. 1-4 1898

Western Nyanja is the dialect spoken south of Kotakota, on the western shores of Lake Malawi, and into adjacent Zambia. It is also known as ChiCewa.

- 1880 Mark MP, Lovedale
 1884 John 1885 Gospels 1886 New Testament
 National BS of Scotland, Edinburgh
 Translated by Robert Laws, Free Church of Scotland Mission.

1893 Genesis MP, Livingstonia
 Translated by G. Henry, Free Church of Scotland Mission.

1894 Esther MP, Livingstonia
 Translated by A. C. Murray, Dutch Reformed Church Mission.

1898 Gospels 1899 New Testament NBSS, Edinburgh
 Revised by R. Laws, Free Church of Scotland Mission.

(CHI)NYANJA: UNION 992A

- CIYAMBI cace ca Uthenga
 Wabwino wa Yesu Kristu,
 Mwana wa Mulungu. 2 Mo-
 nga mwalembedwa m'Yesaya
 mneneri,
 Ona, ndituma mthenga
 wanga patsogolo pa
 nkope yaku,
 Amene adzakonza njira ya-
 nu ;
 3 Mau a wopfuula mci-
 pululu,
 Konzani khwalala la
 Ambuye,
 Lungamitsani njira zace ;
 4 Yohane anadza nabatiza
 m'chipululu, nalalikira ubatizo
 wa kutembenuka mtima wa-
 kuloza ku cikhululukiro ka
 macimo. 5 Ndipo anaturuka

Mk 1. 1-4 1965

A 'Union' version of ChiNyanja has been described as a literary language for use by speakers of all the Nyanja dialects. It has come into use for education, administration, and in the developing vernacular literature.

1901 **Matthew** 1906 **New Testament** 1911 **Psalms**
1922 **Bible** 1936 **Bible** (revised orthography) National BS of Scotland, BFBS, Edinburgh
Translated by the Nyanja Union Bible Committee. Much of the actual translation and revision was done by W. H. Murray, Dutch Reformed Church Mission.

1936 **Gospels** **Acts** Bembeke
1946 **Gospels** **Acts** 1960 **Romans-Revelation**
1961 **Psalms** 1963-1964 **Gospels** (revised) Lilongwe
1966 **Bible** Chapman, London
Translated by Fr. Louis Villy. It was the first translation of the entire Bible by Roman Catholics to be published in a vernacular language of Africa. Numerous editions of Scripture narratives in translations by Roman Catholics are also reported; the first, by Fr. Joseph Maze, appeared as early as 1913.

NYEMBA

993

1 Litangua lia mu citatu kua kele vulo mu limbo lia Caná, mu cihuti ca Galilea, na naye ya Yesu kuá kele.

2 Na Yesu luhua na vandonge vendi va va lánylene.

3 Mua via huile vinyu, naye ya Yesu ua mu lekele nguendi, ka vesi na vinyu.

4 Yesu ua mu kuanyene nguendi, Ove impuevo, vika n'neni n'ange? Intsimbu yange kanda i heta.

Jn 2. 1-4 1955

Nyemba, sometimes referred to as Ganguella (as are also ChiLuchazi and ChiLuimbi), is spoken by about 100,000 people on both sides of the Cuchi River, which forms the border between Bie and Huila provinces of south-central Angola. It is a Bantu language, related to ChiLuchazi and the Angolan tongues of the Chokwe group.

1955 **John** (with Portuguese) BFBS, London
Translated by Hannah Bracey, South Africa General Mission.

NYENGATO

994

1. Yaue oyopiro koa inyenga porangauaa Jesus Kristo rese koa Deus raira.

João Batista

2. Yaue ompinima koxima koa otitikauaa Izaia, aete kori hamondo neronde kiti yepe omboe aramauaa omokatoro arama nerape.

3. Yaue osasemo kampo ope, pemokatoro yane-

roixaua rape, pemosatambika sape.
4. João Batista osika kampo ope, omboe miraita obatizari ainta sasaria resseuara aintaomaa aintapoxiueraasaua Deus ombori arama aintaosai ae.

Mk 1. 1-4 1967

Nyengato, or Nhengatu, meaning 'sweet word', is a Tupi-Guaraní language, spoken along the Icana River, its tributaries, and the Rio Negro in Colombia and Brazil. It is the tongue of about 3,000 Indians who have given up their own language and now use Nyengato as their mother tongue. In Portuguese it is known as the 'língua geral'.

1960 **Matthew** **Mark** **John** **Acts** **James-Jude**
1967 **Gospels** New Tribes Mission, Manaus, Brazil
Translated by Sophie Muller and Henry Loewen, NTM.

(SHI)NYIHA

995

1 UWWANDO vw'Ivangeli lya Yesu Chilisiti uMwana wa Mulungu. 2 Inza she lisimiyilwe mwa Yesaya mukuvwi:

Yenya, kukutumil'uhavizya wanc uwa kulungolela kwilungolela kukwaho, w'alinyanyany'idalala lyaho.

3 Izwi lya muvlishizi mulwugwa:

Simuanyane nidala lya Mwene, mugolosey nutuswatuho twakwe.

4 Ali mulwugwa uYohani ahavozy'avantu, ahakumusy'ulwozyo lwa lupinduhio lwe lukuti mukuposhel'uvuswila vwa malandu. 5 Ileo vahafuma

Mk 1. 1-4 1960

The Nyiha language, sometimes written Nyika, is spoken by more than 60,000 people south and west of Lake Rukwa, in southwestern Tanzania, and in adjacent Zambia. It is a Bantu tongue, related to IchiSafwa and IchiNamiwanga.

1904 **Matthew** BFBS, Berlin
1913 **New Testament** BFBS, London
Translated by Tranggott Bachmann, Moravian Mission.

1960 **Mark** 1963 **John** BFBS, London
1966 **New Testament** BSS in Central Africa, Blantyre
Revised by H. Beck, Moravian Mission, assisted by a committee.

(KI)NYIKA: RABAI

996

1. Katika muaka wa kumi na zana ya uzembe wa Tiberios Kaisari, awkala Pontios Pilatos zumbwa ya Yudea, na Herodes avomiliki Galilea, zi ya enne, na endugye Filippos avomiliki Iturea na Traxanitis zi ya enne, na Lisaniyas avomiliki Abilene, zi ya enne.
2. Na Anna na Kayafa avokala akohani abumu-neno ra Mulungu rakuza kwa Yohannes nana wa Za-

xarias luandani.
3. Naye wakuzi kulla zi zisungu lukoozo ni mulo wa Yordanes, akielelea hosso ra mazito ga ku usasa wii.
4. Za gaviandikoa duoni da milomo ya Yesaya mubumoa, ayegomba, uniro wa empiga kululu kahi-kahi ya unika, hendiari teari endira ya Bana, hendiari endirase sirisogoloka.

Lk 3. 1-4 1848

The Rabai dialect of Nyika is spoken in the Rabai area of south-eastern Kenya.

1848 **Luke** American MP, Bombay
Translated by John L. Krapf, Church MS.

(KI)NYIKA: RIBE

997

- III. Na kpwé siku tizira wekudza Yohana
Mbaputizadzi, na kulumba maneno kali
2 ya wenu wa Yudaya, achinena, Dzinteni!
kpweni ulzisengora ulzumba wa tibusu,
3 kpweni tiyu ni iye ayesemwa ni mulumuwa
Isaya, achinena.

‘Umuro wa munwenga apigaye kululu
Jali ya wenu,
Andalani njira ya Bwana,
Gasaseni machiroge.’

- 4 Na tiyu Yohana gekala mavaloge nyere
za ngamira, na ukooa wa chingo welingalinga
kyinuni mwakwe, na chakuriacho chekala
ulzije na ulombe wa wenu.

Mk 3. 1-4 1882

The Bantu Nyika, or Nika, language of southeastern Kenya comprehends a number of dialects. Both the Ribé and the Rabai dialects are spoken in the Rabai area, slightly inland from Mombasa. Other forms of Nyika include Conyi, Duruma, Jibana, and Kauma. KiDigo and KiGiryama (q.v.) are closely related tongues, but variant enough to be considered distinct languages.

1878 **Jonah** Methodist MP, Ribé

1882 **Matthew** BFBS, London

Translated by Thomas Wakefield, Methodist Free Church Mission.

NYIMANG

998

1. Yesu Masihun Abradinipo injilu wada ka wulig e ka shiei;
2. Nieta auwio nebidu kadiben a shidi e sha, A kili, ade woun iredu irdur nyunun worau, en ka nyun bwir nyig.
3. Wadan nyadu folupo irdi kwedi gao e sha, Abradu bwirid nyigi, e tatar nyig.
4. E Yohanadu ka tor kwedin pari e amiden a shidi, e wada jididin e sha, A wan no amiden a shidi, niu ani anon wada kusude a asodaie, e Abradidu ano wada kusudo jegin.

Mk 1. 1-4 1950

The Nyimang, a tribe of 25,000, actually call themselves Ama, although they have also adopted the name of a prominent hill in the area they occupy. They live northwest of Dilling in Kordofan Province, Sudan. The Nyimang speak an Eastern Sudanic language, related to Afriti.

1950 **Mark** BFBS, London

Translated by R. C. Stevenson and A. H. N. Martin, Church MS.

(LU)NYORE

999

- 1 Okhuranga khwamakhuva amalahi ka Jesu Kristo,
Omwana wa Nyasaye.

² Singa obwa kahandikwa musitabu siomurobi
Isaya,

Lola, nruma omurumwa wanjé imberi mumoni
mumwo,

Oliomba ingira yiyo;

³ Omwoyo kwomundu olangisianga musitsini,

Mulombe ingira yo Mwapi,

Lungisie emihanda kikie;

⁴ Johana yetsa, owali nabaputizanga musitsimi, nakamba-
nga okhubaputizwa khwokhwegalukhania khwukhule-
kherwa khwe tsimbi. ⁵ Abo musibala siosi esie Buyahudi,

Mk 1. 1-4 1953

LuNyore is a Bantu language spoken by about 32,000 members of the Nyore tribe (known as OmuNyore), one of the Luyia tribes who live in southwestern Kenya, above Kavirondo Gulf. The related languages of these tribes are grouped linguistically in the Bantu-Kavirondo, or Luyia, subgroup of the northern Bantu tongues.

1923 **John** 1926 **1 Corinthians-Colossians**

1927 **Mark Acts Epistles** 1928 **Mark** (revised)

1936 **New Testament** ABS, New York

Translated by Gertrude B. Kramer, Church of God Mission.

1953 **New Testament Psalms** ABS, New York

The Kramer N.T. text with Psalms translated by Mabel A. Baker, Church of God.

(LU)NYORO

1000

- 1 OKUBANZA okwenjiri ya Yesu Kristo,
Omwana wa Ruhanga.

2 Nkokukyahandikirwe omu nabi Isaya
ngu

Dora, nintuma omukwenda wange omu
maiso gawe,

Alisemeza omuhanda gwawe;

3 Irakalye anyakwami'ra omu irungu
ati

Musemeze omuhanda gwa Mukama,
Muterekereze empendaze:

4 Yohana akaija, ayabatize omu irungu,
natebeza okubatizibwa okwokwagarukamu,
obwokuihibwaho ebibi. 5 Nensi yona eya

Mk 1. 1-4 1914

LuNyoro is spoken by almost 200,000 people in Uganda, from Lake Albert southward as far as Lake George. It is a Bantu tongue, related to LuGanda and OlunyaNkore. The Toro, who number more than 200,000 and live southeast of Lake Albert, speak dialects mutually intelligible with Nyoro.

ΔΣΛδβU, ρ β α-δρC-Δ UV-αΓρC ρ ρZLσ)-L, -Δα
βC ΔC ρ β <ΓC-Δ

Mt 4. 10 1875

The Ojibwa, or Chippewa, Indians were one of the largest tribes of North American Indians, and the first people in their region to procure firearms. In the middle of the 18th century they dominated a vast area from what is now North Dakota to the eastern shores of Lake Huron. After fighting against the British in the French and Indian War, and on the British side in the War of 1812, the Ojibwa concluded a treaty with the United States and were placed on reservations from Michigan to Montana. They now number about 3,500 on 18 reservations.

Ojibwa is an Algonquian language, so closely related to the tongues of the Ottawa and Algonquin tribes that all are considered by some to be merely dialects of the same basic language.

1831 **Matthew** York Auxiliary BS, York, Toronto1831 **John** (with English) BFBS, London

Translated by Peter (Kahkewaquaonahy) and John (Thayendanegeen) Jones, Ojibwa Indians employed by the Methodist Episcopal Mission.

1833 **New Testament** Packard & Van Benthuyssen, Albany, N.Y.

Translated by Edwin James and John Tanner, who had worked for 30 years with the Ojibwa in official capacities.

1837 **Luke** 1838 **John** Acts 1839 **Matthew**1840 1-3 **John** James American Board of Commissioners for Foreign Missions1844 **New Testament** ABS, New York

Translated by George Copway (Kahgegagahowh), an Ojibwa chief-tain, and Sherman Hall, a Baptist missionary.

1850 **Gospels** 1854 **New Testament** 1856 **Psalms**1861 **Pentateuch** Society for the Promotion of Christian Knowledge, Toronto

Translated by Frederick A. O'Meara, Society for the Propagation of the Gospel.

1874 **Hosea-Malachi** BFBS, Cambridge

Translated by Robert MacDonald, Church MS. The Psalter in his translation was published in 1886 by SPCK, Winnipeg.

1880 **Matthew** (syllabic character)1898 **Acts** (syllabic character) SPCK, London

Translated by John Horden and J. Sanders, Church MS.

OKEBU

1006

1 Mitapuri e'di mo'da medrita ma Yesu Kristo
Unzu Mungu rikera tara.

2 Abongo kuguri buku Isaya monzizi rikera kesu
orawo, Indo, mitetu itizi urikera meri mika-
ndo o, ini kosu iti mirikera ekpe;

3 Ngorose u'ba lebu rike koza ilubu o nowo,

Lekpe iti Opi rikera, liti nirike itira see; 4
Yowani kesu, koko batizimo ilubu o ala, tongu
batizimo kenedru miza e'di tende monda tararisi.

Mk 1. 1-4 1964

The Okebu, renowned blacksmiths, work among the Lendu, Alur, Logo, and Lugbara tribes, and therefore speak the related languages of those tribes as well as their own Moru-Mangbetu language. The Okebu, or Okc'bu, who call themselves Kebu, number between 10,000 and 25,000 on both sides of the Congo-Uganda border, centering on Mahagi. Okebu and Avari are related and are commonly referred to as the Ndo dialects.

1964 **Mark** BS in East Africa, Nairobi

Translated by Beatrice T. King, Africa Inland Mission, Simasona Yele, Eliakim Obovi, Yoasa Ndonda, Onesimos Edrovi, and a committee.

OMO

1007

1 Qara tag potono tana tag ro na papasa ani Iesu
Karisiko, a Natu na Kalou. 2 Vari qa kalaqi tana
buk te Iesaia tag parovit auneq, Qara nak qiaqi kak
tulut qia aino nuam, Ina bilaroj pana liuni kam salan;
3 A ligina sakai qia kakail lo masut auneq, Mik bilaroj
tag talan kana Pasigan, Nami bili nanos kana ma-
mana salan; 4 Ioanes qa ut, qi babapitaio lo masut,
nane qa papasa tag baptaisio tana kosanam ina sok
qavani mamana vokun ot og.

Mk 1. 1-4 1912 (Recomposed)

Omo, or Tigak, is spoken by about 4,000 people in the northern part of New Ireland Island, in the New Britain Group. It is a Melanesian language.

1912 **Mark** New South Wales Auxiliary BS, Sydney

Translated by D. T. Reddin, Australian Methodist MS.

OPA: NDUINDUI

1008

1. Hines tuai a tangalo'i 'na a Phaz-
ioes, hina 'na iNicedemus, a hungwe
'na a Jews:

2. Luma u faki ma iJesu lolo mbo-
ngi, ngo u viti lakwa e mba, Rabbi keu
kikilai hina ningo a buhui ku vana-
mai ti iGod: buri heta' n-a tangalo'i u
fai lai a faikokona hini lainga hinea
ku fai lainga. ndiko iGod u he hungu
tea ma 'na.

3. iJesu u ndarak mba ngo u viti
lakwa e, Karaki, kareaki, nu viti la-
kwa ku. ndiko a tangalo'i ne he pora
te taligu. ne he tanga n-tata iGod
te.

4. iNicedemus u viti lakwa e, Kwo-
roho hikani a tangalo'i kwane pora
mangaba hini u ngwaraesa mba i
kwane soro taligu faki lo tapu iretahi
'na, ngo kwane pora kwarolo?

Jn 3. 1-4 1913

Lepers' Island, known as Opa, is east of Espiritu Santo in the northern New Hebrides. Several dialects are spoken by the 6,000 inhabitants, of which Nduindui is the most variant. (Waluringi is the dialect of the northeast.)

1916 1 **Thessalonians** (with English) BFBS, Melbourne

Translated by A. T. Waters, Church of Christ missionary.
Selections were published in 1913.

Iri'olo iyemai nophunnu Jesu Kristi, Ovi
Oselehurua.

Eniba ru vi oin vlocke iwe gho vba oron, 2
Rhierevbo, ije uko gho me vaie vbodaro we,
Ona henhen ukpode we ru vbodaro we.
Eta onohkurhurun vb'odagbe, 3
Vba henhen ukpode ghe Ebiarinrin ru,
Vla ru ukpode ghere reonybo:

Johannu baptisi vbo odagbe, o da ta ataren ghi 4
baptisuu oghi irorokeredeluearen ji irihonmo
gho ghikora. Judea erhenen bi vba eare ghi 5

Mk 1. 1-4 1909

Ora is one of several Kukuru dialects spoken in Benin and Kabba provinces of Nigeria. The Ora are the most southerly of the Kukuru tribes located northeast of Benin City. Others are the Auch, Ibilu, and Opepe (all named after the communities in which they live) and the Fuga, Wano, and Otwa. The Kukuru dialects, Kwa tongues, are estimated to be spoken by more than 100,000 people.

1908 Matthew 1909 Mark Luke 1910 Gospels BFBS, London

Translated by Isaiah Akinluyi, previously a Yoruba slave.

OREJÓN

1010

Jesucristo Dios mamaquá aí. Jánota ñi deo
quáidea quásemu ja. 2Dios jécasode quásuáibi
ooo toyaguá Isaías.

Asama, iquá. Yide quásajaicaquáde
masesaosábayi. Má ma neccajaguá de,
iquá. 3Ue besá dadi nui jécacajé.
Da bequá baquá debá ma quíucaima.
Tiña ma báacaima deida dai iaguá.

On ise toyaguá.

4Ue besá dadi cama baquá Juan. Maide doaquá sá.

Mása junade quásuá doayi, iquá. Báeguáquáde
yeque basajáde ua ái yojé baise nejacajé Dios.
Nejacajáquáde doayi, iquá jécaguá. 5Judea baise

Mk 1. 1-4 1967

Orejón is spoken by a small group of Indians living along the Ampiyacu, a tributary of the lower Peruvian Amazon, in north-eastern Peru. It is related to Huitoto and other languages spoken by small neighboring tribes.

1967 Mark SIL, Yarinococha
Translated by Dan and Virginia Velie, WBT.

ORIYA CHARACTER

ଭାରତର ପୂର୍ବ ଯାଏଁ ଶ୍ରୀଜୀବଳ ପ୍ରମୁଖର ଉତ୍ତର : ସିଂହ
ଭବବାଣୀରେ ଯେଉଁ ଭୋଗାୟା, ବେଶ, ଭୂମିର ଅସିବା ପୂର୍ବରୁ ଗୁଁ
ମୋର ଶ୍ରୀବତ୍ସବଳ ପ୍ରାୟ ୩୦ ବେ ଯାଏଁ ଭୂମି
ଗାନ୍ଧୀ ୧୮୦୦ ଥାଏ ବାଟ ଯୁକ୍ତ କରା। ଅଭିନେତା ବୋଷିବ
କି କହୁଅଛ—ଭାରତର ବାଟ ଯୁକ୍ତ କର ଓ
କାଳ ଥାଏ ଗୁପ୍ତଗୁପ୍ତ ସିଦ୍ଧା କର। ଯୋଦ୍ଧା ଅଭିନେତା ପାପର
ନିମନ୍ତେ ଶେଷ ଓ ପାପମୋଚନ ବେଶରେ ପ୍ରସର କର ଲୋକମାନଙ୍କୁ
ବାସ୍ତବ୍ୟ* ବେଲେ। ସିନ୍ଧୁ ବେଶରୁ ଓ ସିନ୍ଧୁଗାୟନରୁ ତାଙ୍କ ନିଜରୁ
ବହୁତ ଲୋକ ସିଦ୍ଧା କରିଛନ୍ତି ଓ ନିଜ ନିଜର ପାପ ଶୁଦ୍ଧି କର
ସମସ୍ତେ ସଦୃଶ ନିଜର ନିଜର ବାସ୍ତବ୍ୟ* ଶ୍ରଦ୍ଧା କର। ଯୋଦ୍ଧା

Mk 1. 1-4 1956

Oriya, the principal language of Orissa, is spoken by about 70 per cent of the population of that eastern Indian state, and by others in adjacent Bihar and West Bengal. An interesting historic area, Orissa has been the home of powerful kingdoms and the seat of a number of notable religious centers. Oriya is an Indo-Aryan tongue, usually grouped in a branch that includes Bengali, Assamese, and, sometimes, Bihari.

Oriya Character

1809 New Testament 1811 Job—Song of Solomon
Isaiah—Malachi 1814 Joshua—Esther 1815 Pentateuch
Scramore MP

Translated under the supervision of the Scramore missionaries.

1839 Gospels Acts 1840 New Testament American and
Foreign BS, Cuttack

1842-1844 Old Testament Calcutta Auxiliary BS
A revision prepared by Amos Sutton, Baptist missionary.

1862 New Testament Bible Translation Society, Cuttack
1872 Old Testament Calcutta Auxiliary BS
Further revised by J. Buckley, Cuttack Baptist Mission.

1883 Matthew 1892 John 1893 Psalms 1894 Mark
Luke MP, Cuttack
A translation in verse by Makunda Das, an Oriya evangelist.
Proverbs also may have been published.

1902 Old Testament Calcutta Auxiliary BS, Baptist MS,
Cuttack
A revision begun by J. Buckley and continued by W. Miller, T.
Bailey, and J. G. Pike.

1927 New Testament Orissa MP
Translated by H. W. Pike, Ram Krishna Panda, and Benjamin
Pradhan.

1942 Mark BFBS, Calcutta
1952 Bible (O.T. and Gospels revised) BS of India, Pakistan
and Ceylon, Calcutta
1957 Bible BS of India and Ceylon, Bangalore
A 'Union' revision prepared by a committee representing numerous

missions, mainly Baptist and Lutheran. The committee included B. F. W. Fellows, A. Andersen, B. Pradhan, G. D. Rath, and J. K. Mahanty.

1956 Mark BSIP, Calcutta

A translation, in a simple form of Oriya, prepared by Mrs. Chandramukhi Das and Samuel Das.

A Roman Catholic translation of the Gospels and Acts is reported to have been published in 1918, and another version of Matthew in 1952.

OROKAIVA

1012

1. Iesu Keriso, God ta
Meni, Amina evanelia
susu.

2. Peroveta Isaiah na
kaeto ena,
Ki, na ke-ikari-
embo ikehene ere-
pambuha tombu no

ta, amina embere no
kiki sirikasuja.

3. Eto ke wahai oja-
gatabu ta eria,
Bada ta puvurari
sirikevu,
Amita embere evu
tambu ai.

Mk 1. 1-3 1956

Orokaiva is spoken by about 15,000 people between Buna and Kokoda in the Northern District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1956 Mark BFBS, Sydney

Translated by Nancy H. White, Anglican Mission, with the assistance of several Orokaiva Christians.

OROKOLO

1013

1. Iesu Keriso, Aualari ve Akore ve Hari Vevete avare kosi
ipoveavaki oharo mae:—

2. Peroveta buka hohoa mari hape—lapaila—Ara arave parae-
aki hacla ave oropa ve paraeave, are va ave okiharo ave oropa
karikikilai.

3. Ara ae ita merava harila maria—"Amua ve okiharo kariki-
kive, areve oki ita pakupaku oropia heheapa leikive.

4. John ita merava baptisio leipe, mai hacla kara ve ikihuru
baptisio leiki oharo iroro ape, mai haheaha hapururukaki la
okiharo.

Mk 1. 1-4 1951

Orokolo is spoken by about 12,000 people in coastal areas near the Purari River, Gulf District, Territory of Papua and New Guinea. Linguistically related to Vailala and Kerema, it is a non-Austronesian language.

1926 Gospels Acts BFBS, London

Translated by H. P. Schlenker, London MS.

1951 Gospels Acts (revised) 1963 New Testament

BFBS, London and Sydney

Translated by S. H. Dewdney, LMS.

OSSETE

1014

CYRILLIC CHARACTER

1. Јесо Чырстii, Хъцафън Фурън, Евангелиајан
јæ рајалæи,
2. Пхалхумъартаæм фуст руд æ менæ, Аæ æрвæрун
Мæ Зæдæ Дæ цæстоуæ разамæ, бану дун сæдæтæ-
гæндæи Дæ фæндаг Дæ разамæ. (Малак 3: 1)
3. Цæргæндæгæ æлæс æдæргæрану: сæдæтæгæиуæ
Хъцæфæи фæндаг, Дæ цæфæндæ ии сæргæиуæ.
(Јаеаи 40: 3).
4. Ёрвудæи Иоани, донæй æрвудæ æдæргæрану, æмæ
амудæ фæсмондæдæу æрвуд, æрвæдæдæи нугъба-
рун æуххæй.

Mk 1. 1-4 1902

Ossete is spoken by about 350,000 people in the North Ossete Autonomous Republic (Capital, Dzhaujika) of the Soviet Union, and in the South Ossete Autonomous Region of the Georgian Republic. The Ossetes are believed to be the descendants of the Asioi mentioned in the Geography of Strabo, and possibly were the Alans of the Medieval Period. Ossetia was annexed by Russia in the early 19th century. Speakers of Ossete, an Iranian tongue related to Persian, and of the related Tat, Talysh, and Tadjiki languages, are surrounded by speakers of Caucasian tongues. There are two main dialects in use: the Western (Digor), and more important Eastern (Tagaur). The literary usage is based upon the Eastern dialect.

Cyrillic Character

1848 Psalms St. Petersburg

Translated by Russian missionaries.

1861 Gospels Tiflis

Translated by G. Mjedoiff.

1862 James-Jude Tiflis

Translated by V. Tsoaraeff.

1864 Gospels (revised) Tiflis

1902 Gospels (further revised) Vladikavkaz

Slightly revised versions of the 1861 Gospels.

OTOMÍ DEL ESTADO DE MÉXICO

1015

1 Guejca nûr madi nur jogui jña ca i peiti-
gujia digue car Jesucristo kar Tta ca Ocjá. 2 Como
ngu gá ofo car profeta Isaiás:

Mugó dí pejni cam hnejni pa da hmetoqui-
gue, da jojqui quer hñu pm jabu gui má.

3 Kar jña ca to i mafi pm jabu jinto i
hññi, i ma, -- Gui jojquija kar hñu car

Tai Jmu, gui ojuanguibijw ki tai hñu.

4 Bñ gh car Juan cu mi xixi yu cjahni num jaba
jinto i hññi. Mi man-ca di cja tsixtje pa da re-
panti cu cjahni, cja pa da tñmbi rá ague cu Oeja
ki nttojquiw. 5 Oñhtje cu mi bñw oeroa jar jöy

Mk 1. 1-4 1957

Otomí is spoken in all by more than 300,000 Mexican Indians, primarily in the States of Mexico, Hidalgo, and Queretaro. It was once spoken over a much wider area, extending farther to the north and west. It is an Otomian language, related to Chichimeca-Pame and Mazahua and is placed by some with the Mixtecan tongues in a comprehensive Otomang Family. Seven or more distinct Otomí dialects exist, with numerous local variations in most.

Otomí of the State of Mexico represents the Otomí dialect as spoken by about 25,000 people in and around the town of San Felipe y Santiago.

Diglot with Spanish

1957 **Mark** 1961 **Acts** ABS, Mexico

Translated by Henrietta Andrews and Doris Bartholomew, WBT.

hpñcahyá Oja, i ñna:

Nñu, nuañ tí hpñhn'na n'da ma m'behni ti
m'bet'o pu cnf mba.

Nu'a ti hoc a ni 'yu pu cnf mba.

3 Nu'a rá nde n'da pá mbâh pu má'ueni, i ñna:
Tami hñhcuahe rá 'yu ra Hmu, juñpâhu
yu t'w'yu, ñn a.

4 Mi é't' ra nxixya a ra Xuua pu má'ueni, 'nt mi
mma nque ta mba nxixya u pi pah yú n'yomfñi,
n'damhma ta mba ma hpunpi yú ts'ohqui.

Mk 1. 1-4 1959

The Sierra, or Eastern, dialect of Otomí is spoken by 50,000 to 70,000 Indians in the Huehuetla area of Hidalgo, Mexico.

Diglot with Spanish

1951 **Mark** (tentative) ABS, Mexico

Translated, in the usage of *Achievepec, Hidalgo*, by Joyce Jenkins, WBT.

1959 **Mark** (revised) ABS, Mexico

1962 **John** 1964 **Acts** 1965 **James-3 John** SB en México

1968 **Romans** 1 **Corinthians** SIL, Mexico

Translated by Katherine Voigtlander and Vola Grise, WBT.

OTOMÍ: MEZQUITAL

1016

1 Rá mudí ra macat'ede de ra Jesucristo, rá T'u Aja. 2 Ngu
xa yolo ra badi Isala:

Nde, naga di pñni ma mñni di bet'o ri hmi,
Nu'a to'o da hyoqui ri hu mat'o de gue'e.

3 Rá noya nu'a to'o sote ja ra mbonhi:

Hyoca rá hu ra Hmu,
Juani yá fesu.

4 Ne njabe ra Xuua Xitnate bi flehe ja ra mbonhi, ne mñ manga
ra sistehe dega Sobri pa ra pumbate de yá ts'oqui. 5 Ne gatho

Mk 1. 1-4 1957

The Mezquital dialect of Otomí is spoken by about 90,000 people in the Mezquital area of Hidalgo, Mexico.

Diglot with Spanish

1951 **John** 1955 **Luke** 1956 **James** ABS, Mexico

1957 **Mark** Printed privately, Mexico

1959 **Acts** 1960 **John** (revised) 1963 1, 2 **Thessalonians**

ABS, Mexico

1966 **Galatians** SB en México

Translated by Harwood and Pat Hess, Donald and Isabel Sinclair, Ethel Wallis, and Nancy Lanier, WBT, Venancio Hernandez, a Pentecostal, and Odilon L. Cantera.

OTOMÍ: SIERRA

1017

1 Ja ua rá mbuti ra hoca mhma nque ra Jesucristo,
rá Ts'unt'u Oja.

2 Pi nja tencu nt'o'ti pu ja rá sñhcuá ra Isaia, rá

OTOMÍ: TENANGO

1018

1 Ja ua ra mñi nque ra hoga 'da'yo hya nque ra
Jesucristo, rá Ts'unt'u Oja. 2 Tengu pi 'yot' ra
Isaías, ra pñgahya Oja, pi 'yena:

Nugá ca bññâ ma m'behni ti m'bet'o p'u gdi ma,
Nu'a ti hoc a'i ni 'yu p'u ha gdi ma.

3 Ra hya a n'da pi ma' p'u pi ja ra tapo, ena:
Tami hojpahu rá 'yu ra Hmu.

Tami juanpahu yó pá'yu.

4 Mi ot' ra nxixya ra Xuua p'u ja ra tapo. Pi xi yó
ja'i nque ti pá yó n'yompheni n'dahma nque ti mpumba yó
ts'oqui, ne ti xixyabi p'uya. 5 Pi xom p'u mi 'bái

Mk 1. 1-4 1959

The Tenango dialect of Otomí is spoken by about 12,000 people in and around the town of San Nicholas, Hidalgo, Mexico.

1959 **Mark** 1 **Peter** (with Spanish) ABS, New York

1963 **Titus** (tentative) 1964 1 **Thessalonians** (tentative)

Tipográfica Indígena, Cuernavaca

1967 **Acts** SB de México

Translated by Richard and Faith Blight, WBT.

OTTAWA

1019

3 1 Unontu kepekakelikuk ketukwilin Han Ka-
kintapekinewrt, kekukekurt nunumetikwakif
Hoteuf. 2 Kuer mantu keikito, Kesatnintisok,
Kelmuneto otokemaowin prlo tukto. 3 Me awi kate-

pahimint nakanahimot Esrus, mantu ukeikitot, Uweu otinrwirwin kukekwrt nunumetikwaki, Nenekaneolr-wetuwik ketokememiwa, leawrmto omekunun. 4 Me mapa Han kaukwehin prkwawukuf opewreun, plkwrkino kehipesowin kaokehipesowint, kuer kao-mehimemit rtisawrn kuer amo sesepakwit.

Mt 3, 1-4 1841 (Recomposed)

The Ottawa Indians were reported by Champlain in 1615 along the western shores of Georgian Bay, in what is now Ontario. From there, under pressure from the Iroquois and later the Sioux, they moved westward and northward, finally settling in the region between upper Lake Michigan and Lake Superior. However, before the beginning of the 18th century they had returned to Manitoulin Island at the mouth of Georgian Bay. During the colonial period they maintained alliances with the French. Pontiac, who led the uprising against the British at Detroit in 1760, was an Ottawa. Many of the Ottawa are still living on Manitoulin and Walpole islands; others are on reservations in Oklahoma or in Michigan. Early traditions of the Ottawa suggest that at one time the Ottawa, Ojibwa, and Pottawotomi made up a single tribe. All these groups speak related Algonquian tongues.

1841 **Matthew** 1844 **John** American Board of Commissioners for Foreign Missions, Shawanoe

Translated by *Jotham Meeker, a Baptist, aided by Francis Barker.*

PA'O

BURMESE CHARACTER

၂ နွေသုတေသနသ်၊ ဖိဝ်သ်ယောသ်၊ ဓရင်တော်နင်ရာ၊ ဟိုနီဟင်
၃ နွေသုတေသနသ်၊ ဖိဝ်သ်ယောသ်၊ ဓရင်တော်နင်ရာ၊ ဟိုနီဟင်
၄ ငါးပေနေကယင်ဆင်နာဉ်လွေထု၊ ထေဉ်ကိုင်ဉ်ပု၊ ဟိ
ကယဲဟောင်အင်နင်ရာယင်သ်၊ ထာဝရသုတေသနသ်၊ ဟိုနီဟင်
၅ ထုနင်၊ ထုနင်လွေနေကစွန်၊ ပရောဗက်ဟောသ်ယောသ်
၆ ကိုင်ကဆင်အညိ၊ ပေနေအပြင်ဒုစိုက်ကလွတ်နင်ရာ၊
ကဆင်ပေနေ၊ ပဉ်ဉ်ဇမ်၊ မာဝ်ထာဝရကိုင်နင်ရာ၊ နောင်ထာဝရ
ထညိနွေ၊ ထိုင်ဝင်သ်နွေ၊ ပဉ်ဉ်ဇမ်၊ မာဝ်ထာဝရနင်ရာ၊ ဟော
သ်ကိုင်နင်ရာ၊ မာဝ်လွန်နွေ၊ ယောဟင်ကိုင်နင်ရာ၊

Mk 1, 1-4 1917

The Pa'O, or Taungthu, are a Burmese Karen group, numbering about 300,000 in upland areas from southwestern Shan State to northern Tenasserim. The Pa'O language, considered to be related to Pwo Karen, is generally classified within the Tibeto-Burman family.

1912 **Mark** 1915 **John** 1928 **Matthew** 1929 **Luke**

BFBS, Rangoon

Translated by *W. Sherratt, and A. H. Henderson, ABFMS (for Luke).*

1938 **Mark** **John** BFBS, Rangoon

Revision by *R. G. Varney, Methodist Mission, Kalaw.*

1950 **John** 1951 **Mark** 1955 **Acts** 1957 **Ephesians**
Philippians 1, 2 **Timothy** **James** 1964 **Luke**

BFBS, Rangoon

Translated by the Rev. & Mrs. W. D. Hackett, American Baptist Foreign MS, and *Saya Maung Maung*, with the assistance of G. H. Luce and V. Silcock, and local pastors.

1961 **New Testament** Printed privately, Rangoon

Translated by *Saya Maung Maung.*

PAAMA

1021

- 1 Sakrahonien selusien tahaus onen Yesu Kristo, natin Ahi;
- 2 Supali Aisea proveta mutisi, Lesi, ni he sile meatin onaku mulamu kataun keiko wa hitene beti minuko, keke moasi sisi onomo helamu enuko.
- 3 Ren meatin tai viso nout ai tebuell len, Moasi sisi onen Asupu, sakini sisi he malu.
- 4 Ioane baptiso nout ai tebuell len, ka selus mini keke baptisien a mundemo veni taunaha tisa oni, heti tisa oni heha.

Mk 1, 1-4 1944

Paama Island is north of Epi, in the central New Hebrides. The Melanesian language spoken by the 2,500 inhabitants is related to Lonwolwol and Raga.

1907 **Mark** 1910 **John** Melbourne Auxiliary BS

1921 **Acts** 1-3 **John** **Jude** 1944 **New Testament**

BFBS, Sydney

Translated by *Maurice Frater, Melanesian Mission.*

PAITE

1022

PATHIAN *Tapu Jesu Kris*
Tanchin Hawih tun tungna.
2 *Zawinei Isai laibu ah,*
Ngai dih, ka sawtak na maah
ka sawla, aman na lampi a
bawl ding.

3 *Gamdai a mi kiko aw in,*

Topa lamlian sial unla, a lam-
pite hihtang un, a chi, chia
geli bangin,
4 *Johan, gamdai a baptispa,*
thilhihkheli ngaihdamna dinga
kisikna baptis thu genin, a
hawngpawt a.

Mk 1, 1-4 1959

Paite is spoken by about 30,000 hillmen of southern Manipur and adjacent areas of Assam, India. It is related to Thado.

1940 **Philippians** North East India General Mission, Churachandpur

(*Other books were printed but destroyed by the invading Japanese.*)

1951 **New Testament** **Psalms** BS of India, Pakistan and Ceylon, Calcutta

1959 **New Testament** **Psalms** (revised) 1959 **Genesis**

Exodus 1960 **Isaiah** BS of India and Ceylon, Bangalore

Translated by *T. C. Tiansham and Neng za Chin, with four pastors of the North East India General Mission.*

- 4 ཇེལ་མི་ལོ་ ཇེལ་མི་ལོ་ ཇེལ་མི་ལོ་ ཇེལ་མི་ལོ་
 5 ཇེལ་མི་ ཇེལ་མི་ ཇེལ་མི་ ཇེལ་མི་ ཇེལ་མི་
 6 ཇེལ་མི་ ཇེལ་མི་ ཇེལ་མི་ ཇེལ་མི་ ཇེལ་མི་

Mt 3. 1-4 1934

Pali is a literary language, used as such since the first millennium A.D. The language of the Buddhist Scriptures of Ceylon, and thence carried to Burma and into southeast Asia, Pali represents an Aryan tongue spoken during the 3rd to 1st centuries B.C. in northern India. The exact provenance of the usage is obscured through a mixture of elements from numerous early forms of the language.

Burmese Character

1827 **Matthew** Wesleyan MS, Colombo

1835 **New Testament** Colombo Auxiliary BS

Translated by William Tolfrey and Abraham de Thomas, assisted by a converted Buddhist priest.

1911 **Matthew** (Sinhalese character) BFBS, Colombo

Revised and transliterated for the BFBS.

PALITYAN

1027

1. I trečija denj i blo svabda
 u galilejskata Kana i tam i blo
 i Isusovata Majka.
 2. I sa puzvali Isusa na svabda
 sas negvite učenići.

3. I katu sa svarsili vinu Isus-
 vata majka mu rōka: Nema vinu.
 4. I rōkal Isus kako inam as
 sas tēbe žina, još ne dušal moja
 salat.

Jn 2. 1-4 1899

Palityan is the term by which the Paulicians of Bulgaria are known. The Paulician sect, which arose in Asia Minor and Armenia before the 4th century, was considered heretical by the early Church. Groups of Palityans later settled in Bulgaria and Thracian Greece and acted as a military buffer zone between the Greek Christians and the pagans of Eastern Europe. They exerted a considerable missionary effort in Bulgaria during the Middle Ages. A few communities can still be found in this area and in adjacent Hungary. The Bogomils adopted many of the Paulician theological traditions, and 'Palityan' and 'Bogomil' are sometimes used interchangeably in reference to these groups.

The language of the Palityan Scriptures is a form of Bulgarian.

1899 **John** 1901 **Matthew-Luke** 1902 **Acts**

1904 **Romans** 1 **Corinthians** 1927 **New Testament**

National BS of Scotland, Budapest

Translated by J. Bradin, a Palityan, assisted by J. Chorvat.

PALPA

1028

DEVANAGARI CHARACTER

१ जोसरा धर्मे ।—उ समथ योहन टुयरी देनेहेर
 २ छेरा देहेर अब सराको राख नेर हो रैनेसित मथ
 फिदाब रैनेकोले १ यिज्जदुको वनम धिरयो । किन रै

२ उ हो कि जिमबो विषयम विष्वाः देव नवीसित बेनी
 मयोबो वि वनम टुयोसित बेनी देहेर अब नासिलको
 रैब भाबो हो कि यिज्जदुको मोरट्टु देवाय मरं उनबो
 ३ मोरट्टु कोबो मरं । उ देहेर उट्टो नगरको डोपट्टो
 सित योहाय मरी मयो । अब उनको कमोरम, कालादी
 कमरबंदमी बंदी धियो । अब उनको काबार कटामरं
 ४ अब वनबो यद । अब विरवाजम अब यिज्जदु देहेर

Mt 3. 1-4 1827

Palpa is the form of Pahari spoken in western Nepal, particularly around the town of Palpa. Standing linguistically, as well as geographically, midway between Eastern Pahari (Nepali) and Central Pahari (Kumaoni), Palpa is sometimes considered a Kumaoni dialect.

Devanagari Character

1827 **New Testament** Serampore MP

Translated by the Serampore missionaries.

PAMONA

1029

1 Pontepu'u nu Bambari ngkawongko i Jesu Kerisitu.
 2 Ewa nda'uki ri sura i Jesaja: Peole, kupokau suruku
 mamporiuka, anu da mampatoka diajamu;
 3 nanga ntau meboo-boo ri pada bone: Patoka diaja i
 mPuc, pakajoa tuntuaa.
 4 ewantie'e kadiela i Johane Topopariu ri pada bone,
 mampetumbu pariu ngkadieja rantani bare'e ndakitanaka
 salapa.

Mk 1. 1-4 1954

Pamona, or Bare'e, is spoken in central Sulawesi (Celebes), Indonesia. It is an Indonesian Malayo-Polynesian tongue.

1913 **Luke** 1922 **Luke** (revised) 1926 **Acts**

1933 **New Testament** Netherlands BS, Amsterdam

Translated by N. Adriani, assisted by A. C. Kruijt and S. J. Esser. Two volumes of Bible Stories, translated by Adriani, were also published in the 1920's by the NBS.

1954 **New Testament** NBS, BFBS, National BS of Scotland, Djakarta

A revision prepared by local pastors named Perdok and Magido.

PAMPANGO

1030

1 Ing kamumulan ning evangelio nang Jesu-
 cristo, a Anak ning Dios. 2 Nung makanang ing
 makasulat kang Isaías a manula, Oini, ipabal ke ing
 tubud ku mumuna king arapan mu, Bang isadia ne
 ing dalan mu; 3 Ing siwala ning metung a kukulait
 king ilang, Isadia ye ing dalan na ning Guinu, Tuliran
 yula ding keang daklat.

4 Dinatang ya i Juan, maminyag ya king ilang, at
 panalar na ing banyag king pamanisi a makapatawad
 king kasalanan.

Mk 1. 1-4 1948 (Recomposed)

Pampango is spoken by about 875,000 people in Pampango and Tarlac provinces of west-central Luzon, Philippines. It is a Philippine Malayo-Polynesian tongue.

1901 **Mark Luke** 1902 **Matthew John** 1904 **Acts**
1908 **New Testament** 1913 **Genesis Exodus Psalms**
1917 **Bible** ABS, Manila
Translated by Leon Gamboa, Maximo Kabigting, Juan Macaspac, Carlos Everett Conant, Arcadia de Ocera, and E. L. Housley.

1924 **Bible** ABS, Manila
A revision prepared by Herbert Riley, Aneta Finley, E. Manuel, Alberto Songeo, and Mrs. Ricardo del Rosario, Methodists.

1959 **John** 1961 **Acts** 1962 **John** (revised) 1965 **Matthew Ephesians** Philippine Bible House, Manila
A revision prepared by Fidel P. Galang, Methodist.
A translation of the Liturgical Gospels and Epistles, by Fr. Quirino Canilao, was mimeographed weekly during 1947.

PANA

1031

2 Ka sé saiké mba wi kaou vouné minaou a pou Cana a tissiri a Galilé. Ra ma a Jésus kaou san. 2 Ra kouri di Jésus jing njou-hanran améri pô, bé a séké mba wi kaou vouné. 3 Afal vin ôda, ma a Jésus sa hi nè: Kouri ti ka vin ya. 4 Jésus sa hi nè: Wou njoukou bai no jing mi jing mo pa hi lé? Sé ami pane gui ya bai.

Jn 2. 1-4 1953

Pana is spoken by about 20,000 people in northwestern Central African Republic. The Pana people are situated southwest of the Karré-speaking district; Karré, Pana, and Gunzhe are related dialects, linguistically grouped with Mbum and Mundang.

1953 **John** BFBS, London
Translated by Estella Myers, Ouhangi-Chari Mission.

PANAIIETI

1032

1. Iesu Keriso Ichova Natuna wasana waiwasana ana tenipuna. 2. I ora paropita Aisea wana leleli, U kite, no elopapatuna ea patuna matamwa, Wam kamwasa abwe ni abubun.

3. Etega i iogaioga ulea, anana i ora, Babara wana kamwasa ku abubuna. Wana kamwasa ku pasapu.

4. Ioane abwe i vin, toto ulea nuaren ana baptaiso i baptaiso ge nuaren ana baptaiso i papatana an. 5. Inoke

Mk 1. 1-4 1948

Panaieti, or Misima, is spoken by more than 10,000 people on coastal islands including Panaieti, Misima, and Rossel, Territory of Papua and New Guinea. It is a Melanesian language.

1894 **Mark** New South Wales Auxiliary BS, Sydney
Translated by S. B. Fellows, Australian Wesleyan Methodist MS.

1918 **Mark** (revised) BFBS, London
Translated by F. J. Barnes, Australian Methodist MS.

1947 **New Testament** BFBS, Sydney
Translated by H. K. Bartlett, Australian Methodist Overseas Mission, aided by Isei Tomeudoro, Stanley Latara, and Simeoni Kieu.

PANGASINAN

1033

1 Say pangigapuan na Maong a Balitan ni-paakar ed Jesu-Cristo, say Anak na Dios.
2 Onong na nisulat ed libro nen Isaiaa sa profeta,

“Nengneng yo, ibakik so igagangan kod arapan mo,
a sikatoy mangiparaay dalan mo;

3 say busis na sakey a mantawawag ed kalawakan:

Iparaan yoy dalaney Katawan,
peteken yo ray basbas to —”

4 diad kalawakan pinmatnag si Juan a managbiniag, a mangipopolong na biniag na pagbabin onkanad pakaperdonay kaskasalanan.

Mk 1. 1-4 1963

Pangasinan is spoken by about 660,000 people in Pangasinan Province, on Lingayen Gulf, western Luzon, Philippines. It is a Philippine Malayo-Polynesian tongue.

1887 **Luke** BFBS, London
1888 **Gospels Acts** BFBS, Madrid
1904 **James** 1908 **New Testament** 1910 **Psalms**
1914 **Pentateuch** 1915 **Bible** BFBS, Manila
Translated by M. Alonso Lallave, Teodoro Basconillo, Harry Farmer, Domingo Reyes, and others of the American Methodist Episcopal Mission.

1924 **New Testament** 1925 **Bible** ABS, Manila
A revision prepared as a result of the destruction of the Pangasinan printing plates in the Tokyo earthquake of 1923. Revised by T. Cabacungan, E. Quebral, Tomas Katubig, and C. Navarro, Methodists.

1962 **John Acts** 1963 **Mark Luke** 1964 **Matthew**
Philippine Bible House, Manila
A revision prepared by Melanio Loresco, Methodist.

PANJABI

GURMUKHI CHARACTER

1034

੧. ਕਾਂਡ. ਪਰਮੇਸਰ ਦੇ ਪੁੱਤ੍ਰ ਜਿਸ ਮਸੀਹ ਦੇ ਮੰਗਲ ਸਮਾਚਾਰ ਦਾ ਆਰੰਭ (੨) ਜਿਹਾ ਹੁਕਮ ਪਿਕੰਬਰ ਦੇ ਪੁਸਤਕ ਵਿੱਚ ਲਿਖਿਆ ਹੈ ਕਿ ਵੇਖ ਮੇਂ ਆਪਣੇ ਰਸੂਲ ਨੂੰ ਤੇਰੇ ਅੱਗੇ ਭੇਜਦਾ ਹਾਂ ਜੋ ਤੇਰਾ ਰਸਤਾ ਬਣਾਉਂਗਾ (੩) ਜੰਗਲ ਵਿੱਚ ਇੱਕ ਹੋਰਾ ਦੇਣ ਵਾਲੇ ਦੀ ਅਵਾਜ਼ ਜੋ ਪਾਤ ਦੇ ਰਸਤੇ ਨੂੰ ਤਿਆਰ ਕਰੇ ਉਹਦੇ ਰਾਹਾਂ ਨੂੰ ਜਿੱਧੇ

ਕਰੇ (੪) ਯਹੂਨਾ ਆਇਆ ਜਿਹੜਾ ਜੰਗਲ ਵਿੱਚ ਬਪਤਿਸਮਾ
ਦਿੰਦਾ ਸੀ ਅਰ ਪਾਪਾਂ ਦੀ ਮਾਫੀ ਲਈ ਤੋਬਾ ਦੇ ਬਪਤਿਸਮਾ ਦੀ
ਮਨਾਈ ਕਰਦਾ ਸੀ (੫) ਅਤੇ ਸਾਰਾ ਯਹੂਦਿਆ ਦੇਸ ਅਰ

Mk 1. 1-4 1953

1 KHUDÁ de Bejo Yesú? wále di awáz, jo Khudá wand de
Masih di Injil dā shurú? taste nūg utār karo, te uh de rák
nūg siddhā karo.

2 Jihák Yaa'iaáh paigambar di kitáh wich likhiá hai, pái Vekh, main apne rasú nūg tere aggē bhejádá háu; uh tere rák nūg siddhā karo.

3 Jangal wich ikk hoká deñ- 4 Yuhanná áyá, jibrá jangal
5 Te Yáhúdiya dā sárá des te
Mk 1. 1-4 n.d.

Panjabi, or Punjabi, is spoken by almost 40 million people of whom 55 per cent are Pakistani. Panjab, a Sanskrit name meaning 'land of the five rivers', is an historic area, the migratory route through which the Aryan ancestors of the present-day Panjabis entered the Indian subcontinent. It was a seat of medieval Indic culture and the home of the Sikh religion. Although Panjab was originally a single region, linguistic differences had developed there even before the Partition (1947). In West Pakistan both Panjabi and Urdu are now official languages. The two have been associated since the period of the Mogul Empire, with the result that Western Panjabi is written in Persian script and the religious vocabulary is derived from Urdu. (See Panjabi: Persian.) In the Indian Panjab the language is written in Gurmukhi character, and manifests Sikh influence, dominant in the eastern Panjab since the late 18th century. This usage developed as a result of the writing and propagation of the *Granth*, the Sikh holy writ. Panjabi is an Indo-Aryan tongue, related to Hindustani, Rajasthani, and other tongues spoken across northern India. Gurmukhi character is a variant of Devanagari script, which was introduced by Guru Angad. A vernacular Panjabi literature is being developed.

Gurmukhi Character

1815 New Testament 1818 Pentateuch

1819 Joshua-Esther 1821 Job-Song of Solomon

1826 Isaiah-Ezekiel Chap. 26 Serampore MP

Translated under the supervision of the Serampore missionaries.

1840 Matthew 1841 John American MP, Ludhiana

1847 Gospels Acts ABS, Ludhiana

1851 Genesis-Exodus Chap. 20

North India Auxiliary BS, Ludhiana

1860-1861 Gospels Acts (revised) ABS, Ludhiana

1863 Psalms 1866 Gospels Acts (further revised)

1868 New Testament 1874-1896 O.T. Portions

Panjab Auxiliary BS

Translated by missionaries of the American Presbyterian Mission, including J. Newton, L. Janvier, and J. Harvey.

1895 Gospels Acts BFBS, London

1900 New Testament Panjab Auxiliary BS

A revision prepared by a committee under the supervision of E. P. Newton.

1902 Isaiah Panjab Auxiliary BS

Translated by H. E. Perkins and revised by J. Harvey and E. Guilford, Church MS.

1950 Genesis 1953-1954 Gospels 1955 New Testament

BS of India, Pakistan and Ceylon, Bangalore

1959 Bible BS of India and Ceylon, Bangalore

Translated by Sundar Singh, C. H. Loehlin, Habans Singh, and Sachha Singh Taji.

A Roman Catholic translation of the Gospels is reported to have been published.

PANJABI: DOGRI

1035

DEVANAGARI CHARACTER

- ੧ ਭੰਬਰਜਾ ਧੁਨੁਰਾ ਧਿਲੂ ਖੀਦਤੇ ਜੁਭੈਜੈਂਕਿਤਾ ਸਾਰਕੇ ਧਿਧੁ ।
- ੨ ਭੇਡਾ ਨੇਦੇਵਾਂਭੇ ਪਾਥੀਧਾਦੇ ਲਿਥੀਧਾਵੈ ਕੈ ਮਿਰਥੀ ਸੁਖਥਾਪੁਧੇ
- ੩ ਭਈਤਾ ਜੁਭਵਾਂਭੇ ਸਾਂਧੇ ਧਲਥਾਵਾਂ ਕੈ ਭੇਡਤਾ ਜੁਭਵਾਂਭੇ ਸਾਂਧੇ
- ੪ ਭਵਾਭਾ ਪੱਠਾ ਨੈਧਾਰ ਕਰਧੰਗਾ । ਭਥੇਦੇ ਧਾਕਿਭੇ ਗਲਾਭੇਭੇ
- ੫ ਭੇਡਾਭਾ ਭੰਡ ਧਿਧੁ ਦੇ ਕੈ ਭੰਬਰਭੇ ਪਥਾ ਨੈਧਾਰ ਕਰਧੁ
- ੬ ਭਥੇਦੇ ਪੱਠਾਭੇ, ਸਰੀਰੇ ਕਰਧੁ । ਭਥੇਦੇ ਧਾਕਿਭੇ ਧੁਭਿ
- ੭ ਭਿਥਾਭਾਭਾ ਭਰ ਧਾਧ ਮਾਧਿ ਕਰਧਨੇ ਭੇਧੋਂ ਸੋਭਾਭਾ ਧੁਭਿ ਨ
- ੮ ਭਰ ਕਰਥਾ । ਸਦਾਂ ਭਥੇਭੇ ਲਾਗ ਧਿਭਦਾਧੁ ਭਥੇਭੇ ਸਭਥੀਮਾਭੁ

Mk 1. 1-4 1826

The Dogri dialect of Panjabi is spoken in Jammu, Gurdaspur, and Sialkot (adjacent areas of India and West Pakistan).

Devanagari Character

1818-1826 New Testament Serampore MP

Translated under the supervision of the Serampore missionaries.

PANJABI: PERSIAN

1036

ARABIC CHARACTER

- ੧ عُدَدُ دَسَ بَيْتِ يَسُوعَ مِئَتِ وَبِشْرُوعِ الْفَرْحِ
- ੨ چہا یسعیہ نبی دی کتاب رُوحِ لکھیہ ہے پئی وکھ
- ੩ میں اپنے رُسل لُؤں تیرے آگے گھٹا ہاں اُتھیرا
- ੪ راہ بناوے گا رُوحِ لک جو کا دین والے دی آواز
- ੫ پئی مُلُوند دے راہ لُؤں تیار کرو۔ تھے اُہرے رستیاں
- ੬ لُؤں رستیاں کرو پُچھتا آیا چہا رُوحِ بپتیسْمہ دیندا
- ੭ تھے گُناہاں دی مُخافی دے نئی توبہ دے بپتیسْمہ دی
- ੮ منادی کردا سی ۷ تھے یسودا سا را دیں تھے رُستیسْمہ

Mk 1. 1-4 1913

੩. ਬ. (੧) ਓਹਨੀਂ ਦਿਨੀਂ ਯੂਹੱਨਾ ਬਪਤਿਸਮਾ
ਦੇਣ ਵਾਲਾ ਯਹੂਦੀਆ ਦੇ ਜੰਗਲ ਵਿੱਚ
ਆਇਆ, ਤੇ ਮਨਾਦੀ ਕਰਕੇ (੨) ਆਖਣ ਲੱਗਾ, ਤੋਬਾ ਕਰੋ,
ਕਿਉਂਜੋ ਅਸਮਾਨ ਦੀ ਬਾਦਸ਼ਾਹੀ ਨੇੜੇ ਆਗਈ ਹੈ। (੩) ਕਿਉਂ
ਜੋ ਇਹ ਓਹ ਹੀ ਹੈ, ਜਿਹੀ ਯਿਸਾਇਆਹ ਪੈਰੀਬਰ ਗੱਲ
ਕੀਤੀ ਸੀ, ਪਈ ਜੰਗਲ ਵਿੱਚ ਇੱਕ ਹੋਰਾ ਵੇਣ ਵਾਲੇ ਦੀ
ਅਵਾਜ਼ ਆਉਂਦੀ ਹੇ, ਪਈ ਖੁਦਾਵੰਦ ਦਾ ਰਾਹ ਤਿੰਧਾਰ ਕਰੋ
ਓਹਦੇ ਰਾਹਾਂ ਨੂੰ ਸਿੱਧਿਆਂ ਬਣਾਓ (੪) ਤੇ ਯੂਹੱਨਾ ਦੇ ਅਪਣੇ
ਕਪੜੇ ਉਠ ਦੀ ਜੋਤ ਦੇ ਸ਼ਣ, ਤੇ ਚੰਮਦੀ ਪੋਟੀ ਉਹਦੇ ਲੋਕ
ਦਵਾਲੇ ਸੀ, ਤੇ ਉਹਦੀ ਖੁਰਾਕ ਮਕੜੀ ਤੇ ਜੰਗਲ ਦਾ ਸ਼ੇਹਦ
ਸੀ (੫) ਤਦ ਯਹੂਸ਼ਲੇਮ ਤੇ ਸਾਰਾ ਯਹੂਦੀਆ ਤੇ ਯਰਦਨ

Mt 3. 1-4 1929

Panjabi in the Persian usage is spoken by 20 million Muslims in West Pakistan. (See Panjabi.)

Modified Arabic Script unless noted

1885 **Matthew Mark** Printed privately, Sialkot

1889 **John** 1890 **Luke** 1891 **Mark** (revised) **John**

1892 **Luke** 1893 **Matthew** (revised) **Acts**

1896 **Romans** 1899-1905 **Gospels** (Roman character)

Panjab Auxiliary BS

Translated by R. Bateman, Church MS, and missionaries of the United Presbyterian Mission.

1912 **New Testament** 1916 **Genesis** BFBS, Lahore

1916-1922 **Gospels** (Gurmukhi character)

Panjab Auxiliary BS

Translated by T. Grahame Bailey, Baptist missionary.

1952 **New Testament** BS of India, Pakistan and Ceylon, Lahore
A revision prepared by a committee, including Jalal-ud-Din, chief reviser.

PAPAGO

1037

1 Isha ofotana e wai shing hah'ichu shga ab sanjedi
g hirahe Kibabhe nuu wadi Jishah Alidhe. 2 Kutah hah
wa. mamea i shewewa mamea ab hah'ichu. 3 Aha i
publiah'ish'ish hah'ichu shing. Kutah ab wa
ofotah mamea g Jishah ab hah'ichu m'ichu wai, "Aha
nuu nuu hah'ichu nuu wadi g shing'ichu nuu ab wa i ha
apach'ichu hah'ichu ab wai shing'ichu g nuu wadi shing
jash'ichu shing. 4 Shing ab gash hah'ichu ab shing'ichu
nuu hah'ichu hah'ichu shing, "Aha g wa i mamea shing'ichu ab

gi-shing'ichu-shing'ichu g wa i e apach'ichu ab wai shing'ichu g
g'ichu nuu-Korvashig." 4 Isha shing'ichu nuu wadi g Jishah shing
nuu hah'ichu wa shing'ichu shing hah'ichu shing'ichu "Aha", shing ab wa
publiah'ish'ish g hah'ichu shing'ichu gash hah'ichu shing'ichu.
"Aha g wa i apach'ichu g shing'ichu shing'ichu g wa i
publiah'ish'ish, "Aha shing'ichu shing'ichu shing'ichu nuu mamea
shing'ichu g gash hah'ichu wa i shing'ichu g shing'ichu shing'ichu
shing'ichu." 5 Kutah g hah'ichu shing'ichu ab i shing'ichu ab

Mk 1. 1-4 1967

The Papago Indians are closely related culturally and linguistically to the Pima and are occasionally referred to as the western group of the Upper, or Northern, Pima. Visited by Spanish missionaries before the beginning of the 18th century, the Pima were then found in what is now southern Arizona and adjacent areas of Sonora, Mexico, an area frequented by Apache raiders. They now number about 7,000 on four reservations in Arizona. An undetermined small number live in Mexico.

Papago, a Piman language of the Uto-Aztecan family, is related to Tepehua and Tarahumara.

1967 **Mark** (with English) ABS, New York
Translated by Dean Saxton, WBT.

PAPIAMENTO

1038

1 Principi dje Evangelio di Jesu-Christo, [Tia di Dios.]

2 Manera ta scribi den Isaisa profeta: Mira, Mi ta manda mi Angel bo dilanti, qu lo drecia camina bo dilanti.

3 Rex, qu ta aclama den desierto: Prepara e camina di Señor, haci su bereanan net.

4 Juan tawata batizando den desierto y predicando e bautismo di arepintiméntu pa pordon di picá.

Mk 1. 1-4 1932

Papiamento is a creolized form of Spanish spoken by about 150,000 people in the Caribbean islands of Curaçao and Aruba. Although these islands were captured by the Dutch in 1634, they had been settled by the Spanish during the early 16th century, and the Spanish language had become well entrenched. It continued to be used by the predominantly mestizo population and was gradually creolized. Papiamento is the only Spanish Creole spoken in the world today, although pidginized forms of Spanish are still used in the Philippines. (See Tagalog.)

1884 **Matthew Muller & Neuman**, Curaçao

Translated by a native of Curaçao named Lanffer, and edited by C. Conrad.

1865 **Mark** ABS, New York

Translated by S. van Dissel, Netherlands Reformed Mission.

1916 **New Testament** Netherlands BS

Translated by G. J. Eybers. A slightly corrected version was published in 1932.

1942 **John** ABS, New York

Translated by R. H. Ekstedt, Scandinavian Alliance Mission.

PASHTO

1039

ARABIC CHARACTER

آ شریع د انجیل د بوع مسیح ابن الله آ که چه د انشیا بیخیر په کتاب
کس بکلی دی چه

کسره زه خپل استای ستا مخ د وړاند در استوم

چه لار ستا نیاره کړي

په سیاه کس آواز د یوه ندر ورویکي

چه لار د خدایند طیاره کریږي
سکرږونه ډډه سم کریږي

ټ پختا پېسما درېکړي په بېابان کيس د کناهو په جېني د قري ټ
پېسما وعظ ن کاوه د او نيل ملک د پختيږي او نيل اوسيدونکي د
اورشل د ده ته اوه د تانا او نه خله کناهان اوار کړي د اړين په دياب
Mk 1. 1-4 1890

Pashto, or Pushto, is spoken by about 5 million Pathans in eastern Afghanistan and adjacent areas of the North-West Frontier Province of West Pakistan. The Pathans, as Pashto speakers are known, have agitated for an independent Pash-tunistan, or Pakhtunistan. Pashto is an Iranian tongue, believed to be descended from the language of the Bactrians, or Parsici, known to the ancient Greeks.

Arabic Character

1818 **New Testament** 1824 **Pentateuch** Serampore MP
Translated under the supervision of the Serampore missionaries.

1863 **New Testament** [BFBS] Printed privately, Hertford
Translated by Isidor Löwenthal, American Presbyterian Mission, assisted by Robert Clark, Church MS, and H. James, Commissioner of the Panjab.

1882 **Psalms** [BFBS] Printed privately, Hertford
Translated by T. J. L. Mayer, CMS, aided by Abdur Rahman.

1890 **New Testament** BFBS, London
Revised by a committee, including T. J. L. Mayer, T. P. Hughes, Worthington Jukes, CMS, and later T. Valpy French.

1890 **Pentateuch** 1891 **Psalms** (revised) 1895 **Bible**
BFBS, London
Translated by T. J. L. Mayer, T. P. Hughes, and W. Jukes.

1900? **Luke** Peshawar Mission
Revised by A. E. Day and Qasi Khair Ullah, CMS. Another revision was prepared under the auspices of the Lahore BS in 1924.

1945 **New Testament** BFBS, Lahore
Revised by a committee headed by J. Christiansen, Danish Pathan Mission.

PATAMUNA

1040

Onisek Klok Katb kumu yskale
weyettok; (2) "tunkb mlynb
umaim ykamonbi tumpagik wapi-
ye eyemcto kon yak eye'ma kane-
kanbi as cwapiya, Pichaiye Katb
Kokim ysi'munbi uyo imenkonb
keno. (3) Yuk ysi naktalon ysi'm-
nkb maim uyo: itasula ysi'ma

ikonsakob to'salob ite'ma ikone-
kakob, "tuyo. (4) Yuk ysi ichon Pustek uyo
kacan yambk yemotokapb, mola-
poi itekale ykamonbya amuyk;
pdk bpakeitakb Katb usentupc
to'pe, tukaik. (5) Chudiyu molo
poi Suluchiten non kon utab

Mk 1. 1-4 1964

Patamuna is spoken by about 1,800 people in Guyana. It is related to Acawaio and other Cariban languages of northeastern South America.

1963? **Mark** 1964? **John** Pilgrim Holiness Mission,
Paramakitoi, Guyana

1967 **Mark** (with English, corrected text) BSS, Kingston
Translated by Mrs. Helen Bassett, Pilgrim Holiness Mission.

PATPATAR

1041

1 Ma ta ra itul a bug tika lukara na hinartola
ares Kana ta ra hanuo Qalilaia, ma ra etna Iesu qa
han tana. 2 Ma diet qa suko bileg Iesu ma ranuno
bulu na harausur ta ken ra lukara. 3 Ma bia i
qa mamasa kaia ra wain, etna Iesu i tage tana:
Pa adiet ra wain balin. 4 Iesu qa tage tana:
Dar na biha ma uqu? Anuqu subana bug pa i te
han huat bak. 5 Etnana qa wase diet ra bar

Jn 2. 1-4 1921

Patpatar, or Pala, is spoken by a dwindling population (estimated at 3,000) in New Ireland Island, where both Kuanua and Pidgin English are also in use. It is a Melanesian language.

1921 **John** BFBS, London

Translated by Alfons Pratsch, German Methodist Episcopal Church.
A translation of the Liturgical Gospels into Pala, by Fr. K. Neuhaus,
was published in 1929.

Translations by Roman Catholic missionaries into the languages of
New Ireland and the surrounding islets have been reported as follows:

SIAR (dialect of the Siar District) Bible History, translated by Fr. K. Neuhaus.

KOMALU Bible History, translated by Fr. August Scherhag,
published 1923, MP; Matthew was translated by Fr. J. Hoe-
vehkamp, 1929.

LEMAKOT Bible narratives and Scripture Selections, translated
by Fr. G. Peeckel about 1930.

LUGAGON Several translations of the Liturgical Gospels,
translated by Fr. Heinrich Fink, F. Felten, and G. Hofmann.

TANGA (spoken on Tanga Island) Scripture narratives, trans-
lated by Fr. K. Neuhaus, published 1927 in Vunapo; Liturgical
Gospels, translated by Fr. H. Maurer.

LIBIR (spoken on Libir Island) Scripture narratives, translated
by Fr. K. Neuhaus, published 1927 in Vunapo.

ANIR (spoken on Anir Island) Scripture narratives, translated by
Fr. S. Dargas; also Selections.

TABAR (spoken on Tabar Island) Liturgical Gospels, translated
by Fr. J. Lamer.

LAVANGAI (spoken on New Hanover Island) School Bible
and Liturgical Selections, translated by Fr. Josef Stam and revised
later by Fr. Paul Kutscher.

PENAN

1042

1 Ia'ah tong dau keteleu' pu'un irah
maneu' ka'an ja'au tong lebou' kana tong
tana' Galilila, uban juk kawin. Ia'ah tinen
Yesus pu'un sinah.

2 La'ah irah tobai Yésus ngan anak sekolah néh, tai tavin réh tong kuman ja'au.
 3 Hun meh baa' buac' agun bé, ha' tinen Yésus ngan néh, "Bé la'ah baa' buac' agun réh."
 4 La'ah ha' Yésus ngan néh, "O redo, kineu' kenin ko'?" Bé' jak avéé' tong jaké' ké'."

Jn 2. 1-4 1967

Penan is spoken by about 5,000 river nomads on the upper courses of the Baram and Balu river systems. Two groups can be distinguished: Western Penan (the larger) and Eastern Penan, which was the first group contacted by missionaries. Penan is a Malayo-Polynesian tongue of the Western or Indonesian branch; it is related to Kenya and, more distantly, to Kayan.

1958 Mark Duplicated, Borneo Evangelical Mission
 Translated by Mrs. Ray Cunningham, BEM.

1960 James 1967 John Duplicated, BEM
 Translated by Phyllis Webster, BEM.

(GI)PENDE

1043

1 KISENDESELO kia lukuma luabonga lua Yesu Kilisto, Mun'a Nzambi.

2 Kifua muafundile ngambi ya Nzambi Yeshaya kamba, Ngudi mutuma mukuala wami kutuama diaye, Muene mbaulonda njila yaye;

3 Mbimbi ya mutu udi muta mukanda mu kibonda Kambeni, Londien njila ya Fumu, Mululame njila yenji;

4 Yone wajile, wakalele mubaliza mu kibonda muambela atu ndaka ya kubatiza kua kubalumuna kua mitshima kamba, Kubola kuawo kutotesewe. 5 Atu akasue a mu

Mk 1. 1-4 1956

GiPende is spoken by more than 200,000 people around Mukedi, between the Kwilu and Kasai rivers, in Congo-Kinshasa. It is a Bantu tongue, related to KiKwese and KiHungana.

1926 Luke BFBS, London

1930 Matthew Congo Inland Mission, Charlesville

1935 New Testament BFBS, London

Translated by Agnes Spranger, Beulah MacMillan Amie, and Erna Birky, Congo Inland Mission.

1961 Luke 1962 John (with French) SSB au Congo, Kinshasa

Revised by James Bertsche, Congo Inland Mission.

(I)PERE

1044

1 Natakia nda isalo abi yamani na Kana nda Galili, nama Yesu abiwe: 2 na Yesu naye aikuka, nabakoli ndae, ata iyamani. 3 Ilimo vinyu abiasi, ama Yesu abiyongi naye, Bandana vinyu. 4 Na Yesu abiyongi

naye Ihkeli imi ni nimasina nikola nowe? Ndambi namo apimbe. 5 Ameer abiyongi

Jn 2. 1-4 1939

The Pere, or Pili, language is spoken by about 40,000 people northwest of Lubero, in eastern Congo-Kinshasa. Spoken in several dialects, it is a Bantu tongue, related to KiBira.

1939 John BFBS, London

Translated by Pere and Nidani evangelists, under the direction of Otto Deming, Unevangelized Africa Mission.

PERM

1045

NYJA vunjes püra vöktö Ivan pyrtys, i propoveduitö ludejasa pustynayn,
 2 I süö: pokait'se, siböt'sis jenvevtsa saritömya.
 3 Syja em et'ja, kolyja jyv's vistavöm prorok Isai: šy gorötömvön pustynayn, vösetö tui go-pölvö, veskytön kerö tujekjes syvö.

4 Asvas žö Ivanvön vövi pačköim verblud göniš, i kušak kutšikövöi syja kosjesvyn; a šjanön syvön vö-vönaš akridjes i böb ma.

Mt 3. 1-4 1866

CYRILLIC CHARACTER

1. Ныя вуңес дыряк вөктө Иван выртыс, проповедуйтө лудејаса пустыняйн,

2. И сүө: покайтсе, siböt'sis jenvevtsa saritömya.

3. Сылэм эт'ја, кöлыја јыв'с виставöм пророк Исai: шы горötömvön пустыняйн, вösetö туй го-пölvö, veskytön kerö туйекјес сывö.

4. Асвас жö Иванвön вöви паčköim верблуд гöниш, и кушак кутšikövöi сыја косјесвyn; а šjanön сывön вö-вöнаш чет'якјес и бöб-ма.

Mt 3. 1-4 1882

Perm (Komi-Perm) is spoken by more than 100,000 people in the Komi-Permyak Okrug of the Soviet Union, around the city of Perm. (The total Perm- and Ziryen-speaking population is estimated at 500,000.) Although sometimes considered the southern dialect of the Ziryen language, the term 'Perm' is used to designate the group of Uralian tongues which includes Perm, Ziryen, and Votjak. Evangelized by Saint Stephen of Perm as early as the 14th century, the Perm people are often regarded as the most civilized group of northern Russia.

Roman Character

1866 Matthew Printed privately, London

Translated into a northern usage of Perm by A. Popoff, an Orthodox priest, and revised by F. J. Wiedemann for Louis-Lucien Bonaparte. (See note to No. 23.)

Cyrillic Character

1882 Matthew BFBS, St. Petersburg

Transliterated by F. J. Wiedemann, with slight revisions.

1 Kam, ti shaki shene an-gbomā ture fwati ta maini Tibariyus Kaisar, Bilatus Ba-bunti yiegā lamai Yahudiya, birap Hiruduys aḡḡoa Galili, kan malāni Filibbus aḡḡoa ili Ituriya kan Tarakunitis, Lisanīyas aḡḡoa Abiliya, 2 ta shun shi Hannana kan Kayfa yiegān an-kwo waba, paroni Yamba n futu ti Yohanna lani Zakariya ta shāzhā. 3 Chaka n yu mereje toko ili qūi shi ti fāk Urdun, ta pepurā fāk baptisma kelogā ka we kpaḡo nāḡan we; 4 kiji ballogā ta takarda paroni Ishaya an-kabparo, shai, Ele an-ye ta shāzhā, Ma limbo kākāni Mungbude, Ma shupā siki kākāni.

Lk 3, 1-4 1936

Pero was the language of 16,000 tribesmen living north of Lau on the Benue River, Northern Region of Nigeria. It is a Chadic language.

1936 Luke James Niger Press, Jos

1938 1, 2 Peter Sudan United Mission, Kansas, USA

Translated by Mr. & Mrs. A. J. Faust, SUM. Acts also may have been published.

PERSIAN

1047

ARABIC CHARACTER

اچده انجيل عيسى مسیح سرخدا * چانکه در انجاء ميں مکتوب است انک رسول خود را پيش روی تو ميريس تا راه تو ميها سازد * صدای خدا کشت دريايان که راه خداوند را ميها سازد وطنی اورا راست ناپند * بجي نميد دهند دريايان ظاهر شد و بجبهه امروش کامان بنميد نوبه موعظه نمود *

Mk 1, 1-4 1951

HEBREW CHARACTER

אנחנו בשמרת ישוע מסד פחדנ דא : אנאן קה
דר רסאל רסל נשטה שדה אסת כה אינך מן
רסל דור רא דר פיש רוי' תו מי פרסתם כה ראה
תו רא דר פיש תו אראסתה גרדנד : דא' פראד
בגדה אסתר דר ביאבאן כה שריק דאודר רא
מדיא כאודר וראה האיש רא מסתקם נמאיד :
קן חיאי דר ביאבאן זסל תעמיד מי דאד ובזסל
תובה בקרת אמחש גנאהאן אמר מי נמוד :

Mk 1, 1-4 1913

Persian (self-designated *Parsi*) is spoken by about 16 million inhabitants of Iran. More than 6 million Iranians speak Azerbaijani, Kurdish, and Armenian as well. Afghan, or Dari Persian, is spoken by a large proportion of the 15 million inhabitants of Afghanistan, although many speak Pashto, Balochi, Tajiki, or Uzbek as a mother tongue. Iran, known as Persia until 1935, was the site of some of the earliest communal settlements known to archaeologists. The Aryan ancestors of the present-day Iranians

settled there about 2000 B.C. and soon divided into the Medes and Persians. The Persian Empire, founded by King Cyrus about 550 B.C., was the short-lived but glorious beginning of Persian political history. Thereafter the great arid plateau of Persia fell successively under the domination of the Greeks, Parthians, Arabs, Turks, and Mongols. Iran has been a constitutional monarchy since 1906.

Old Avestan is the language of Zoroastrian holy writ. Striking in its linguistic proximity to Sanskrit, Avestan (improperly known as 'Zend' or 'Old Bactrian') gives a picture of the eastern Iranian tongues before 1000 B.C. Ancient Persian (Old Persian) and the related Elamite languages are well known to us from the numerous cuneiform inscriptions of the Achaemenid Period (550-330 B.C.). Middle Persian, or Pahlavi, represents a considerable development of the language during the first millennium A.D., at the end of which Modern Persian is said to have its beginnings. Modern Iranian tongues are divided linguistically into two groups: the Western, comprising Persian, Kurdish, Balochi, and Tadjiki; and the Eastern, including Pashto, Paniri, Ossete, and others. Persian script is an adaptation of 22 Arabic characters, changed only by the addition of 'points' to suit the Arabic characters phonetically to Persian pronunciation. Modern Persian literature is said to begin with the poetry of Firdausi, although the literary heritage extends back to the period of the Sassanids.

Numerous editions of the Persian Scriptures have been printed in Hebrew character for Persian Jews. They are included here, rather than in a Judaeo-Persian category, for they are simply transliterations of the standard Persian texts, rather than distinct translations into the Judaeo-Persian usage.

Arabic Character unless noted

1546 **Pentateuch** (Hebrew character) Soncino, Constantinople
A polyglot Pentateuch, prepared by the Soncinos, the great family of Venetian Jewish scholars and printers. The actual translation was made by Jacob ben Joseph Tawus. The version was transliterated to Persian script for inclusion in the London Polyglot.

1657 **Gospels** London*Edited by Abraham Whaeolcke, on the basis of older Ms. versions.*1805 **Matthew** Calcutta*Translated by Mirza Fitrat, under the supervision of R. H. Colebrook.*1809 **Matthew** BFBS, Serampore*Translated by Nathaniel Sabat, under the direction of Henry Martyn.*1813 **Gospels** BFBS, Calcutta*Translated by Leopold Sebastiani, Roman Catholic.*1815 **New Testament** Russian BS, St. Petersburg*Translated by Henry Martyn. It immediately became popular and has remained the basis of all other Persian versions of note. Often reprinted and revised.*1827 **Genesis** 1834 **Isaiah** BFBS, London*Translated by Mirza Jafer and Mirza Ibrahim.*1828 **Pentateuch** 1836 **Isaiah-Malachi**1838 **Joshua-Song of Solomon** Calcutta Auxiliary BS*Translated by Thomas Robinson, a chaplain and scholar in India.*

languages and dialects, numerous differences can be noted between the Pidgin English of Cameroun and other English Pidgins represented in this book. (See Sranan and Neo-Melanesian.)

1966 Mark BS Cameroun-Gabon, Yaoundé

Translated by Nyangandji for the Baptist Mission in the Cameroun.

PILAPILA

1052

Andá Cansawa Bega Jesu Kalisa láàbaali 1
jénda tallanga, íf dele bá tál woté ándebu Ezai 2
nón nì kagaa,
"I wa yéllí, má támba ma támba bə nungá,
á sekál bə sunúq. Wéle a te nojaagəwə 3
segələl suga nē, a nollá kagaa, səkálna
Sagantev sunúq, tokálna a sunsə."
Íl Jan pándə segələl suga ka mándə bátəm ka təga 4
bál yəgətəga bátəm dūləmba tšəw tel. Judee 5

Mk 1. 1-4 1961

Pilapila, or Yom, is spoken by about 40,000 people in the Djougou area of northwestern Dahomey. There is little dialectal variation although upland (Temba) and lowland (Yoba) tribal groups exist. Pilapila is a Gúr language, related to Gourma, Moba, and other tongues of Togo and Ghana.

1954 Mark Mimeographed, Sudan Interior Mission

1961 Acts Ephesians-2 Thessalonians James 1 John
SIM, printed Lagos

1966 John Romans Mimeographed, SIM
Translated by Mr. & Mrs. C. Gordon Beacham, SIM.

PIRO

1053

1 Yinuwakikolu kigler-potu-nanu tokanchi Geso Kristo
pirana Goyakalu Wgene.
2 Wane rixa yonatkalu Gisayiyaya Goyakalu
tokanu geneklewatachri,
Petanu. Gita yokanatlu notowreru piza penute.
Wale gal-pokotanru patnu-gapote.
3 Pochke-waka saplewatyachri tokanu:
Gal-pokotanru Gitsrukaachi gatnu-gapote.
Mpotukantru gigapkaka.
4 Gwa katlewata pochke-wakaya. Runkakietlu katlu ge-
neshinikanru kaspuk-mukochiretikolupa pirana.

Mk 1. 1-4 1960

Piro is spoken by about 1,000 Indians in the Urubamba River area of Peru, and by others in Brazil. It is an Arawakan language, related to Campa and Machiguenga.

1952 Mark (with Spanish) UBS, Lima

1960 New Testament SSB del Peru, Lima

Translated by Esther Matteson, WBT, aided by Juan Sebastián and others.

A tentative edition of Mark was circulated as early as 1949.

PIRO: MANCHINERI

1054

1 Gynuwajikolu kigler-potuko tokanchi Geso
Krishto pirana Goyakalu Wgene. 2 Wane rixa
yonatkalu Gisayiyaya Goyakalu tokanu genekle-
watachri, Petanu. Gita yokanatlu notowreru piza
penute. Wale gal-pokotanru patau-gapote. 3 Pochke-
waka saplewatyachri tokanu: Gal-pokotanru Gitsru-
kachi gatnu-gapote. Mpotukantru gigapkaka.
4 Wane rixa. Gwa katlewata pochke-wakaya.
Runkakietlu karikolupna, renshinikanrewlena chi-
nanu, kaspuk-mukochire-vikolupna.

Mk 1. 1-4 1960 (Recomposed)

The Manchineri dialect of Piro is spoken by Indians along the Acra River in Peru, and the Yacu River in Brazil.

1960 Mark SIL, Lima

Adapted from the Piro Scriptures, by Esther Matteson, WBT.

PITJANTJATJARA

1055

1 Wararitja tjukurpa palyaku Jesus Christa-
ku, Godaku Katja.
2 Panya wakatjuru Isaihu wakatjara-
rangku, "Nyawa, ngayulunatju tjakpula witura
iyani nyuntula mulyangka kuranyu, Iwarankun-
tjaku nyuntumpa;
3 Wanga kutju miranyi iltjinka, Mayatja-
kuya iwarara, Iwara tjutaraya tjukarula."
4 Johnnga pitjangu, munu paluru iltjinka
baptise-katingi, munu baptism watjaningi piwiya-

Mk 1. 1-4 (a) 1960

Pitjantjatjara is spoken by more than 1,000 aborigines in the Musgrave and Mann Ranges, in the northwest corner of South Australia and in adjacent regions of Western Australia. The Pitjantjatjara, among the most primitive of the aboriginal groups, speak one of a number of related dialects which are common to scattered groups spread over a vast area of arid central Australia. The reason for the development of these dialectal variations, from what was probably once a single language, is that meager and widely separated water supplies required the aboriginal desert dwellers to wander in small groups, and the immense distances allowed little contact between groups. The dialects are often grouped under the collective term 'Western Desert Language'.

The early missionaries had these enormous distances to consider in their pioneer efforts to contact the Australian aboriginal population. In the late 19th century missionaries traveled a year and nine months with their own horses, cattle, and sheep, in order to reach the Aranda people and supplies would be on the road two years before reaching them.

1949 Mark BFBS, Australia 1957 John Ernabella Mission

1960 Mark (revised) John (revised) BFBS, Australia

Translated by J. R. B. Love and R. M. Trudinger, Presbyterian missionaries.

1 **Początek ewangelii o Jezusie Chrystusie, Synu Bożym.**2 **Jak napisano u Izajasza proroka:**

Oto posyłam anioła mego przed tobą, który przygotuje drogę
twoją. Mal. 3, 1 Mat. 11, 10 Jan. 3, 28

3 **Głos wołającego na pustyni: Gotujcie drogę Pańską; prostujcie ścieżki jego.**

Izaj. 40, 3

4 **Na pustyni wystąpił Jan Chrzciciel i głosił chrzest upamiętania na odpuszczenie grzechów.**

Mk 1, 1-4 1966

Polish is spoken by about 35 million people, including almost 3 million in the United States. It is one of the 'Western Block' of Slavic languages, related to Czech, Slovak, and Wend. Although little is known of the beginnings of Polish history, the Pollans, meaning 'Field Dwellers', came into prominence among the Slavic tribes in the 9th century A.D. The traditional date of Mieszko I's conversion of Poland to Christianity is 966, and the Polish millennial celebration was observed in 1966. Owing to the use of Latin, a Polish vernacular literature did not develop until the 15th century.

The earliest known Polish translation of the Scriptures is a version of the Psalms. Numerous manuscripts of this Psalter are known; the earliest copy dates from the late 14th century. A manuscript version of much of the Old Testament was also prepared for Queen Sophia (c. 1455). Early printed Polish Bibles are associated with the names of the towns in which they were published. We thus hear of the Cracow (1561), Brest (1563), and Danzig (1632) versions. The standard Catholic Bible has always been the Wujek Version, while the often revised Danzig Version has come into use as the Protestant Bible. On first publication of the Danzig Version by Lutheran, Moravian, and Reformed scholars, the Archbishop of Gnesen declared the work heretical upon finding a printing error (*do* instead of *od*) and ordered all copies to be seized and burned. It could not be suppressed, however, and is still popular, despite the publication of a number of modern translations.

1522 **Ecclesiastes** Cracow

Translated by Hieronim of Wielun.

1532 **Psalms** Cracow

Prepared by an unknown translator, on the basis of the Latin version of J. Campensis. A Psalter translated by W. Wrobel appeared in 1539. Another version by Mikolaj Rej ('Father of Polish Literature') was published about 1550.

1553 **New Testament** Alexander, Königsberg

Translated by Jan Sieklucki (Sektutianus), a friend of Luther and an early convert to the ideas of the Reformation.

1556 **New Testament** Scharffenberger, Cracow

A translation from the Latin Vulgate (probably Roman Catholic).

1561 **Bible** Scharffenberger, Cracow

The Cracow Bible, prepared by an anonymous translator, and revised before printing by a noted Roman Catholic scholar, Jan Lwówczyński.

1563 **Bible** Woiewodka, Brest-Litovski

The Brest Bible, translated by a committee of scholars, with the patronage of Nicolas Radziwiłł. It was not well received, and after the death of Radziwiłł, a Roman Catholic relative sought to have all copies recalled and burned. Revisions were later prepared by Simon Budny (1572) and Marcin Czechowicz (1577).

1593 **New Testament** 1599 **Bible** Cracow

Translated by Jakub Wujek, at the request of the Pope; it remains in use as the standard Roman Catholic Bible. It was published without notes or apocrypha by BFBS: N.T., Leipzig, 1830; Bible, 1908; 2nd revision, 1926-1932; further revised, 1935-1962.

1606 **New Testament** 1632 **Bible** Hünefeld, Danzig

The Danzig Bible, revised from a version by Marcin Janicki, by Daniel Mikołajewski and Jan Turnowski. Although the Brest Bible had been popular among Polish Protestants, the Danzig Version replaced it.

1873 **Gospels** Acts 1876 **New Testament** Trinitarian BS, London

A revision of the Danzig Version, by a committee including Roman Catholics and Protestants. The BFBS published this text with Romans-Revelation further revised, 1881, Vienna and Warsaw.

1900 **New Testament** Warsaw

Translated into modern Polish by A. Salagowski, Roman Catholic; based on the Wujek 1599 text and the Vulgate.

1928 **New Testament** Mariavite Church, Plock

Translated by Michal Kowalski, a Mariavite (break-away movement from the Roman Catholic communion).

1946? **New Testament** :

Translated by Eugeniusz Dąbrowski, Roman Catholic.

1957 **New Testament** PAX, Warsaw

Translated by Seweryn Kowalski, Roman Catholic.

1964 **Gospels** 1966 **New Testament** BFBS, Warsaw

Translated by an interdenominational committee, including J. Szeruda, A. Wantula, W. Niemczyk, K. Wolfram, and J. Niemczyk. Prepared to be ready for publication as part of the celebration of the millennium of the Polish State.

1965 **Bible** Pallottinum, Poznań

Translated by a committee of Benedictine scholars, under the chairmanship of C. A. Jankowski.

POLISH: MASURICH

1061

Ten jest początek Ewangelii o
Synu Bożym.

2. Jak napisano u Proroków:
Oto, ja posyłam * Anioła mego
przed obliczem twoim, który po-
gotuje drogę twoją przed tobą.

3. Głos wołającego na pustyń:

* Gotujcie drogę * Pańską, proste
ścieżki ścieżki jego.

4. Jan chrzcił * na pustyń, i
miał chrzcić wodą na odpuszczenie
grzechów.

5. Ja wysłabym do niego i
wstała trzyna * i przyszedł
chrzcić: a * wstał * i przyszedł
chrzcić: a * wstał * i przyszedł

Mk 1, 1-4 1927

Diglot with Spanish

1957 Mark Tipográfica Indígena, Cuernavaca

1959 Acts 1961 James 1-3 John ABS, Mexico

1964 John SB en México

Translated by Larry Clark, WBT.

POPOLUCA: SIERRA

1066

1 Yw'mpegam tucumpa je'm Jesucristo hu'ubuc im'ada 'yo'oyi.
Je'm Jesucristo Dios im'aduc.

2 Je'm Isaias je'm naja'yoypa'ap yu'mpegam tjayhe' ity'otjöm,
numpa: A'amu. Aycutzatpa t'm acj'ot'ot'pa'yoypa'ap iga anjagoyhe'eba
ihuc iga mihu'it'zaga'yia' ity'uy. 3 Je'm cutzat'ahue'ap a'huelpa
jüty dya f idy'yw'y, numpa: Hu'it'zaga'yia'amu ta'nömi ity'uy,
nümna'saytya'amu je'm i'axatup.

4 Acchi'no'ya Xihuan jüty dya i idy'yw'y. Je' numpa mu
inju'yo'y iga: Wch anacch'ipa je'm a'ny'a'cneyajhuw'up iga ta'nga'u'y,
iga Dios huw'a'ia' teca'ya'y itya'nga. 5 Hu'it'zaga'yia' t'm'umacajay

Mk 1. 1-4 1952

The Sierra dialect of Popoloca is spoken by about 15,000 Indians in the Sotepan area of southern Veracruz, Mexico, inland from the Sayula region. While Sayula Popoloca has affinities with Mixe, the Sierra dialect is closer to Zoque.

Diglot with Spanish

1952 Mark Tipográfica Indígena, Cuernavaca

Translated by Ben Elson, WBT.

1965 Acts SB en México

Translated by John Lind, WBT.

PORTUGUESE

1067

PRINCÍPIO do evangelho de Jesus Cristo, Filho de Deus.

2 Conforme está escrito no profeta Isaias: Eis aí envio eu o meu anjo ante a tua face, o qual irá adiante de ti, preparar-te o caminho.

3 Voz do que clama no deserto: Preparai o caminho do Senhor, endireitai as suas veredas.

4 Estava João baptizando no deserto e pregando o baptismo de penitência para remissão dos pecados,

Mk 1. 1-4 1963

BRAZILIAN USAGE

1 Princípio do evangelho de Jesus Cristo, Filho de Deus.
2 Conforme está escrito na profecia de Isaias:
Eis aí envio diante da tua face o meu mensageiro, o qual preparará o teu caminho.

3 Voz do que clama no deserto: Preparai o caminho do Senhor, endireitai as suas veredas.
4 Apareceu João Batista no deserto, preparando o batismo de arrependimento para remissão de pecados.
5 Isaias a ler com ele toda a profecia.

Mk 1. 1-4 1927

Portuguese is spoken by about 96 million people, of whom all but 12 million live in Brazil, and the rest in Portugal and its Atlantic, African, and Asian possessions. A Romance language, Portuguese is dialectally related to Galician (q.v.), spoken in northwestern Spain. Prominent Brazilian dialects are the Carloca (Rio de Janeiro) and Paulista (São Paulo).

It is interesting that no vernacular New Testament, not to mention Bible, should have existed in Portuguese until 1681, and that when one was finally published it did not appear in Portugal itself, but in the East Indies. Still more remarkable is the earliest Portuguese Old Testament, which was published by Danish missionaries in India. It was not until 1781, exactly a century after the d'Almeida New Testament had been published on the other side of the world, that a Portuguese New Testament was printed in Portugal. These two early translations, the d'Almeida and Figueiredo versions, became the standard Portuguese Bibles, and were often revised and reprinted. At the end of the 19th century there was considerable pressure for a translation into the distinct usage of Brazil, but it was not until 1916 that the Brazilian (Versão Brasileira) Bible was at last published.

1505 Acts James-Jude Lisbon

Printed at the order of Queen Leonora from the earlier translation by Bernardo de Brivega.

The earliest Scriptures to appear in Portuguese were a Gospel Harmony based on the Latin work of Ludolphus of Saxony (printed in Lisbon, 1495), and a book of Liturgical Selections (Zaragoza, 1495).

1681 New Testament Someren, Amsterdam

1693 New Testament (revised) J. de Vries, Batavia

The first Portuguese N.T., translated by João Ferreira d'Almeida (d. 1691). Revised by T. Zas and J. op den Akker. D'Almeida translated Genesis-Ezekiel, but it was not published. Later revisions by E. Whately (1840, N.T.); Thomas Boys of the Trinitarian BS (1842, Bible).

1719-1751 Bible (in parts) 1765 New Testament (revised)

Danish MP, Tranquebar

Prepared by the Danish missionaries at Tranquebar (in southern India); most of it was revised from previously existing Mss. of an incomplete translation by d'Almeida. The Minor Prophets were translated by Nicolas Dal and C. T. Walther.

1755 Old Testament 1773 New Testament Batavia

The d'Almeida version, independently revised and completed by J. op den Akker, J. M. Mohr, and L. A. Behmer. This translation is quite distinct from that of the Danish Mission Press.

1778-1781 New Testament 1782 Psalms 1782-1790 Old Testament 1804-1805 Bible (revised) Royal Press Office, Lisbon

1819 Bible (revised) Ferreira, Lisbon

Translated from the Vulgate by Antonio Ferreira de Figueiredo, with reference to the original texts. Later revised by the translator.

1845-1847 New Testament Maranhão

Translated by Joaquim, Bishop of Coimbra, with annotations. A revision by José F. de Sousa was published in Lisbon, 1875.

1864-1865 **Gospels Acts** Spottiswoode, London
A revision of the d'Almeida version by da Costa Ricci.

1875 **Bible** Lallemand, Lisbon
A revision of the d'Almeida version, prepared for the BFBS by Manoel Soares. Genesis and Psalms were published in tentative form in 1869 and 1873.

1879 **New Testament** (revised) Rio de Janeiro
Prepared for the ABS by A. L. Blackford. Intended mainly for circulation in Brazil.

1886-1901 **Matthew-Hebrews** (in parts) BFBS, Lisbon
Translated for the BFBS, originally as the basis for a revision of the Figueiredo version, which would accommodate Portuguese speakers of both Portugal and Brazil. A committee in Brazil was also working and published Selections from Luke in 1886. The idea of a union version was abandoned, but the European committee continued to work. It consisted of R. Stewart, H. H. Moreton, T. G. P. Pope, Joseph Jones, J. N. Chaves, and others.

1902-1912 **New Testament** Franciscan Press, Bahia
Translated by Franciscan priests, with the approval of the Bishops of the First Brazilian Catholic Congress. It was intended to compete with Protestant versions. A Popular edition, edited by José B. Pereira, was published in Bahia in 1955.

1904 **Gospels Acts** (tentative) Printed privately, Rio de Janeiro
1910 **New Testament** 1917 **Bible** ABS, New York
Translated for the ABS and BFBS for use in Brazil, and hence known as the Brazilian Version. The committee included John M. Kyle, William C. Brown, J. Rockwell Smith, Mario de Araújo, Alberto Meyer, Alfredo Teixeira, Antonio B. Trajano, Eduardo C. Pereira, and Hippolyto O. Campos.

1933-1934 **Bible** Porto
Translated by Matos Soares, Roman Catholic.

1934 **New Testament** Vozes, Petropolis
Translated by Huberto Rohden, Roman Catholic.

1948 **New Testament** Agir, Rio de Janeiro
A modern language translation from Greek sources by Alvaro Negromonte, Roman Catholic.

1948 **Matthew** (tentative) 1951 **New Testament**
1958 **Bible** SB do Brasil
A revision of the d'Almeida version and the Brazilian version by a committee which, over the years, included 26 members, among them: Almir S. Gonçalves, Matias G. dos Santos, Galdino Moreira, Paul W. Schelp, and Robert G. Bratcher. It is usually known as the Revisão Autorizada.

1949 **New Testament** Brazilian Bible Press, Rio de Janeiro
Translated by S. L. Watson, J. Souza Marques, Almir S. Gonçalves, and Manoel A. de Souza, Baptists, following the Wescott & Hort and Nestle Greek texts. A Gospel Harmony was published in 1942. John was published separately in 1957.

1951 **Gospels** Editorial Paulista, Lisbon
Translated by Fr. Porfírio Gomes Morcira.

1955- **Bible** (incomplete) Agir, Rio de Janeiro
Translated by a large group of Roman Catholic scholars, called the Liga de Estudos Bíblicos. They employed the Brazilian usage.

1956-1958 **New Testament** Vozes, Petropolis
Translated into modern Portuguese by Lincoln Ramos, Roman Catholic.

1957-1960 **New Testament** Editorial Universus, Lisbon
Translated by J. de Costa Falcão, Luis G. de Fonseca, and other Roman Catholic scholars.

1963 **New Testament** Watch Tower, New York
Translated by the New World Bible Translation Committee.

(LI)POTO

1068

1 Libangelo la nsango ndamu ya Jizu Klistu, Mwana wa Libanza. 2 Ate latsoneme o mokanda mwa Isaya nsaki, Lenda, Letoma ntoma ya nga oso wa elenge y'ao, Ona omakolia njela y'ao; 3 Lolaka la moko lekobela o lilongo, Kolia njela ya Mokonji-ni, Enge njela ya inde yeyi; 4 Yoane ayei, ona olindisi o lilongo la alondoli ndindisano ya nkaolano ya mitema o linyakoli mabe.

Mk 1. 1-4 1902 (Recomposed)

LiPoto is spoken in several dialects along the Congo River below Lisala, in northern Congo-Kinshasa. Groups of WaPoto, as the people call themselves, are found as far west as the mouth of the Mongala. Sometimes grouped under the geographical term Losengo, these Bantu Poto dialects are linguistically related to the Ngala tongues.

1898 **Luke** 1900 **John** 1902 **Matthew** **Mark**
1905 **Psalms** 1 **Timothy-Philemon** **James-Jude**
1907 **Romans-Galatians** Baptist MS, Upoto
Translated by William L. Forfeitt, Kenred Smith, and W. R. Kirby, BMS.

POTTAWOTOMI

1069

EHI new rkelkewuk keperwak Han, Krtapernwrt, rpmukerqrt no'wmtuqak-ukek Hwturuk.

2 Otihi kitwak, Kesatrnrtmok; osam otokumauwun lpumuk prloh pertmrkit.

3 Oti ero kaeahimukohin eahemonhin Esreusin, kitwak, Owieu otinwrwun nkot prmotnaqsi na'mtukwakukekumuk, Nekan olinwetak, Trprn muqerkon wlitwuk tupasi merwrsin.

4 Opliero Han, kamtitikin khówrse weseumin, epe melakin khepsonin, prmkhepsolin, epe kaotumehemowut, euqan rtsawnrhin, epe amo sespaqut,

Mt 3. 1-4 1844

The Pottawotomi Indians originally lived along the western shores of Lake Michigan, in what is now Wisconsin. From there they moved southward, and at the time of Pontiac's rebellion, in which they fought against the British, they were settled at the southern end of the lake. Some of the tribes moved into Michigan, where reservations were established, or they migrated to the Lake Saint Clair area of Ontario. Most of them, however, had moved slowly westward ahead of the settlers, and in the middle of the 19th century had settled on reservations in Kansas and Oklahoma. They now number as many as 5,000 on reservations in Oklahoma, Wisconsin, Michigan, and Kansas, and in Ontario. Pottawotomi tradition claims that they and the linguistically related Ottawa and Ojibwa (Chippewa) were once a single people. Pottawotomi is an Algonquian tongue.

1844 **Matthew Acts** American and Foreign BS, Louisville
Translated by Johnston Lykins, Baptist missionary to the Pottawotomi of Kansas.

(YI)POUNOU

1070

1. Dibandu dimusamu ubot1 uJesu Krista, Muana Nsambi.
2. Nana disonunu mu Esai, aji mubiyit1 r1e: Laba, menu nyisindiy1 yilumbi y1ami o gusu yins1 y1agu. Jandi otson1ga nsila agu.
3. D1uf1 diumosi digamuy1 mu tsi jigumu-ga r1e: Tsosiganu nsila Fumu. Sungiganu mansila mand1.
4. Jean amaruga, amabatisenga mu tsi jigumuga nosamunanga batema jidukalulu dumurima mu dusindululu dumasumu.

Mk 1. 1-4 1951

YiPounou is spoken by about 50,000 people, but it is understood with ease by speakers of the related dialects of neighboring tribes in the Gabon-Congo borderland. It is a Bantu tongue, related to YiChira, YiSangou, and Ilumbu.

1939? **Luke** (tentative) MP, Gabon

1946 **John Acts** ABS, New York

1951-1958 **Matthew Mark** 1953-1958 **Romans-Jude**

MP, Moula-Ileka

1955 **Luke MP, Ileka**

Translated by missionaries of the Christian and Missionary Alliance, including Mr. Cook, Mrs. Corby, Harold L. Pierson, LeRoy Pierson, and Jean Badinga.

PROVENÇAL: ANCIENT

1071

| | |
|--|--|
| Al ters jorn nossas son fachas en Cana de Galilea; ella maire de Jhesu era aqui. | E defalhent lo vi la maire de Jhesu dis a lui: filh vi non av. |
| Mas Jhesus e li discipol de lui fon appellat allas nossas. | E Jhesus va li dir: fenna, que es a mi ni a tu? li mieus ora non ven ancara. |

Jn 2. 1-4 1848

Provençal, a Romance tongue, developed in Provence (the first Trans-Alpine Roman province, hence known as Provincia, now in southeastern France). During the Crusades in the 11th and 12th centuries, when Latin was being replaced by vernacular speech, an impressive Provençal literature flourished, typified by the lyric troubadour verse, and Provençal remained the literary tongue of southern France throughout the Middle Ages. It has now been replaced by French, except for scattered dialect groups, in areas of Auvergne, Languedoc, Limousin, and Gascony.

1848 **John** John Murray, London

Edited from 14th century Mss. by W. S. Gilly.

1861 **Esther**

Edited from a 15th century Ms. by J. Wollenberg, and published in Archiv für das Neuere Sprechen.

1862 **Ephesians** 1868 **John** publisher?

Edited by J. Wollenberg from early Mss.

1887 **New Testament** publisher?

Edited by L. Clédat; reproduced from a 13th century Ms.

PROVENÇAL: AUVERGNE

1072

1. — **Dē** tēns dēi dzudzēs d'Israēl, diaguēt enā grondā faminā diēn tout lou païs d'Ephrata, ēn homē soutriguēt dē Bethlēm de Dzuda, ainbē sa fēnnā ē sēi dous garçons, pēr vouidiada diēn la campognā dē Mouab.

2. — Aqēl homē s'apelave Elimēlech, sa fēnnā Nouēmi, soun cīna Mablon, ē soun cadēr Chelion: s'ēnanērou toutgīs ēnsēmbīe tzas lēi Mouabitās, ē y dē-mourērou.

3. — Elimēlech mouriguēt; Nouēmi ē sēi garçons sē ratirērou pas;

4. — Ar countrairē, sē maridērou a dous fēnnās Mouabitās, quē s'apelavou Orpha ē Ruth. Lour mariadije durēt prēz dē detze ons.

Ruth 1. 1-4 1831

The Provençal dialect of Auvergne is spoken in the former Province of Auvergne, now constituting the departments of Cantal and Puy-de-Dôme, in southeastern France.

1831 **Ruth Paris**

Translated by J. Labouderie and published in Mélange sur les Langues, Dialectes et Patois, Paris, 1831.

PROVENÇAL: GRASSE

1073

1. Coumençamen de l'Evangeli de Jèsu-Crist, Fièu de Diéu.

2. Coume es escri dins lou proufèto Isaïa :

Veit que mande, iéu, mouu ange davans ta
Qci, e alestira ta draio davans tu.

3. Voues d'aquéu que crido dins lou desert :
Alestissés la draio dóu Segnou, aplanas si
 draibú.

4. Jan éro dins lou desert que batejavo e
 predicavo lou batisme de penitènci pèr la
 remessioun di pecat.

Mk 1. 1-4 1903

The Grasse dialect of Provençal is spoken in the vicinity of
 Grasse, Alpes-Maritimes Department of southeastern France.

1903 Gospels Avignon

Translated by D. Savitè de Tournière.

PROVENÇAL: LANGUEDOC 1074

1 Coumensamen de l'Evàngeli de Jèsu-Crist,
 1 filh de Dieu, 2 Coumo es escrits din lous prou-
 fètos: "Aga, fau prene lous davans à moun angèl
 per que t'azegue lou camí." 3 La voutz d'aquel que
 crido din l'èrm dis: "Azegaz lou camí del Segnou,
 aplanaz-li las sendos."

4 Jan batejavo din l'èrm e prechavo lou batèsme
 del repentimen en perdou des peccatz.

Mk 1. 1-4 1888 (Recomposed)

The Languedoc dialect of Provençal is spoken in the department
 of Gard. The region takes its name from the distinctive 'Oc'
 affirmative term, distinguishing the Provençal dialects spoken in
 scattered communities south of Grenoble (langue d'oc).

1888 Mark BFBS, London

Translated by P. Fesquet and Duncan Craig.

PROVENÇAL: MARSEILLES 1075

Adourarè lou Signour vouèste Diou, e sèrvirè
 qu'èou soulè.

Mt 4. 10 1866

The Marseilles dialect of Provençal is common to the environs of
 Marseilles, in southern France.

1866 Matthew London

Translated by Marius Feraud for Louis-Lucien Bonaparte. (See note to
 No. 23.)

PUINAVE 1076

1 Dooat jajuiawrg naa moyerog ijei Jesucristo jaa, naa
 Dios Naa. (Boirig jaajam naa papel)

2 Ojera idnaglig bfn naa mawaiat Isafas, omya naa ja-
 shicuinu majuprta itrm ebushipini majaa, cadjalirgjeeya
 mabattatirig naa nat epinolat. (Brjan Bii mo jawaat
 jacoolat naa Isafas)
 3 Ojera jamog iwairüjget boibatap naa ebushipini, ya-
 bigshayu yaujeicon jabatayataljee Bifri. Yabigshayu ya-
 lirjee ishailig-jet jajaa. (Boirigjam idjeu jajeica-
 tririg ijeijet)
 4 Juanat bautizado carg epinot boibatap. Bautizado
 cadjarg jet-jatadrc cabigshayu cacambiarg capecado shrt
 Bloat janaamjeeya cashrt. (Brjalijuyam naa Juan bautis-
 mo)

Mk 1. 1-4 1964

Puinave is spoken around Puerto Ayacucho, near the Venezuela
 border, in Colombia.

1955 John 1964 New Testament Brown Gold Publica-
 tions, Wisconsin, USA

Translated by Sophie Muller, New Tribes Mission.

PURIGSKAD 1077

2. 1. Dekana sumijaqa Galilye Qanaeang
 baqston chik bas. 2. Yeshu-i ama der yodpin,
 yang Yeshu nang Khoe Izadrul-bakhan-unaang baq-
 ston la yong zere khyespin. 3. Rgunchhu thsar-
 bana, Yeshu-i amas Khoa zes: khoonga rgunchhu
 thsare med. 4. Yeshu amä mols: NGä, yeraang
 na drese chi las? Daraang NGi namzao lebs-
 pamed. 5. Khoe amas solphon-unla zes: Khos,

Jn 2. 1-4 1940

Purigskad is spoken in the Purig district of northern Kashmir,
 and in adjacent Tibet. It is a Tibeto-Burman tongue.

1938 John Acts Romans (tentative) 1940 John Acts
 Romans Scripture Gift Mission, London

Translated and revised by Daniel Berger, Central Asian Mission.

(SHI)PUTHSU 1078

3 1 Hi leyo minKama kuThasa Yohanne, amBa-
 patisi, aHsehsa enHobeni yale Yudia, 2 aku,
 "Ndulukani, hikusa anFamu waTilu wuThsinekele."
 3 Hikusa hiYene lwe'angaHsehsa haYene Isaya
 mProfeta, aku, "Adjitu djalw'aBitanaku enHobeni,
 edjaku, Bekisani anDiela yaHosi, niYentxa ami-
 Nikwenketani yaYone miYima" (Isaya xli 3). 4 Yo-
 hanne lweyo apfa e niKapulani djaBoya bjaKamelo,
 niLwabu djaxiKumba eliKhalwini lwaKe; awsakuDa
 wsaKe apfa i Humbi nibuLombe bjanHoba.

Mt 3. 1-4 1911 (Recomposed)

ShiPuthsu is spoken along the Maputo River in extreme southern
 Mozambique. It is a Bantu language, probably representing the
 form of the Tsonga language common to the Maputo River
 area.

PUTU

1079

- 1 Nyesoaa Ju Yusu Krae, ɔɔ tubo wuli je ɛe wlu tua la. 2 Ka Nyesoa tubo wuli po nyɔ, Aiseea, g nua cula. ɔ nala, "Aa ta dobo ju, ɔɔ ɔ dobo joaio, mle a telo gbo noi. ɔ mu aa tea wlo sealo. 3 Nyɔ nɔ po ke de ta li nyɔ sea ti. ɔ nala, 'Po Nyɔ Klabaa te kpo. Silek ɔɔ dei.'" 4 Jɔɔ ɔɔ batae nyɔ, ɔ ne li ta nyɔ sea ti. ɔ nala, Nyesoaa te, ka nyɔ yea libilii, ble ɔ ye batae, ble Nyesoa ye aa di sɔea te wlo gbo lpoli.

Mk 1. 1-4 1956

Putu is spoken by an estimated 5,000 people north and west of the Tchien, in the Eastern Province of Liberia. One of the groups known as Krahn or Pahn (see Tchien), the Putu speak a Kru language.

1956 **Mark** (with English) ABS, New York

Translated by Margaret Wadge, Pentecostal Assemblies of God Mission of Canada.

QUECHUA: ANCASH

1080

- K**IMAANAM junaqtanam kasakita Galilɛyapa Canánincho rurayarqan; tsechonam Jesuspa maman kékarqan. 2 Jesuspis qayashqam karqan kasa-qkoman yachakoqninkunawan. 3 Vinu pishiptinam, Jesuspa maman nirqan: Vinunkunam kánnatsu. 4 Jesusnam nirqan: ¿Noqa imana-shaqtaq, warmi? mánaran horáa chaa-mushqaraqtsu.

Jn 2. 1-4 1946

Quechua is the most widely spoken of all American Indian tongues, with at least 6 million speakers. In pre-Columbian times Quechua served as the language of the administrative class of the Inca Empire. The Incas, who had dominated the Cuzco valley in Peru by the early 15th century, allied themselves with the indigenous Quechua-speaking tribes, and set up the 'Golden Inca Dominion', which at the time of the Spanish Conquest extended from Quito to the Maule River in Chile. Fabled for its wealth, artistry, and engineering, the empire was governed by an Inca Class, subordinate to the absolute monarch and a hereditary nobility. Quechua spread in use throughout the empire, becoming the first South American 'Language of Culture'. In fact, the number of Quechua speakers continued to

grow even after the Spanish Conquest, at the expense of other Indian languages. There are numerous regional dialects and sub-dialects. Quechua is known to its speakers as 'Runa-simi'; the name 'Quechua' came into use after Friar Domingo's Inca grammar (1560) referred to the Inca language as 'Quechua'. At that time, however, only a small tribal community referred to themselves as 'Quechua' or 'Kichua'.

The Quechua of the Ancash Department of Peru, a people of about 300,000 along the coast, north of Lima, speak a distinct Quechua dialect, which they call Chinchaysuyo.

Diglot with Spanish

1946 **John** UBS, Lima, New York

1950 **Acts** Printed privately, Lima

Translated by Mr. & Mrs. Wilfred H. Morris, Assemblies of God, assisted by Marcos Bernuy and Teodoro Cano.

QUECHUA: AYACUCHO

1081

- 1 Diospa Churin Jesucristopa evangeliompa gallariynin. 2 Profeta IsaiaSPA qillqasqanman hinam:

Qaway, ñuqam kachani qawasqaykiman kachakunayta,

paymi ñawpaqniki pi ñannikita preparanqa.

- 3 Chunniqui huk qayakuqpa voznnimi:

Allichaychik Señorpa ñanninta,

derechaychik purinankunata,

- nin. 4 Juanmi bautizaq chunniqui, huchakuna pampachaypaq arripentikuy bautizaymanta predicastin. 5 Hinapinmi Judeapa lliw tupaqnimp,

Mk 1. 1-4 1965

The Ayacucho dialect of Quechua is spoken by almost a million people in and around the southern Peruvian Department of that name. It is also known as Chanka and Andahuaylas.

Diglot with Spanish

1954 **Luke John** 1958 **New Testament** UBS, Lima

Translated by Florencio Segura, Homer Emerson, Epifanio Garay, and Kenneth Case.

QUECHUA: BOLIVIA

1082

- 1 Diospa Churin Jesu Cristo/ evangeliompa gallariynin. 2 Imanachus profeta IsaiaSPA libronpi kelkaska cashan jina: Caika, kanpa ñawpaqekuita ñoka cachaia cachaia, pi ñanniquita huquichinka. 3 Ch'inpampapi kaparejpa/ voznin: Señorpa ñanninta huaquichiychej; purinasinta chekanyachiychej. 4 Juan, bautizaj chai, jamurka, ch'inpampapi juchaspa remisionninpa arripentimontaj bautisimonta predicasta. 5 Paimantaj Judeamanta tu-

Mk 1. 1-4 1926

The Bolivian Quechua dialect is spoken by several hundred thousand people in the highlands of Bolivia. It is also under-

stood by many Aymara Indians. The Bolivian Quechua also refer to their language as 'Runa-simi' (meaning 'people's mouth').

1907 **John** 1915 **John** (revised) ABS, New York
A revision of the de Turner 'Classical' (Cuzco) Quechua version, prepared by George Allan, Antonio Salazar, and Moisés Ornel.

1917 **Gospels** (tentative, with Spanish)
1922 **New Testament** (with Spanish) 1929 **Psalms** (with Spanish) ABS, BFBS
Translated by George Allan, Crisologo Barron, Joseph Hollis, Emiliano Tapia, and Margarita Allen Hudspeth.

1946-1948 **Luke John** (tentative, with Spanish) 1951 **Luke John** (with Spanish) 1952 **New Testament** (with Spanish)
1957 **Psalms** **Genesis** UBS, Oruro
1968 **Genesis** **Proverbs** **Isaiah** SB en América Latina
A revision prepared by R. H. Brown, Margarita Hudspeth, W. J. Cousley, and M. Myers.

1949 **Romans-2 Corinthians** Bible Truth Publications, St. Louis, Missouri
Translated by Policarpo Daza.

QUECHUA: CUZCO

1083

DIOSPA Churin Jesukristoq allinwilla
layninkunaq qallariynin.

2 Imaynan Isaias unanchawillaqpa qel-
campi kashan:

Kachayta ñaupaqeykita kachani,
Nanniykita allichanampaq.

3 Ch'in pampapi qapareqpa kun-
kan:

Apuq ñanninta allichaychis;
Purinankunata cheqanyachiychis.

4 Juanmi ch'in pampapi bautisarqan,
yuyayman kutirikuy bautismotataq wi-
llaq juchakunaq karunchachiynim-
paq.

Mk 1. 1-4 1946-1947

Cuzco, or Classical, Quechua is spoken by about 60,000 people in the Cuzco Department of Peru. Although Roman Catholic missionaries had worked among these Peruvian Indians since the early 17th century, no early translations of the Scriptures are reported. As early as 1823 the BFBS sponsored translations of John and the Psalms, but neither was published.

1880 **John** BFBS, Buenos Aires
Translated by J. H. Cybbon-Spilsbury, South American MS.

1901 **Luke-Romans** 1903 **Mark** (with Spanish)
1904 **Matthew** (with Spanish) ABS, Buenos Aires, Lima
Translated by Clorinda Matto de Turner, a Roman Catholic who attacked the Church so violently for its treatment of the Indians that

she was forced to leave Peru. 1, 2 Corinthians were also translated, but never published.

1912 **Luke** (with Spanish) ABS, Lima
A revision of the de Turner version, prepared by Thomas B. Wood.

1941 **Luke** (tentative, with Spanish) ABS, BFBS, Lima
1946-1947 **New Testament** (with Spanish) UBS, Lima
Translated by Len Herniman, Policarpo Daza, Emigdio Muñoz, and Margarita A. Hudspeth. This N.T. attempted to provide a Quechua Scripture that could be used throughout southern Peru and adjacent Bolivia.

1958 **Mark** (with Spanish) 1959 **Acts** **Romans** (with Spanish) UBS, Lima
1963 **John** 1965 **Luke** SSB en el Peru
Translated by Leslie Hoggarth, Aurelio Flores, and Saturnio Valeriano.

QUECHUA: ECUADOR, HIGHLAND

1084

1 Dios Churi Jesucristopac alli huillaipac callari
shimi. 2 Imashina ñaupac huillac Isaiaspi quill-
casha tiyacun:

Chaica can ñaupacpi ñuca huillacta cachani,
nishpa,

Cambac ñanta allichingapac.

3 Chulun pambapi caparipac shimi:

Apupac ñanta allichichic,

Paipac chaqui ñancunata allichichic, nishpa.

4 Juanca chulumpi bautizacurca, jucha quishpi-
chingapac yuyay cutinapac bautizmota huillar-
cami. 5 Tucuy Judea llacta paiman llucshirca,

Mk 1. 1-4 1954

Quechua of Ecuador is spoken by about 500,000 people in the Highlands of Ecuador. Sometimes known as Quechua del Altiplano, it is spoken in three mutually intelligible dialects: Sierra de Otavalo, Sierra de Chimborazo, and Sierra de Cuenca.

Diglot with Spanish unless noted
1917 **Luke** (tentative, Quechua only) ABS, [New York]
1938 **Luke** ABS, BFBS, New York
1947 **John** UBS, New York
1954 **New Testament** UBS, Quito
Translated by Mrs. W. A. Woodward, Gospel Missionary Union.
1968 **John** **Acts** SSB en el Ecuador
Translated by Dora Regier and Joyce Benston.

QUECHUA: ECUADOR, ORIENTE

1085

1. Quinsa punzha washa, borara ranaurca Caná
nishca llactai, cai Caná llacta Galilea nishca partii
tyasha. Chivi arca Jesuspa mama.

2. Jesus, pai yachachishca runa'unandi, borama cayashca anauraca.

3. Borai, vino nishca upina pishiyajpi, Jesuspa mama paita nirca : Vино illan.

4. Jesus paita nirca: ¿Imarasha casna rimawangui ? Nua punzha charaj mana pactamun.

Jn 2. 1-4 1950

Lowland, or Oriente, Ecuador Quechua is spoken by about 10,000 people in the jungles of the eastern Andean slopes of northeastern Ecuador.

1946 Mark Acts (tentative) 1950-1952 John (tentative)

Scripture Gift Mission, London

1950 1 John 1958 Ephesians Philippians 1959 Galatians

Colossians Philemon 1, 2 Peter 1960 Romans

1, 2 Thessalonians 1961-1962 Luke (2 vols.)

1962 Matthew 1963 Hebrews 1-3 John Jude

1964 1, 2 Corinthians Printed privately, Quito

Translated by W. G. Tidmarsh.

QUECHUA: HUANUCO

1086

1 Jesu-Cristupa evangeliumpa gallarinin, Diospa Churin.

2 Unay huillacojjeumachu guel-

gashaganu: Caycunam, noga ca-

chá cachaumata gaglayqui tau-

pampe, naniquta alichacachinam-

pajj.

3 Jue gapachacajipa shimin

chunyajchu: ¡Camarimuy Se-

florpa naninta, alichay purinan-

ounate!

4 Shamurgan ar Juan, uchi-

chiar chunyajchu, y huillaco-

yuchishioy yarpachacuyipa,

juchacunata gonganampajj.

5 Y llojshimuj payman llapan

Mk 1. 1-4 1923

The Huanuco dialect of Quechua is spoken in the upland areas of the Huanuco Department of east-central Peru. It differs little from the Quechua usage of Ancash.

1917 Matthew Scripture Gift Mission, London

1923 Gospels [BFBS, ABS, London]

Translated by T. Webster Smith, Evangelical Union of South America, assisted by Lazaro Chocano.

1954 Luke (with Spanish) UBS, Lima

A revision of the Smith version by Abraham de Ita, Peruvian Evangelical Churches.

QUECHUA: JUNÍN

1087

1. Tsrunca pichgayot huata Tiberio César gobierno captin, Poncio Pilato Judeatsru gobernador cayaptin, Herodes Galilea ladupa munayniyognin cayaptin, huauguen Felipe Iturea y Traconite ladupa munayniyognin cayaptin, Lisancias Abilinia ladupa munayniyognin cayaptin,

2. Anas y Caifás sacerdoteacunapa mandagnin cayaptin, Señorninchipa rimaynin tsaramun Juan Zacariaspa churinman, chunvagtsru cayaptin.

3. Jinareurga lapan parti Jordanpa pampampa puri-

ra, runacunata huillar: Jucha munayangancunata dejapacur, bautizachicureay, juchaycuna illarisha cananpag, nir.

4. Chaynuymi esribisha cara, Isaias huillapacogpa libuntsru: Caymi chunyangpita gayacamogpa rimaynin: Señorninchipa caminunta alichay. Uchue caminulanta chiuchiuyayta grayu.

Lk 3. 1-4 1954

The Quechua dialect of Junín is spoken in the Andean highlands of Junín Department of central Peru.

1954 Luke UBS, Lima

Translated by Candelaria Camargo, a woman pastor of the Peruvian Evangelical Churches, assisted by James Laurialt, WBT.

QUICHÉ

1088

Ri u tiquiritajic ri revangel ri Jesucrist, ri u Gkojol Dios.

2 Jas ri tz'ibam rumal ri propetinel Isaiy:

Chawilampe', quintak-bic ri nu takon chawäch,

Ri cusugkumaj-na ri a be chawäch.

3 U ch'abal ri curak u chi' pa ri tz'inowelalaj uwosak, cubij:

Chisugkumaj ri u be ri Ajawaxel; Chebicolomirisaj ri alaj tak u be.

4 Ri Xuan cätajin cukasaj ja' pa ri tz'inowelalaj uwosak, cutzijoj gku ri kasna' re gkexow gkuxaj che sachbal mac.

Mk 1. 1-4 1946-1947

QUICHÉ: CANTE' L

1 Chi ri' cächaple'x wi ri utzalaj tzij chrij

ri Jesucristo ri u C'ojol ri Dios. 2 Je ri' ri

tz'ibatal rumal ri Isafas ri k'alajisanel, cubij:

Chawilampe', ri in quintak bic ri nu tak'o'n cänabej c'u na cha wäch, ri cäsuc'uman na ra be cha wäch, --cächa'. 3 C'o jun ri co cäch'aw pa tak c'olibal ri quetz'inowic, ri cubij: Chibana' ri nim be ri cäbin wi ri Kajwal, chibana' xukuje' ri alaj tak u be, --xcha'.

4 Cäksan ja' ri Juan pa tak c'olibal ri quetz'inowic.

Cutzijoj c'u chi rajwaxic u quede qu' c'ux ri winak

xukuje' cäksas ja' pa qu' wi' rech cäsachtaj tak ri

qui mac. 5 Xebel lok conojel ri winak re ri c'olibal

Mk 1. 1-4 1963

Quiché, by far the largest of the Mayan languages, is spoken by as many as 450,000 Indians in southern and southwestern Guatemala. A few speakers are also reported in extreme southern Chiapas, near Tapachula. Quiché is sometimes placed linguistic-

ally in a Quichéan subgroup of the Mayan language family, with Achi, Cakchiquel, Kekchi, Pocomam, Pocomchi, Tzutujil, and Uspanteco.

1898 **Mark** (with Spanish) [BFBS], Government Press, Guatemala
Translated by Felipe Silva, Roman Catholic.

1925 **John** (with Spanish) Presbyterian MP, Quezaltenango
1926 **Matthew** (with Spanish) El Noticiero, Guatemala
1946-1947 **New Testament** ABS, New York
1950 **John** Scripture Gift Mission, London
Translated by Mr. & Mrs. Paul Burgess, Presbyterian missionaries, and Amos Bradley, Primitive Methodist missionary.

1961 **Mark** 1963 **Mark** (revised, with Spanish) 1966 **Luke**
Philippians (with Spanish) SB en Guatemala
Translated into the Quiché usage of the Cante'l area by David Fox, WBT, and Rosalio Ruiz.

RABHA

BENGALI CHARACTER

স > বীণ ক্রীটনি কাথানি হাখাচিং। উ ঈশ্বরনি সাবরা।
২ যে কাইভাং নিবাতাংই সাইকোক, “ছি আং, আংই লেখা
৩ নাংই হুখইনা হুসাইতা, উ নাংই রাম দিক কারহুয়া। সাকসানি
নি রাও ত্রিনি রাওয়েতা,” ঈশ্বরনি রাম টিক খার, উনি রাম হুখাম
৪ খার। ত্রিনি যোহন বাপ্টাইকোক আরও পাণ পাণ কার্যাকই
৫ নন ফেখা বাপ্টাইক এচাং খারকোক। হুখাক হুদিয়া দেখ

Mk 1. 1-4 1909

The Rabha tribe live in the Goalpara and Garo Hills districts of Assam, India, about the northern edge of the Brahmaputra River Valley. Most of the Rabhas now speak Assamese or Bengali, but the Rabha language is still spoken by about 25,000 people, predominantly in the Koch and Rangdania dialects. Rabha is one of the Boro languages of the Tibeto-Burman family.

1909 **Mark** Calcutta Auxiliary BS
Translated by A. C. Bowers, American Baptist Mission.

RADÉ

1 Kiei mpùn dǝng kǝr kiei
niráo mǝng jǎk kǝ Yésu
Krist, Anak Aê Diê.
2 Mǝs si kiei êih leh hiám
huduóm hrá Y-Êasi, khuu-pô-
hurn-êiáo.
“Diáng bǝ, kǝo mǝit sa cǝ
mnuh hun kǝo ti anǝp ih,
âu yoh soráng mkra brei

élan kǝr ih;
3 mǝo sǎp ur hiám kdrán taé :
Mkra bǝ élan Khuu Yang,
ngǝ bǝ bi dap élan âu.”
4 Y-Yóhan hríê leh, ngǝ batem
hiám kdrán taé leh anǝn mǝ-
taé kiei ngǝ batem kǝr hlei pǝ
kmhal kǝr soi soh ñin pǝ, éiáng
bi mǝo kiei pap lei. 5 Jih

Mk 1. 1-4 1964

Radé, also spelled Raday, or E-De, is spoken by more than 120,000 people in the Darlac Plateau of the South Vietnamese Central Highlands and in adjacent Cambodia. There are many Radé subdivisions, of which the Kpa are known as the 'true Radé'. It is thought that the Bih people may originally have been related to the Radé. Radé is a Chamic Malayo-Polynesian language, as are its neighbor tongues, Chru and Jorai.

1937 **Mark** Scripture Gift Mission, Paris
1942 **Mark** (revised) 1950 **John** 1952 **Matthew** BFBS, Toronto
Translated and revised by Gordon H. Smith, Christian and Missionary Alliance.

1956 **Luke** Acts BFBS, Toronto
1961 **Proverbs** CMA, Saigon
1964 **Genesis** **New Testament** **Psalms** BSS in Vietnam, Cambodia and Laos, Saigon
1965 **Exodus** 1966 **Isaiah** BSS in Vietnam, Saigon
Translated by N. Robert Ziemer, Nguyen hau Nhung, and Kenneth Swain, CMA, with Y. Ham and Y. Lio of the Radé Church.

RAGA

1091

1 Bwatun leo tavuba non Jesu Christ, Nitun God.
2 Kun ma ravse hube lo Isaiab i prophet be,
Gita, nam hora halaku goro lolmatama,
Vi vagaha matanbalama burigo;
3 Silonhei ma nara la vanna varoi; ma beve be,
Giv lo vatuvai halan Lord,
Giv lo vavtetu non laanon lagoana;
4 John ma mai, ma gambisabaga la vanna varoi, i ma dore-
tore hari garuhisabaga binih leabi be vi tug bwatigoro ginia.

Mk 1. 1-4 1932

Pentecost, or Whitsuntide, Island, known as Raga, is in the northern New Hebrides. Raga, a Melanesian tongue, is spoken with little dialectal variation by the islanders, estimated to number 8,000.

1908 **Genesis** Melanesian MP, Norfolk Is.
1910 **Luke** BFBS, Norfolk Is.
Translated by H. N. Drummond, Melanesian Mission.

1925 **John** 1932 **Matthew** **Mark** Acts Melanesian MP, Guadalcanar
Translated by R. Godfrey, Melanesian Mission.

(LU)RAGOLI

1092

1 Litanga lya ivangeli ya
Yesu Kristo, Mwana wa
Nyasyaye.
2 Kuli ga ng'odwa mu
mang'ana ga Isaya mpro-
feti.
Henza, ntuma mutumwa
wange imbiri wetsimoni

tsitsyo,
U li lombamba inzira yoyo;
3 Mwoyo gwomulala e ga-
mbwa nwigendinyama,
Mu lombamba inzira ya Mwa-
mi,
Mu lungikidze mihanda
gyigye;

4 Yohana yadza, wa batidza mwigindiyama, ni yilwadza libatidza lyelye- ganira kuduka ku busamehi bwobwoni. 5 Ni va twula mu kivala kyoai kye Bu-

Mk 1. 1-4 1941

LuRagoli is a Bantu language spoken by about 50,000 members of the Ragoli tribe (who call themselves AbaRagoli, or Maragoli). The Ragoli are the most southeasterly of the Luyia tribes, although sometimes grouped ethnically and linguistically with the Kissi tribe rather than with the Luyia peoples. The Ragoli are found above Kisumu, on the eastern shore of Kavirondo Gulf, southwestern Kenya.

Before the first missionaries had learned LuRagoli and translated portions of the Scriptures, these people had prayed, sung hymns, and heard Bible readings in Swahili. With the introduction of hymns, prayer, and testimony in their own tongue, Christianity ceased to be a foreign implant and became a part of their lives. As in so many instances, the use of the vernacular in religion did more than enhance understanding. It 'naturalized' Christianity and made it more intimate.

1911 Mark W. Wright, Marion, Indiana

1914 Mark (revised) ABS, New York

1916 John 1917 Gospels Acts Friends' African Industrial MP, Maragoli

1921 Gospels Acts (revised) 1 John ABS, New York

1922-1925 New Testament (in 5 parts) FAIM Press, Maragoli

Translated by Emory J. Rees, Friends' Mission, and Joeli Litu.

1927 Daniel Revelation Psalm Selections

1930-1939 Genesis-Numbers Ruth Esther Proverbs

Joel Jonah FAIM Press, Maragoli

1951 Bible ABS, New York

Translated by Jefferson W. Ford, FAIM, and Joeli Litu.

RAROTONGA

1093

KO te akamataanga o te eva- i te tutu aere anga i te medobara, ngelia "o te Tamaiti a te Ka akameitaki i te aratan o te Atua, ko Iesu Mesia: 2 Tei tatania Atua, e akaitika ua i toia aereanga- ki roto i ta te au peroveta ra." 3 I anga i te medobara, o te tuatua nua, e tono au i taku karere na mea ia koe, e nana e akameitaki aere anga i te baptizo tataraara, i toua ara? 3 "E reo no tetai kia matara te ara. 5 "Kua akapo-

Mk 1. 1-4 1872

Rarotonga is the largest of the Cook Islands, which are spread across a vast area of the south Pacific and have a total population of about 20,000. Rarotonga is spoken by most of the 9,000 inhabitants of the island of that name. Typical of Polynesian languages, only 13 letters are needed to represent all the sounds employed in speaking. Little dialectal difference is noted in the usage of the other islands (exclusive of Niue).

1828 Galatians 1829 John London MS, Huahine

1832 1 Peter LMS, Banarua

Translated by John Williams, who discovered the island.

1832 Mark LMS, Huahine

1836 New Testament BFBS, London

1838 Genesis 1841-1846 Genesis-Lamentations (in parts)

LMS, Rarotonga

1851 Bible BFBS, London

Translated by John Williams, C. Pitman, and J. Buzacott, LMS.

1872 Bible BFBS, London

A revision by E. R. W. Krause and George Gill, LMS.

1888 Bible BFBS, London

A further revision by William W. Gill, LMS.

RAWANG

1094

1. Gvray Gvsvng Angfēpē Yesu Kristu ang dvbū xng kā nmplat nvmṗng. 2. Esāya kā dvutxū lega taq.

Eyng nong, na mvrđvng yvng.

Na tvra dvfōpma lvm.

Nga dvzvr tiq pe ngāi dvzvr dakngoe.

3. Zomwang yvng vkiq we kā nō, Vkāngpē dpvpt tvra defōp nong, Ang tvrāfē medōng nong, wae, wa, vrū ya:nga dō, 4. Yōhān dī rāi nō, zōmwang yvng tilōp zioe.* Vra mvrā cut lūn lvm dpvpt, nont ling xī nō tilōp lūn rā we mvxl xō:noe.

Mk 1. 1-4 1952

The Rawang, who number about 45,000, live in the highlands of Kachin State, in northern Burma. Although they are sometimes known as Nung Rawang, it is doubtful whether they are linguistically related to the Nung, who are Tai-speaking people of Chinese origin. It is possible that the Rawangs are related to the Palaungs, who call themselves Ta-ang, La-eng, or Ra-ang, and speak Mon-Khmer tongues. Affinities have also been noted with Maru and Singpho.

1952 Mark Printed privately

1961 Luke 1963 John BFBS, Rangoon

Translated by Robert H. Morse, North Burma Christian Missions, aided by Tichiku and Punghe Peter.

(KI)REMI

1095

1 Mwandyō wa sayu njija amwa Yesu Kristo, Mwana wa Mungu; 2 mwino andekiwe na nabii wa Mungu, Yesaya,

Rarava, natuma ntumwa anc

Usonge a usyu wako,

Nēugumētenda njēa ako.

3 Ruri wa muntu nēugwangaa mumbgha,

Métendi njêa a Mukuu,
Vighoori vikêro vyakwe.

4 Yohana Mubadisi naagadwêra mumbugha uguutanantya
ubadiso wa ufei nêugweta iheywa ra mahûtye. 5 Vêgam-

Mk 1. 1-4 1956

Remi, Rimi, or Nyaturu, is spoken by about 160,000 people in north-central Tanzania, south of Singida, and westward beyond the Wembere River. It is a Bantu tongue, related to Kinlamba.

1956 Mark BFBS, London

1964 John BS in East Africa, Nairobi

Translated by Howard S. Olson and other missionaries of the American Lutheran Mission.

RENDEL

1096

1 Te hakatu-ana o na gono gaio o Jesus
Christ, te Hosa o God.

2 E koga na uho te i ai te kanukanu-ana e na
polopeti, Ina atu, euku e Au te pegea o to-atu oku
gono o mua i ago i a te Koe, ka ko ia hai kego gosigosi
fou aga i mua i a te Koe.

3 Te geo o te launatahi pegea noko ma nege i te
manaha gavaki, Ke gosigosi e koutou te aga moo te
Lord, ke hai ke tokatoka gaio Ona hano-ana.

4 Ko Jone noko ma ha paputaesi pegea i te manaha
gavaki, ma te tohi aki ki te paputaesi-ana ke sui
tegeu ai ma te ke hakanoka i na osono.

Mk 1. 1-4 1942

Rendel, called Mungava, or Mo-ava, by its speakers, is the language of about 1,500 inhabitants of Rendel Island, which lies southwest of San Cristoval, the most southerly of the Solomon Islands. A related Polynesian tongue is spoken on nearby Bellona (Mo-ili) Island.

1942 Mark BFBS, Sydney

1948 Titus Printed privately, Auckland

1950 Genesis Acts BFBS, Sydney

Translated by Clara Waterston, South Sea Evangelical Mission.

RIANG

BENGALI CHARACTER

1097

১ বীণা ঈশ্বর বলালি খুশ-কাহাম রাই সাম। বৃন্দে
২ ঈশ্বর বলালি সে। বিশাই আওকটাইনি লেখা বইয় ব বৈঃ
সইয়ামে তং, "নাইনি, আ আইনি দুস্ন নিনি সুই স্বাঃ হৈঃ
৩ সাওনাই, কু নিনি লামা সাইনাওনাই। প্রোখ কেহানি কাও
সা তং, কু প্রোখ চেয়ে তং, নাও প্রভুনি লামা সাইনাওদি;

৪ বিনি লাম তং-রাও পেইঃ সাও বিনি।" আর বৈঃ চেয়ে
বোহন সোঃকাইরে প্রোখ তুইমুয়ে তং কাইহা। পাপ
হুয়াওয়ানাই আবে বখা কোরাওয়ানাইমানি বাওয়ে তুইকুয়া-
৫ নাইনা প্রোখ চেয়ে তং কাইহা। আরে অং প্রে বত বিহুবিহা

Mk 1. 1-4 1959

Riang is spoken by an estimated 70,000 people in Tripura State, India. The Riangs, though not of Tripuri origin, speak a Tripuri dialect. There is little evidence to link the Tripuri Riang with the Mon-Khmer-speaking Riang Lang of Burma, although Riang tradition suggests that they may have originally come from there.

Bengali Character

1959 Mark 1 John BS of India and Ceylon, Bangalore

Translated by Mr. & Mrs. H. A. Jones, New Zealand Baptist MS.

RIANG LANG

1098

1 s'ontəŋ rō-œ rak Yes'u' K'rit, an man
2 p'iks'ik. an tēm mok koi kiam pāp'et
I' s'aya' ne, da:

yot, o' plai tōman o' lan ac ŋai mi',
an dei mōre rōndən mi'.

3 rōs hok rak koi ruk ne, da:
pē' k'ron mok rōndən Tsau o.
t prōŋ Hn' ke kōs'ar ŋ o.

4 ne' tru Yohan an bap koi ruk, rō bap an
5 tōm miel tōŋ, t lot āpēt ne. i' pri' Yu'de

Mk 1. 1-4 1950

Riang Lang is spoken by about 12,000 people in the southern Shan States, in eastern Burma. Although the Burmese refer to the Riang Lang as Black Karen, and the Shan call them Yanglam (Black Yang or Karen), the Riang Lang speak a tongue related to Wa. They are not related to the Tripuri-speaking Riangs of India and East Pakistan.

1950 Mark BFBS

Translated by Saya Kham Pang, a colporteur for the American Baptist Mission.

ROMANSCH: LOWER ENGADINE

1099

Il principi del evangeli da Gean
Cristo, figl da Dieu.

2. Segund chi 'l ais erit nels pro-
fets: "Mera, eu tramet meis angel
avant tia futsch, il qual vain a driz-
zar tia via avant tai.

3. * Quasi tina vesch d'un chi bra-
gia nel desert: Chi'meschi la via del
Segner, fat sia sendas planas.
4. Gioanne battizava nel desert
predgiav' il battaisem del peni-
tenza, in remission dels pechats.

Mk 1. 1-4 1870

Romansch is spoken in all by less than 50,000 people, some in southern Switzerland (where it has been the fourth official language since 1938), and more in adjacent Italy. Also known as Ladin, or Grisons, it is spoken in several dialects and is thought by some to be a direct survival of the vulgar Latin used in Roman military settlements of the southern Alpine region. Romansch comprises the western tongue of the Rhaeto-Romance languages, a group which also includes as many as a million speakers of related Tyrolian and Frioul dialects.

Lower Engadine Romansch is the dialect of the Eastern, or Lower, Engadine Valley, the valley of the Inn River, in the Grisons Canton, southeastern Switzerland.

1562 **Psalms** J. Kündig, Basel

The first book published in Lower Engadine dialect; translated by Durich Chiampel. Reprinted 1606, Basel and Lindau, and 1906, Dresden.

1657 **Genesis** H. Hamberger, Tury

1662 **Exodus** J. Henric Dorta, Scuol

Translated by Joan P. Salutz.

1666 **Psalms** 1679 **Bible** J. Dorta & Vulper, Scuol

Translated by Jacob Dorta and N. A. Vulpius and his son, J. A. Vulpius, Romansch pastors. Reprinted 1743.

1762 **Psalms** K. Gadin, Scuol

Translated by Valentine de Nicolai, a Romansch pastor.

1812 **New Testament** 1815 **Old Testament**

BFBS, Basel BS, Basel and Chur

The first publication of the Basel BS and BFBS. A reprint of the N. T. and Psalms of the Dorta version, with up-dated orthography, was prepared for the BFBS by Justus Anderer and N. Vital, Swiss pastors; N. T. published, Frankfurt, 1867; Bible, Cologne, 1870.

1932 **New Testament Psalms** 1953 **Bible**

Engadine Press, Samedan, St. Moritz

Translated by Jachen U. Gaudenz and Rudolf Filli. Portions in this version were published before the appearance of the complete Bible.

ROMANSCHE: UPPER ENGADINE

1100

1. Principi del Evangelii da Gesu
Crislo, Figli da Dieu.

2. Sco che sto scrit in Eanjo,
il profet: Mera, esu tramet mieu
mess avunt te, il quel vain a
preparar tia via; (Mal. 3, 1.) 3. E
la vusch d'un, chi clama nel de-

sert: Preparè la via del Segner,
fe dretas sias sendas: (Esa. 40,
3.) 4. uschè comparit Joannes,
battegiand nel desert, e prod-
giand il batteism della penitensa
in remission dela pechos. 5. E
tuot il pajais da Giorden e tuots

Mk I. 1-4 1861

The Upper Engadine dialect of Romansch is spoken in the Upper (western) Engadine Valley, in southeastern Switzerland.

1560 **New Testament** S. Zorsch, Basel?

Translated by Jachiam Bifnm, a local Engadine notary. Reprinted in 1607, Putschlaeff.

1640 **New Testament** G. Decker, Basel

Translated by J. L. Criti, and edited by J. P. Jecklinus.

1661 **Psalms** J. Grenath, Basel

Translated by Lurainz Wietzel. Reprinted 1733, Straeda, and 1776, Zemez.

1861 **New Testament** Senti & Hummel, Chur

1881 **New Testament** (corrected) BFBS, Samedan

Translated by J. Menni, a Romansch pastor, assisted by N. Kirchen and J. B. Trainers.

1964 **Luke** Swiss BS, Bassersdorf

Translated by Domenica Messner.

ROMANSCHE: OBERLAND

1101

¹ Entschatta digl evangeli da Jesus Cristus.

² Ei stat scret el profet Jesajas: Mira, jeu tarmettel
mieu mess ordavan a ti, ed el vegn a preparar tia via.

³ El desiart resuna la vusch d'in che cloma: Pre-
parei la via dil Segner, fagei sendas battidas per el!

⁴ Aschia ei Johannes vegnius ed ha battegiat el de-
siert e fatg a saver il batten de sevolver per retschei-
ver perdunament dils puccaus.

Mk I. 1-4 1954

The Oberland Romansch dialect is spoken throughout the Oberland Valley, the valley of the Upper Rhine, in the north-western part of the Grisons Canton (Graubünden), Switzerland.

1648 **New Testament** J. Genath, Basel

Translated by Lucius Gabriel, a Romansch pastor.

1718 **Bible** A. Pfeffer, Chur

The Gabriel N. T., with an O. T. translated by Steffan Gabriel.

1856 **New Testament** (revised) Chur BS, Basel BS, Chur

1860 **New Testament** (orthographic revision) **Psalms**

BFBS, Frankfurt

The Gabriel version, revised by Otto Carisch, and later further edited to conform to official orthography.

1939 **Matthew** Ed. Zwingli, Zürich

1954 **New Testament Psalms** A. Cadonau

Translated by Anton Cadonau, Reformed Church.

1949 **Gospels Acts** M. Maggi, Glion

Translated by Carl Fry, Roman Catholic.

ROMANY: BULGARIA, CENTRAL

1102

CYRILLIC CHARACTER

1. — К'о трѣто зисѣ исиѣ бевѣ андо
Кана Галилѣиска, ци Исусовако дай-да
исиѣ отѣ.

2. — Чингадино исиё к'и бевъ сущо
Исусъ ци е сивавдёнге Лёско.

3. — Ци саръ на ачילו о молъ, и дай
Лёске вакёрла Исусисте: молъ наний
леннь.

4. — Исусъ вакёрла лаки; со нсиъ ту
Манца, жуйе? Панда на алосаа о сахаци
Моёо.

Jn 2. 1-4 1937

Romany is the language of the gypsies, a name they were given because of a mistaken impression that they were of Egyptian origin. Actually, the gypsies are an Indic people who migrated westward from their homeland, arriving in Europe around the 12th or 14th century. From there they have wandered into every corner of the world — Siberia, North Africa, the Americas, and Australia. Although the majority of gypsies are now settled, a picturesque minority continue the traditional itinerant life of migrant traders, entertainers, artisans, and, rarely, laborers.

Although the number of gypsies throughout the world is estimated at 1 to 5 million, only about 500,000 still speak Romany, the Indo-European tongue they brought with them from their original home in northwestern India. It is spoken with considerable dialectal variation, with a tendency to adopt the vocabulary of, and adapt syntactically to, the linguistic community in which the gypsies are living.

It should be noted that the Scriptures here listed represent the Romany languages as they were spoken before World War II, which was a period of hardship and cultural change for the gypsy.

Central Bulgarian Romany is the dialect common to the Bulgarian gypsies living in the region between Sofia and the Black Sea.

Cyrillic Character

1932 Matthew 1937 John ABS, BFBS, Sofia

Translated by Angel Atanasakieff, a Bulgarian.

ROMANY: BULGARIA, SOUTHEAST

1103

1 Odolké zamaniénde o Tíbérius, o thagár, iaf
deš-u-panš beršá bešélas pe thagaribnáste. Ándo
Džutnipe Pontius Pilatus Vali sas, o Heródos
tetrárxos sas ándi Galiléa, o Philipos, o phral
léskoro, tetrárxos sas ándi Ituréa, thai ándo them
Traxonítis, thai Lusánias tetrárxos ándi Abilína.

2 O Hánnas thai o Káifas siné baré rašajá:
hékje aló o aláv e Devléskoro ko Ivános, ko čhavó
e Zaxarjéskoro, ándo pústo than.

3 Aló ándo tsálo them turjál i len Jórdan, e
bolipnástar vakerindós, kai si o bolipe mištó, ta
te bašladindjoven o bezexá, ta te prostindjoven.

4 Sar si pišimé ándo ketápi, káte četindjoven o

alavá Isaiáskoro, e Devléskere manušéskoro:
Jek glas, jek sōzi, te vikinel ándo pústo than: Te
hazirladinen o drom e gopódskoro, právo, phuterdó
te kerén o drom léskoro.

Lk 3. 1-4 1912

The Romany of Southeastern Bulgaria is spoken by gypsies in southeastern Bulgaria and in adjacent Turkey and Greece. It is written in Roman character and therefore illegible to the gypsies of Central Bulgaria, who use the Cyrillic alphabet.

1912 Luke BFBS

Translated by Gerard Gilliat-Smith.

ROMANY: GERMANY, NORTH 1104

Dai bo tritto Djes ssass et Biyaw andi Kana
ga i Galiláa; á Jesueski Dey kote ssass.
Jesuska dai leske Ssogalowura wi awilá bo
Biyaw. Ssar i Moll natschilass, pendass leski
Dey leske: Nai le Moll. Jesus pendass lake:
Schuwle, sso ma tussa ketane hod de geraw?
Muro Tschasso tsch'awilass inke. Leski Deý

Jn 2. 1-4 1930

The Romany of North Germany is spoken by gypsy traders of northeastern Germany, most of whom are now in the northern areas of the German Democratic Republic.

1930 John BFBS, Berlin

Translated by Frieda Zeller, Berlin City Mission.

ROMANY: GERMANY, SOUTH 1105

O glanapen o Evangeliester Jezus Kristúsester
o Devlester čaveste. Her hi čindo ani pro-
feteske Izajas: Dikehe, nie bičevaua nitro naše-
paskeres glane tute, ta kerela tuke o drom
šuker. I rakermasker-bašo ani fulclo phub: Ke-
rene o Devlesker drom, kerene šuker lesker
tikne droma! Johannes boldes ani fulelo phub
ta rakerdeslo mišto vaške o mekepen lenger do-
šienge. Ta o celo them Judea, ta hake džene

Mk 1. 1-4 1912

The Romany of South Germany is spoken by gypsies of the southern regions of East and West Germany. Many of these gypsies are musicians.

1912 Mark BFBS, Berlin

Translated by Engelbert Wittich, with the assistance of Reinhold Urban and others.

ROMANY: ITALY

1106

1 Job tshummel man pes mujeskeri tshummep-
pen. 2 Ghê, tiri kamappen hi feddidir sir i mol.
3 Washke tiri shukkeri sungemaskeri dshedd tro nav
hi ssir jek o shukker dshedd tshordô; i rakjah tukke
kamêlen. 4 Zerdal manghe, mee nashvaha pal tukke:
o kral me andas trin leskeri ismja: mee rikkervaha
tiri kamappen butdir har i mol: mee loshainopeha te
loshainopeha pashal tudder: i tshatsho manusha tot
kamena.

Song 1. 1-4 1875 (Recomposed)

The Romany of Italy is spoken by gypsies of northern Italy.

1875 Song of Solomon Trieste

Translated by J. Pincherle.

ROMANY: LATVIA

1107

Ano trito dîves isis bjav ane Kāna Galile-
jakiri, daij Isuskîri isis doi.

2. Isis nin kherdo lisusos te siklaibnan-
gîre Leskire po bjav.

3. Te sir narešča vinos, togi daij lisus-
kîri rakirla Leske: viņos nāni lenge.

4. lisusos phenela lake: so Mange te tu-
ke, džili? oščo najavdža štunda Miri.

Jn 2. 1-4 1933

The Romany of Latvia is spoken by gypsies of eastern Poland
and the Baltic Republics of the USSR.

1933 John BFBS, Riga

Translated by Janis Leimanis.

ROMANY: MORAVIA

1108

Me kerdom o angleder vakeriben, Teofila, he
phenom savoro, so o Ježišis lifas te kerel he te
siklârel.

2. Až odova dîves, kana chas lilo upre, kana
angleder diñas peskre lava kathar o devleskro Vôdi
odole Bičhadenge, haven lifas avri ke peste.

3. Sikadās pes lenge gides pal peskri dukh (šaj
pafas odola čače būfa), he chas lendar diklo dūvārbiš
dîves, he vakerdas pal e but būfa, so peren ke Devles-
kri Phuv.

4. Pêle ke peste, he jov chas lentša, he phenadas,
te na šan aqdar i Jeruzalema, ūva te achen te len
e Dadeskri Sovel, so, phenel, tūmen šundān mandar.

Acts 1. 1-4 1936

The Romany of Moravia is the language of the gypsies living in
central Czechoslovakia (once Moravia) and eastward into the
Ukraine.

1936 Acts BFBS, Prague

Translated by Mr. & Mrs. Vrba, Antonin Daniel, and S. E. Mann.

ROMANY: SPAIN

1109

Y andré a berji pansch-decima e
impero de Tiberio Cesar, sinando
Poncio Pilato Chino baro de Judea,
y Herodes Tetrarcha de Galilea, y
desguero plano Philipo Tetrarcha
de Iturria, y e diuin de Trachônite,
y Lysnias Tetrarcha de Abilina, y
2. Sinando Manclayes es erajais
Annás y Caiaphas, abilló a varda e
Erahoró ope Juan, chaboro de Za-
cluias, andré o desierto.
3. Y alivló por saro o cluin de
Jordan gariando o muchobelar de
penitencia sonia mecos de grecos,
4. Susta sinela randado andré o
embio de las vardas de Isais Pro-
pheta: Gole de yeque garlando and-
re ó desierto: Aparejad o drun e
Erahoró, Querelad bustarias as sen-
das de ó.

Lk 3. 1-4 1837

The Romany of Spain, sometimes called Gitano, is the language
of the Spanish gypsies.

1837 Luke BFBS, Madrid

1872 Luke (revised) BFBS, London

Translated by George Borrow, BFBS agent in Madrid.

ROMANY: YUGOSLAVIA

1110

1) O Tiverije sah
dešupandž brš thagar,
caro, a o Pontije Pi-
lato sah krisi, suco,
ande Judeja, a o Iro-
do sah o šorutno an-
de Galileja, a o Fili-
po, lehko phral, sah
o šorutno ande Itureja
thaj ando them Tra-
hon, a o Lisanija o
šorutno ande Avilina
2) A e anglune e
rašajenge, e glavaj-
ra e lilvamenzje seha
Ana thaj Kajafa. Eke,
ande gola dijvesa, va-
resar, avilah o alav e
Devlehko dži ko Jo-
vano, čhavo e Zari-
jahko ande pustinja,
ande jekh korkořimah-

ko than

3) Thaj vov phirela
pe sa e riga trujal e
len o Jordano, dindo
vorba kaj trubuj e ma-
nuša te pokrstin pe
thaj te pokajin pe, tha
te šaj mukljon lengje
duša thaj bangijpe
lengo paša o Del

4) Gadija sar si ra-
mome ando lil e ala-
vengo katar o proro-
ko Isaije savo del
vorba: Ó alav goleh-
ko savo del muj, savo
thol muj ando kor-
kořno them: Lacharen
o drom e Devlehko,
putaren lehče e dro-
mofa, thaj čeren len
šukar, vortosaren len

Lk 3. 1-4 1938

The Romany of Yugoslavia is the language of the gypsies of
Yugoslavia and adjacent southwestern Bulgaria.

1938 Luke BFBS, Parnoforo

Translated by Rade Uhlik, a teacher.

(SHI)RONGA

1111

- 1 Asungulela ja evangeli ja Yesu Kriste, Nwana wa
- 2 Xikwembu. Psanga hi le'psi nga tjaliwa hi Ezaya, muprofeta, a nga ku: Vonani nji ruma xirunwa xa nga amahlweni kwa ku, le'xi taka bekisa ndlela ya ku;
- 3 aritu ja lw'a bandlukanaka ahuleni, ji li: Bekisani gudju ja Hosi, nwi hamba tindlela ta kwe ti lulama!
- 4 Ka humeleli Yohan, lwe faka a tjakamisa huleni, a rera ta tjakamiso ja ku njuluka, lo'ku yisaka ku jivaleliweni
- 5 ka psihono. Atiko hikawju ja le Yudea ni va le Yeru-

Mk 1. 1-4 1961

The Ronga language is spoken in coastal areas of Mozambique, south of Lourenço Marques. It is a Bantu tongue, so closely related to ShiTsonga that it is usually considered a Tsonga dialect.

1896 John 1 Corinthians BFBS, London

1901 Matthew 1903 New Testament BFBS, Lausanne

1905 Psalms Swiss Romande Mission, Lausanne

1914 New Testament (revised) 1923 Bible (N.T. revised) BFBS, London

Translated by missionaries of the Swiss Romande Mission, including Henri Berthoud, Paul Berthoud, and Pierre Loze, and H. L. Bishop, Wesleyan Methodist MS.

RORO

1112

IESU KERISO, Sirama Nahuna, ena pou namona vahavana iineaia.

2 Isaiah peroveta hauna e rerena 'avana, e sivaha,

E'u iuhu veau hauna wairamu ai na uhuna,
Emu taera ke a'i a'i haraina;

3 Aia ha hano'akunai e io, e sivaha,
Oviapaka ena taera kato a'i a'i haraina,
Ena voa kato vaverona;

4 John e mai, ia hano'akunai e bapatiso, avonamo laona kave bapatisona, ki'a iuhuvokia, e iroroaina. 5 Weiana Judea

Mk 1. 1-4 1947

Roro is spoken by about 4,000 people near the shores of Hall Sound, Central District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1947 Gospels BFBS, Sydney

Translated by Percy Chatterton, London MS.

During the 1890's Liturgical Selections and Scripture narratives were published in a translation prepared by Roman Catholic missionaries.

ROTI

1113

De nén Tiberius kèse tókuk sannhulu lima, lã'e-an Pontius Pilatus pulêta Judia, ma Herodis mĩne nème Nggalilia, nua tolanon Filipus mĩne nème Ituria ma

Trachonitis, ma-na Lisanius mĩne nème Abilaini,

2. Na te Anas nia-an Kafas duas dadi langa ang-gama matua bñe, de neu lelek ndia bñe ma-na Mano-

tuatĩn fẽ pulêta na neu losa Jalija, Zukaria anamĩnena nabi nula na'u dẽa.

3. De Jalija lĩi-na dae manatĩn lẽ Jordĩna neu de nonĩli-aa nadĩu hẽ sulĩnik ndia na, ma-na ẽla hutahĩli sãile dulcĩma, fũ ẽla nũ lupul-

na dõ'o neu singo-salanala.

4. Lĩi-aa nanasũnik nai nabi Jesaju susũlana, lĩna nafũla nãe leĩa; Ifala lĩa-tahĩli manabõu-bõuk manãi-aa nũln-nũu dõa-n: oõti Lamatũa-ka ẽnona, ma-na tãũ

Lk 3. 1-4 1895

Roti is spoken on the Indonesian island of that name and by groups on the adjacent southeastern coast of Timor. It is an Indonesian Malayo-Polynesian tongue.

1895 Luke Netherlands BS, Amsterdam

Translated into the dialect of Termanoe by J. Fanggidaer, a school-master at Babau, Timor.

ROTUMA

1114

1 KAMATAG ne rog heg 'on Jisu Karisto, Le' 'on 'Aitu.

2 Fak ma ne fa' 'e puk 'on parofita,

'Io sin: gou e'ag 'oto fekau he ta 'e 'ou mua,

Ma ia tãla ososia 'ou sala;

3 Lio 'on ta le' ne he'he'akia, 'e hanua gaogao ta,

'Au la re la iatiat sal 'on Jihova!

'Au la re 'on sal mafua la noj!

4 Jone, fa papetaios te, leum, ma ia marmarag'ak 'e hanua gaogao ta papetaisoag ne huaha'a se fau'akia ne ag raksa'a.

Mk 1. 1-4 1930

Rotuma is a tiny island in the central Pacific between the Gilbert Islands and Fiji. Its estimated 5,000 inhabitants speak a Melanesian tongue.

1867 Luke Acts (incomplete) 1 Thessalonians James

Printed privately, Melbourne

1870 New Testament BFBS, Sydney

Translated by W. Fletcher, Wesleyan Methodist MS.

1928 Jonah Melanesian MP, Suva

1930 New Testament BFBS, London

Revised by C. M. Churchward, Australian Methodist MS, and Mosulam Titifana.

ROVIANA

1115

1 NA podalaina Gosipeli te Jisu Karisito, na Tuna Tamasa.

2 Gusa tugo sa kinubere te Aisea na poropita.

Dotu I Garunu atu nia Arau koa goi sa Qua nabulu, sapu kaqu va tonotia mua sirana.

3 Na vevehena sa tie si vela vela pa higo higo, Va nagonia sa sirana Tanisa Tamasa, meke va tonotia vasina ene si Asa.

4 Mai se Jone sapu papitaiso pa higo higo, meke tarai nia na papitaiso kinekere pude va muri muri dia sini.

Mk 1. 1-4 1931

Roviana, spoken by 12,000 or more people in the New Georgian Archipelago of the Solomon Islands, has replaced Marovo as the

1 Иначевълѣ евангеліѣ лѣи Ісусовъ Христосѣ, *ѡи-
лѣ лѣи Дѣмнезѣ. Прекъмѣ с'а скрісѣ дѣи профеті:
Еаккѣ, *ѡѣ трѣмѣтѣ пре дѣицѣрѣлѣ меѣ дѣи-
теа ѡдеі тале, кѣре ва прегѣлѣ калеа та дѣи-
теа та; *ѡоачеа чѣлѣі чѣ стѣрѣлѣ дѣи пѣсѣтїі: Гѣтїлѣ
калеа Домнѣлѣ, дѣрете ѡачѣлѣ кѣтѣрїлѣ лѣи.
Іоанѣ *ѡотеа дѣи пѣсѣтїі, шї предїка ѡтезѣлѣ
пѡкѣтїлѣ спре іергареа пѣкатѣлѣ. *Шї мѣр-

Mk 1. 1-4 1875

1 Inceputul Evangheliei
lui Isus Hristos, Fiul *
lui Dumnezeu.
* 2 după cum este scris
în Isaia prorocul: Iată *
eu trimit înaintea feței tale
pe solul meu, care va pre-
găti calea ta.

* Mat. 14. 23. Luc. 1. 35. Ioan. 1. 34.

3 Glasul * unuia care
strigă în pustie: Pregătiți
calea a Domnului, faceți-
drepte căările. * 1a. 46. 3.

4 Ioan * a venit botezând
în pustie și propovăduind
botezul pocăinței spre ier-
tarea păcatelor.

Mk 1. 1-4 1921-1922

Rumanian is spoken by a total of 19.5 million people, including about 2.5 million in the Moldavian Republic of the Soviet Union. This region comprised the Roman Province of Dacia, and the Latin-based Romance (hence Rumanian) tongue continued to be spoken here, despite conquest by the Goths, Huns, Avars, Slavs, Mongols, and Turks. In 1861 the principalities of Moldavia and Walachia united to form Rumania. The early literary history of Rumania, as of Bulgaria, was dominated by the use of Slavonic.

The first known translations of the Scriptures into Rumanian date from the late 15th century, and manuscript versions of the Psalms, Acts, and certain Epistles, dating from the late 15th century, are still extant. The influence of the ideas of the Reformation, particularly those of the Hussites to the north, is seen in an early 16th-century translation of the Acts and Psalms. The first book printed in Rumanian was the 1541 Sibiu Catechism, which contained Scripture Selections. The second was the Gospels here listed.

Rumanian was written in Cyrillic character until 1860, and the Church continued to use it officially until 1890. Bibles were printed in Cyrillic character until 1860 and in Roman character thereafter.

1560-1561? Gospels 1563? Acts Epistles 1570 Psalms

Brasov (Kronstadt)

Translated by Coresi, a Walachian deacon, assisted by a student named Marien.

1582 Genesis Exodus Orashtie (Broos)

Translated by Serban, a deacon.

1648 New Testament Belgrade

Translated by a monk named Silvestru and others.

1688 Bible Bucharest

Translated by Nicolae Milescu and a group of colleagues. This Bible

is considered the supreme monument of Rumanian literature in Walachia in the 17th century, and parts of it, particularly the Gospels and Psalms, were often reprinted. A revision by Samuel Clain, published in Blaj, 1795, was often reprinted.

1838 New Testament BFBS, Smyrna

A text provided for the BFBS by the Bishops of Walachia. Often reprinted, in 1859 this text was transliterated into Roman character and published by the BFBS in Bucharest.

1859-1860 Genesis Psalms Isaiah BFBS, Bucharest

Translated from the modern Greek by C. Aristia.

1863 Psalms BFBS, Bucharest

Translated by a Christian Jew named Keller. Another version, prepared by a Walachian named Jerome, was published in 1866. A revision by William Mayer of the London Jews Society was published in 1867.

1865-1869 Old Testament 1871 New Testament

BFBS, Iasi

Translated by N. Balasescu, F. Dubău, and D. Erbicu. In 1873 a further revision of the O.T. by William Mayer was published by the BFBS.

1895 Gospels 1898 New Testament BFBS, Bucharest

The BFBS text, revised in text and orthography by N. Nitsulescu.

1920 New Testament Soc. Evangelica Romana, Bucharest

1921 Bible BFBS, Bucharest

Translated by P. D. Cornilescu. It became the standard Bible Society text. A revision was published by BFBS in 1924.

1925 New Testament Oradea-Mare

Translated by Ioan Balan.

1927 New Testament Rumanian Orthodox Church, Bucharest

Translated by Vasilian G. Galaction.

1968 Bible Orthodox Church, Bucharest

A revision prepared by the Rumanian Orthodox Church.

RUMANIAN: MACEDONIAN 1119

1 In ačele dīle vine Ioanū Botezătorūlu,

2 și predica în deșertulū a Iudeilīei și
dīceā : Tunusiți-vē, cā s' aprochie amirā-
rīlīea dīn čerū.

3 Cā aestū ēste ačelū trā care are čisā
profetīlū Isaia care dīce : Bōceā a u-
nūl čī strīgā în deșertū îndrēgeți calea
Domnului, îndrēpte fačeți carările a lorū.

4 Iarā aestū Ioanū și avea veștīmētulū

di perî de cămilă și ținătoare de chéle,
de averliga di cǒpsele a lui; și hrana
lui era locuste și miere agră.

Mt 3. 1-4 1889

The Macedonian version of Rumanian represents the usage of scattered, isolated groups of Rumanian speakers in the Macedonian area (now southeastern Yugoslavia) during the late 19th century. There are still enclaves of Rumanian-speaking population in this area and in adjacent Bulgaria.

1881 **Liturgical Gospels** Bucharest
A Roman Catholic translation.

1889 **Matthew** BFBS, Bucharest
Translated by Lazar Demetrius, a teacher at Monastir.

(KI)RUNDI

1120

- 1 ITANGURIRO ry'ubutumwa bgiza bga Yesu Kristo, Umwana w'Imana.
- 2 Nk'uko vyanditswe na Yesaya yavugishwa n'Imana, Ngo Umve, ngira ntume igizuranya yanjye imbere y'amaso yawe, Ikuroranzirize inzira yawe.
- 3 Ijwi ry'umemerera mu bugaragwa, Ati Ni mutegure inzira y'Uhoraho, Mugarore iz'ibihamo ziwe.
- 4 Ni ko Yohana yaje, abatiriza mu bugaragwa, yigisha ukubatizwa kwo kwihana, ngo babohore iyaha. 5 Igi-

Mk 1. 1-4 1951

KiRundi is the Bantu tongue spoken by almost 2.4 million people in Burundi. Independent since 1962, the Kingdom of Burundi has close linguistic, cultural, and historical ties with Rwanda. Burundi has two social classes, each of which employs a distinct Rundi usage: the WaTusi, or BaTutsi, the tall, aristocratic class, and the BaHutu, who make up 98 per cent of the BaRundi (as the people call themselves) and use the 'common' speech which is the basis of literary KiRundi. KiRundi is closely related to Ikinyarwanda, the Bantu tongue spoken in Rwanda.

1920 **Luke** Maison-Carrée, Algiers
Translated by Fr. Bonneau, Roman Catholic missionary. The Liturgical Gospels and Epistles were appended. Scripture narratives by missionaries of the White Fathers' Mission were published as early as 1906 in Trier. In 1909 the Liturgical Gospels first appeared, printed in France.

1935 **Matthew John** BFBS, London
Translated by N. P. Andersen and H. P. Jensen, Danish Baptist Mission.

1938 **Gospels Galatians-1 Thessalonians 1 Peter 1 John**
1951 **New Testament Psalms** BFBS, London
Translated by H. E. and Rosemary Guillebaud, Church MS.

1956-1957 **Matthew Mark** Roman Catholic Press, Usumbara
Translated by Roman Catholic missionaries.

1960 **Genesis** SB au Congo, Kinshasa
1967 **Bible** SB, Kinshasa
Translated by Rosemary Guillebaud, Church MS, and others.

RUSSIAN

CYRILLIC (OLD) CHARACTER

1. Начало Евангелія Исуса Христа, Сына Божія,
2. Какъ написано у пророковъ: «вотъ, Я посылаю Ангела Моего предъ лицемъ Твоимъ, который приготовитъ путь Твой предъ Тобою».
3. «Гласъ вопиющаго въ пустыни: приготовьте путь Господу, прямыми сдѣлайте стези Ему». Ис. 40. 3.
4. Явился Іоаннъ, крестя въ пустыни и проповѣдуя крещеніе покаянія для прощенія грѣховъ.

Mk 1. 1-4 1844

CYRILLIC CHARACTER

1. Начало Евангелія Исуса Христа, Сына Божія,
2. Какъ написано у пророковъ: «вотъ, Я посылаю Ангела Моего предъ лицемъ Твоимъ, который приготовитъ путь Твой предъ Тобою» (Малх. 3, 1).
3. «Гласъ вопиющаго въ пустыне: приготовьте путь Господу, прямыми сдѣлайте стези Ему» (Исаия 40, 3).
4. Явился Іованнъ, крестя въ пустыне и проповѣдуя покаяніе для прощенія грѣховъ.

Mk 1. 1-4 1956

Russian, spoken by about 125 million people of the Soviet Union, is, as a result of compulsory education, becoming a common tongue throughout Eastern Europe and in what are now the southern areas of the USSR. The language was originally spoken by the Eastern Slavic peoples who first appeared in European Russia at the end of the first millennium A.D. Russia derives its name from the 'Russ' or 'Ros', a Scandinavian people who settled around Novgorod in the 9th century and established the dynasty out of which the Russian Empire grew.

Russia under the Tsars became a European political and cultural power, primarily during the 15th to 18th centuries. The Bolshevik Revolution of 1917 proclaimed the establishment of the Russian Soviet Federated Socialist Republic, which included most of northern European and Asiatic Russia. In 1922 the Ukrainian, Byelorussian, and Trans-caucasian Republics were added. The Union of Soviet Socialist Republics is now composed of 15 constituent Republics, 20 Autonomous Republics (self-governing areas within the constituent republics), and 8 Autonomous Regions.

The largest nation in the world, the Soviet Union is also one of the most interesting regions of the world linguistically. Its invasions and folk migrations have given Russia more than 100 distinct ethnic groups, speaking a babel of tongues belonging to six or more language families. Of the 230 million inhabitants of the USSR, more than 80 per cent speak Indo-European tongues: Slavic (Russian, Ukrainian, Byelorussian), Baltic (Latvian, Lithuanian), Iranian (Ossete, Tajiki, etc.), Dardic (Romany), Thrace-Phrygian (Armenian), and Germanic (Yiddish). There are also the Altaic tongues: Turkic (Azerbaijani, Tatar, Yakut, etc.), Bulgaric (Chuvash), Mongolian (Buriat, etc.), and Tungusic (Evenki, etc.); the Caucasian

tongues (Abkhasian, Georgian, etc.); the Uralic tongues: Finnic (Estonian, Karelian, Cheremiss, Mordvin, etc.), Permian (Perm, Ziryen, and Votjak), Ugric (Vogul, Ostiak, etc.), and Samoyedic (Nenen, Selkup-Ostjak, etc.); the Palaeo-Siberian tongues (Chukcha, Koryak, Kamchadal, etc.); and the Eskimo-Aleut tongues of the Asiatic Eskimo.

Russian and numerous other languages of Russia are written in an alphabet prepared, according to tradition, by St. Cyril, a Macedonian missionary, who, with his brother Methodius, evangelized the southern Slavic tribes in the 9th century. The Cyrillic alphabet in use in the USSR was officially instituted in 1918.

Russian-speaking Christians were served by the Slavonic Bible before the preparation of Russian translations at the beginning of the 19th century.

1815 **Romans** (with Slavonic) St. Petersburg

The first publication of a Book of the Bible in modern Russian; published with the sanction of the Holy Synod.

1819 **Gospels** (with Slavonic) 1820 **Gospels Acts-**

2 Corinthians James-Jude (with Slavonic)

1821 **New Testament** (with Slavonic) Russian BS, St. Petersburg

Translated by a committee selected by the Holy Synod, at the request of Tsar Alexander I, and revised by ecclesiastical members of the RBS (fl. 1813-1826). The first BFBS publication in Russian was in 1838 - a reprint of the 1823 edition of this text.

1822 **Psalms** 1825 **Genesis-Ruth** RBS, St. Petersburg

Translated under the direction of the Holy Synod; the Psalms were prepared by Gerasim P. Pavsky. An edition slightly revised by E. Stallybrass appeared in 1861 (BFBS, London).

1858 **Song of Solomon** Printed privately, London

Translated for Louis-Lucien Bonaparte. (See note to No. 23.)

1860-1862 **New Testament** St. Petersburg

A new version, prepared by a committee under the direction of E. I. Loviagin, appointed by the Holy Synod, and of Philaret, Metropolitan of Moscow under Tsar Alexander II.

1860-1868 **Old Testament** Printed privately, Moscow

Translated by Archimandrite Makarios. Published, after his death in 1847, in editions that usually contained a single Book. (Ruth and Psalms in this version are not known to be extant.) The publication in 1867 of Makarios's translation of 1 Samuel-2 Kings marked the completion of the translation of the whole Bible in Russian, in various versions.

1862-1863 **Joshua-Ruth 1 Chronicles-Esther Proverbs**

St. Petersburg

Translated by G. P. Pavsky. Portions of an O.T. translation by Pavsky, who, as Professor of Hebrew at St. Petersburg, had earlier prepared his translation for the use of his students.

1866-1870 **1, 2 Samuel Proverbs Isaiah-Malachi**

BFBS, London

Translated for the BFBS by V. A. Levinsohn.

1868-1875 **Old Testament** (in 4 parts) BFBS, St. Petersburg
Translated by a committee, supported by the Holy Synod, which included D. A. Chvolson, E. I. Loviagin, and M. A. Golubev, who was replaced after his death by P. J. Savvaitov.

1872-1875 **Old Testament** BFBS, London

Completion of the O.T. translation begun by V. A. Levinsohn. It was prepared for the BFBS by D. A. Chvolson. The first complete Russian Bible in one volume, published in 1877 (BFBS, Vienna), included the Levinsohn-Chvolson O.T. and Holy Synod N.T. of 1860-1862.

1906 **New Testament** St. Petersburg

Translated by K. P. Pobidonostev, Procurator of the Holy Synod, to perfect the translation of the Russian N.T.

1912-1914 **Joshua 1, 2 Samuel** (with Hebrew) Vilna

Translated by O.K. Steinberg.

1926, 1925 **Bible** Prokhanoff & Kidcock, Leningrad

The Holy Synod text, transliterated into official Soviet orthography.

1944 **Gospels** 1946 **Acts-Revelation** Russian Pontifical

College, Rome

Translated by Joseph Schweigl, S.J.

1953 **Matthew** 1958 **Gospels** 1963 **Gospels Acts**

BFBS, London

Translated by a group of Orthodox and Evangelical scholars, including Bishop Cassian, A. P. Wassiljeff, and Nicholas Koulomzine.

(U)RUUND

1122

1 DISAMBISHIL dia rusang'u ra Yesu Kristu Mwan a Nzambi. 2 Mudi chifundilau mu Isaia muproft anch,

Tala, namutum muruu wam kurut'u kwa mes mey, ndiy ukez kakurijekin njil yey.

3 Diz'u dia umwung ukat kambil rubil mwimpay anch, Rijekany njil ya Mwant, Tentamishany mikombil yend sala.

4 Yohan weza, ndiy wading ni kubapitishilan mwimpay ni kulejan dibaptish dia kukarumukin ku dijimangeshil dia yitil. 5 In ngand ya Yudea awons'u aya kudiy ndiy

Mk 1. 1-4 1932

URuund, often called Lunda of Kambove, is spoken by several hundred thousand people in the Mwante Yamvo, a name derived from that of the dynastic king of the area, of southern Congo-Kinshasa and adjacent Angola. A Bantu language, URuund is grouped with Chokwe and other Lunda tongues.

1914 **Mark** BFBS, London

Translated by Mr. & Mrs. John M. Springer, American Methodist Episcopal Mission.

1922 **Gospels Acts** 1933 **New Testament** BFBS, London

Translated by T. B. Brinton, John E. Baestrup, and Anna E. Lerbak, AMEM, with the assistance of Amose Chinbu and Jeremias Mwakazu.

1956 **Psalms** BFBS, London

1963 **New Testament** (revised) SSB au Congo, Kinshasa
Psalms translated and N.T. slightly revised by Anna E. Lerbak, AMEM.

(KI)SAGALLA**1123**

1 KUTLYOA kwake ilago lyaloli Iya Jesu Masihi, Mwana wa Mlungu ;

2 Sa kwën lyatsoriro kele vuo wa wana tondolo, Loleni, namtuma mtumo wangu hambiri ya ushu 'gwako, uboesa ngila yako.

3 Lwaka lwake akekema nyika, Boeseni ngila ya Bwana, gololeni mivori yake.

4 Yohana akabusa, uyu abaputiza kireti, akachila ubaputizo 'gwa kuriha hatta kusigo kwa kaung'a.

Mk I. 1-4 1912

KiSagalla, the less spoken of the two dialects of the Taita language (see also KiDabida), is used in the Teita Hills of southeastern Kenya. It is giving way to the Dabida usage, which, quite distinct linguistically, is related to Swahili.

1892 Mark 1897 John 1912 Gospels BFBS, London
Translated by J. Alfred Wray, Church MS.

(KI)SAKATA**1124**

1 TEOFIL, ompa monkanda mome mo itito, me umbvundea je ndea zama ikere Yesu ya ilonge nde, 2 ti-mpempe leshu lunzui be o luku, ase nde opa mehuan mende ompa Mpio ne Kekena ole bapostolo bebvosò nde. 3 Ase nde omoi kebe nde amoa ole be ya moy. Ya bendege be ndea ni beseke vugu. Nde amoa ole be nshu uni ya bentshi ndea lebo oju o Nzambi. 4 Okè nde kebvu ya be nde beshue nye: Obanekamea o Yerusalem, nu nadela ilea le Tea lembvove ndea me nu.

Acts I. 1-4 1951

KiSakata is spoken by about 75,000 people between the Kasai and Lukenia rivers, southeast of Lake Tumba, in Congo-Kinshasa. It is a Bantu tongue, related to languages of the Mongo group, yet manifesting points in common with IYans.

1932 Matthew Stockholm
Translated by Welle Sundberg and A. Svard, Swedish Baptist Mission.

1937 John BFBS, London
Translated by O. Andersson and Welle Sundberg, SBM.

1951 Acts BFBS, London
Translated by E. Fryxell, SBM, assisted by Josué Ikoyendea and P. Katerushe.

(TSHI)SALAMPASU**1125**

1 TSHISENDERU TSIA rusanzu ruwampi rwa Jesu Kristu, Mwana wa Saka-Ntanga.

2 Nga numu mwafundilou mu mukanda wa muprofeti

Isaya etshi,

Tala, nikutuma ngambami kurutu kwoyi,

Wela kurudika njila yoyi ;

3 Izu dia muntu ukwombanga rau mu mbanda, etshi,

Rudikani mukada wa Mwanangana,

Olorwishani njila jendi ;

4 Johana wejili, wakadi nakubapatisa mu mbanda, nakwamba dibapatisa dia kwarumuna kwa nitshima mulonga wa kubidikila kwa nibi. 5 Antu ajima a mu

Mk I. 1-4 1938

The Salampasu people, who call themselves BaSala Mpasu, number about 60,000 and live in an area east of Luiza, along the Lulua River in southern Congo-Kinshasa. TshiSalampasu is a Bantu language, sometimes grouped with the Luba tongues.

1938 Mark BFBS, ABS, London

Translated by Gertrude Kramer, Four Square Gospel Mission.

SALT-YUI**1126**

Yesu Kristo diti Awatu yeli wung
gung hang i hawering balere a tiki
ompo, ipira ha. ha haw yeli lango yali
ha ya mining laupen pama.
Giti Awatu ya dhang pima.
na nir homagi gir nungama
yali hama atarerd bel bel
tama. gung ya awagapil

yeli na gila duna hama
yangawo bel bel ha. bel i
hawan angere a wai nama.
ha i dhang hawing tohama hawering haka
nir hili tangere. yali gung ya awagapil a
tiki pirata namani aha a haka duna
diti nir hili tangere piring wai duna
diti ditiyore. ama Yulama gungapil ha

Mk I. 1-4 1967

Salt-Yui is spoken by about 5,000 people along three mountain ridges, beside the Wahgi River, south of Kundiawa, Chimbu District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1967 Mark SIL, Ukarumpa
Translated by Barry and Ruth Irwin, WBT.

SAMAL OF SULU**1127**

1 Ia na itu tagnaan lapal ahap pasal si Isa Almasi, anak Tuhan. 2 Tahanang buat palman Tuhan bai pinagsulat hë si Nabi Isaya, ia yuk Tuhan, "Itià tendogku sohoku padahu min kaa. Pinahap hëna lan palabayannu. 3 Aa ia atanog sualana ma lahat

4 Angkan du inàan si Yahia, ia nionan si Yahia An'nnob, patuà ni lahat dalam kapat-nnàan àa, magnasihat. Bang ma nasihatna saisai na pikiampun dusana subay tin'nnoban badanna abd ania saksina bai na ia magtaubat ni Tuhan.

Samal is one of several tongues of the Sulu Archipelago, which stretches southwestward from Mindanao toward eastern Borneo. The Sulu Moros (Muslims) of Samal, also known as Siasi, number about 125,000 in Zamboanga and adjacent islands of the archipelago. Samal is a Philippine Malayo-Polynesian tongue.

SAMAREÑO

1128

1 An tinikaṅan han Maopay ṅa
Sumat ni Jesukristo ṅa Anak han
Dios.

2 Sugad han nahasurat ni Isaias
nga manaragna: Kita, akon sino-
sogo an akon sorogoon ha atubangan
han imo bayhon, nga magaandam
han imo dalan.

3 An tingug han usa nga nagsi-singgit ha kamingawan: Pagandam kamo han dalan han Ginoo; tadunga niyo an iya mga aragian.

4 Hi Juan kinanhi nga nagbaptis
didto ha kamingawan, ngan nagwali
han pagbaptis han pagbasol ngadto
ha pagpasaylo han mga sala.

Mk I, I-4 1947

Samareño is spoken by about 1,225,000 people on Samar and eastern Leyte, Philippines. Also known as Samareño-Visayan, or Waray-Waray, it is one of the three major tongues of the Visayan group, the others being Hiligaynon and Cebuano.

1908 **Mark-Acts** 1909 **Matthew** ABS, Manila
Translated by Samareños, under the direction of Eric Lund, American
Baptist Missionary Union.

1928 New Testament 1933 Psalms 1937 Bible
ABS, Manila
*Translated by Jean R. Hall, Presbyterian, aided by Juan Bocar,
E. Y. Granali, Catalino Modina, and Martina Tiple.*

1960 Acts 1961 John 1962 Luke
Philippine Bible House, Manila

A revision prepared by a committee, including Evaristo Y. Granali, Valentin Montes, Enrique Comado, Andrés M. Estoy, and José Dabuer.

SAMARITAN

SAMARITAN CHARACTER

[illegible]

Deut 6. 6-12 1657

The Samaritans now number only about 200, living in and around Nablus, Jordan, the modern city on the site of Biblical Samaria. Although the Samaritans now speak Palestinian Arabic, they worship from a Samaritan manuscript of the Torah (Pentateuch), the only part of the Scriptures they recognize. They are the descendants of non-Jewish colonists who were moved into this region after the fall of Jerusalem to the Babylonians in 586 B.C. Although partially Judaized, the Samaritans were never accepted by the Jews. Samaritan is a form of Palestinian (Western) Aramaic. It is written in an alphabet derived from the Ancient Hebrew script.

Samaritan Character unless noted
 1045 **Pentateuch** (Paris Polyglot) A. Vitré, Paris
 1057 **Pentateuch** (London Polyglot) T. Roycroft, London
The Samaritan Pentateuch is not a translation into Samaritan, but the Pentateuch as preserved by the Samaritans. The Samaritan Pentateuch is printed in these volumes with the Samaritan Targum, a translation of the Hebrew Pentateuch into the Samaritan dialect. Fragments of both the Samaritan Torah and Targum were published during the 18th century.

1872-1891 **Pentateuch** W. Moeser, Berolini
The Targum edited by H. Petermann.

1876 **Pentateuch** (Hebrew character) Printed privately, Frankfurt
The Targum, edited by A. Brill.

1884 **Genesis** (Hebrew character) Leipzig
Edited by M. Heldenheim as Vol. 1 of Bibliotheca Samaritana.

1918 **Pentateuch** A. Topelmann, Giessen
Edited by August von Gall.

1959-1965 **Pentateuch** Printed privately, Tel Aviv
Edited by Avraham and Ratson Sadaga from the text of the Sepher Abisha, one of the oldest Samaritan Torah scrolls.

SAMBAL

1130

1 siay pinangibatan ebanghelyo ni Jesukristo, siay Anak nan Dios. 2 A bilang naisulat sa profeta Isaia, Oya, manogo akon isosogo sa unawan an-arapan mo, Siay mamisanda nin dalan mo; 3 Siay bosis a asan mansumaway sa kabakilan, Isanda moyoy dalan nan Katawan, Gauon moyoy dalan na nin matoyong; 4 si Juan nakalato, namautismo sa kabakilan tan nampipasawang nin bautismon pangombabali sa ikalinis nin kau-kasalanan.

Mk 1. 1-4 1938 (Recomposed)

Sambal is spoken in several dialects by about 50,000 people in mountainous Zambales Province of western Luzon, Philippines. Also known as Zambal, it is a Philippine Malayo-Polynesian language. Numerous Negrito groups speak Sambal dialects.

1938 **Mark** Printed privately, Manila
Translated by Robert Smallwood, Association of Baptists.

1962 **Mark** 1963 **John Acts** Philippine Bible House, Manila
Translated by Daniel S. Pangilinan, Church of Christ, Benedicto de Gismán, Methodist, Alejandro Eoba, Baptist Fellowship, and Victoria Trinidad.

SAMBAL: BOTOLAN

1131

1 Ombayri ya ompisa nin mahampat ya balitá tongkol koni Hisokristo, ya Anak nin Diyos. 2 Hin ható, inholat ni Isayas ya propita bayti ya hinalitá nin Diyos koni Apo Hisos: "Leng-en mo," wana, "ipa-ona koy hogó ko nin mangihanda para komo. 3 Hiya anti ha powiray logal ya ampangibolyaw ha tawtawo nin ombayri, 'Maghanda kawo ta lomateng ya Panginoon. Pakahampaten moyoy paghanda para kona.'" 4 Habayti ya inholat ni Isayas ay napeteg ana, ta do ha powira ay nilomwa hi Howan ya mamiminyag. Intorò ni Howan ha tawtawo ya ka-llangan hilan mangombabali ha kawkasalanan la, bayo na hila binyagan, ta emen hila mapatawaran nin Diyos ha kawkasalanan la.

Mk 1. 1-4 1966 (Recomposed)

The Botolan dialect of Sambal (sometimes known as Acta), is spoken by about 16,000 people in and around Botolan, Zambales Province, Luzon, Philippines. It is also spoken by some 2,000 people in the hills south of Botolan. It is a Philippine Malayo-Polynesian language.

1966 **Mark** SIL, Philippines
1968 1, 2 **Thessalonians** Titus Philemon 1-3 John James Philippine BS
Translated by Charlotte Houck and Harriet Minot, WBT.

SAMOAN

1132

O LE amataga o le tala lelei ia Iesu Keriso 'o le Alo o le Atua. 2 E pei ona tusia i le au perofeta, 'Faauta, ou te auina atu la'u sāvāli e muamua atu i ou luma, na te teuteua lou ala i ou luma. 3 'O le leo o le ua alaga i le vao, Ina teuteu ia outou le ala o le Alii, ia faalan-lelei ona ala. 4 'Sa faia e Ioane lana papatisoga i le vao, ma tala'i atu ai le papatisoga o le salamo ina ia faamagaloina agasala. 5 'Ua o atu foi le nuu

Mk 1. 1-4 1948

Samoa, formerly called the Navigator Group, is composed of 10 principal inhabited islets and a number of islets. It is politically divided into the independent state of Western Samoa (114,000 inhabitants) and American Samoa (22,000 inhabitants). About half the population still speaks Samoan, a Polynesian tongue.

1836 **Matthew** London MS, Huahine
1841 **John** 1842 **Mark** Luke
1843-1846 **Acts-Revelation** (in parts) 1847 **Psalms**
1849 **New Testament** (revised) 1851 **Pentateuch**
1854 **Joshua-Esther** 1855 **Job Proverbs-Malachi** LMS, Samoa
1862 **Bible** FBFS, London
Translated by missionaries of the LMS, including George Platt, Samuel Wilson, T. Heath, C. Hardie, W. Mills, A. Macdonald, A. W. Murray, and G. Barnard.

1872 **Bible** FBFS, London
Revised by G. Pratt and A. W. Murray. Another revision appeared in 1884.

SAN CRISTOVAL: ANGANIWEI 1133

mo Filipi o goana na kipa i finua i Ituria ma i Takonaetisi, mo Laesenias na kipa i Apilene,

2 Na gewoana karu oga o Anasi mo Kaisafasi paierua na arafa ni parafopa, ki fu rao me na witeana God tagaa o Jone, karena o Sakaraesai, i gau na masusu.

3 Ma paia ki arao me tagagi na arani finua rifurifu i Jotana, ki fagaropo renia

na bapetaesifa renia urusigi ana na takofeata enuni renia na kasigi wau ana tanuara; 4 I mapa ki segea (God) i gau na buka renigi na witeana o Aisia na porofeta, mapekau,

A rigena weretage ki geregere i na masusu, Mu fagananaua na tara iana na Lord, Mu fagaotogi na tara iana.

Lk 3, 1(b)-4 1935

San Cristoval, with a total population of less than 10,000, is the most southerly of the Solomon Islands. Its Melanesian inhabitants speak a number of dialects, classified linguistically in three major groups: Arosi in the west (including Wango and Arosi Proper); Bairo, or Eastern (Bairo, Tawarafa, Anganiwei, Rumatari, and Fagan); and the Kahua dialect. The satellite islets of Ugi, Santa Catalina, and Santa Ana are also inhabited.

1935 Luke BFBS, London

Translated by Clara Waterston, South Sea Evangelical Mission.

SAN CRISTOVAL: AROSI 1134

1 NA tarawa'ana i taroha goro ana Jesus Christ, Garena God,

2 Ona i usua ana no'a ia Isaia i rarabea huni, Ome, nau wai ha'ataaria i nei taroha'i agu no'ai maamu;

Nai 'orima'inia i tara amu. 3 Na riwena i nei na totoro no'ai omaa ma'a-sara:

Mou ha'aagaua i tara ana 'Araha, Mou ha'aodoodo'i i dora riri ana'i.

4 Ia John a boi, ia mo'o na bwareomaea no'ai omaa ma'asara ma haraharama'inia i bwareomaea ni 'orisi 'adoma'i 'ini 'adoma'i nugasia i 'ino hako. 5 Marau

Mk 1, 1-4 1921

The Arosi dialect is spoken around the village of Heuru in northern San Cristoval.

1921 Gospels Acts BFBS, London

Translated by C. E. Fox, Melanesian Mission.

SAN CRISTOVAL: TAWARAF 1135

1 Na anegafa iana na tarofa koro iana o Jesus Christ, na Karena God.

2 E mapa na moro ke segea [o God] renira na porofeta,

Mu gao, ing ke faga-gofia na mane iaku ni fagafagagofia ke fage i nago taramu, Ke tanua na tara naa-sigo;

3 Arigena mane netago ke perepere i ga na manif e mamata aera, Mu tanua na tara iana na Lord ke naasia, Mu fagaotogi na tara iana;

4 E rao me o Jone, ke fagabapetaesi i ga na manif e mamata aera, ma ke fagaropo renia na bapetaesifa renia orisigi ana na takofa iata enuni renia na kasigi wu ana tanuara ana.

Mk 1, 1-4 1927

The Tawarafa dialect is spoken in the Kahua section of San Cristoval.

1927 Mark BFBS, London

Translated by Clara Waterston, South Sea Evangelical Mission.

SAN CRISTOVAL: WANGO 1136

3 I Ia Tiberias Kaisar a maeraha etai tanahuru harisi mana rima, mia Pontius Pilat a Governor bwarasirau Judea, mia Herod a Tetrark bwarasirau Galilea, mia Philip doorana a Tetrark bwarasirau Ituria mei Trakonitis, mia Lusanias a Tetrark bwarasirau Abilene, 2 mei noai madora si ia Annas mia Kaiapas na huuna i noni hohasi, na riwena God a ao mai beia John garena Sakarias noai oma heuru. 3 Ma ari surii mani oma rago rau oa garigaria i wairaha Jordan, a harahara inia bwareomaea ni orisi adomai rai haa ini gawasia oraora; 4 ona i usua ana noai usuusu ana Isaiah i prophet, na riwena i noni a haatee totoro i oma heuru, a oani, mou haaga-gau i tara ana Lord, mou orimai haa odoodo i dora riuriu ana.

Lk 3, 1-4 1905 (Recomposed)

The Wango dialect is spoken around the mouth of the Wango River in northern San Cristoval.

1905 Luke Melanesian MP, Norfolk Is.

Translated by R. P. Wilson, Melanesian Mission.

1918 John Melanesian MP

Translated by C. E. Fox, Melanesian Mission.

(KI)SANGA 1137

1 E TENDEKELO ya myanda miya ya Yesu Kristu, Mwana wa Leza.

2 Monka mo cha sonekelwa mwi nanga-musapwinhi Isaya,

Monai vyo ndi kutuma muluwe wami kumenso ove, E a ka ku lungikila dishinda;

3 Diwi dya awa u dila muntanda mututupu, Ambe, Lungikai dishinda dya Nkambo, Ololai misevo ya Vene.

4 Po pa kwiya Yono, wa di u batiza muntanda mututupu 5 wela lubila lwa lulapilo ne lulekole lwa myanda. E cho wa

Mk 1, 1-4 1928

KiSanga is a Luba language (see TshiLuba), spoken by an estimated 35,000 people in the region of Likasi, in southeastern Congo-Kinshasa. Once employed by the Garenganze Mission, it came to be known as Garenganze KiLuba. It is a Bantu tongue.

1903 **Gospels** 1904 **New Testament** National BS of Scotland, Livingstonia

1923 **New Testament** (revised) 1924 **Psalms**

1928 **Bible** NBSS, Edinburgh

Translated by Daniel Crawford, Garenganze Mission.

SANGIR: GREAT

1138

1:1 Teta n Indjile mannin Jesu-Christus, Ahusu Mawu Rnata e.

2 Kereawo mahawohu su winohu u nabi i Jesaja e: Ene, la medendi? n raroiku apungihoru? si Kau, apedindih? rujungu e: 3 tingih' n tau manohang su wanna ta taine: riakhiko rarujungu n Mawu Kaselheuge, pakararunpaseko? apan tut-pangenge; 4 kere nung peluhale i Johannes Mangangurung e su wanna ta taine, melaheharen pangangurung u petatohale? tadean makakuampung kalawou rosa e.

Mk 1. 1-4 1933

'Great' Sangir is the language of the inhabitants of the largest of the Sangir, or Sangihe, Islands, situated in Indonesia between Celebes and the Philippines. Several Sangirese dialects are used throughout the length of the 135-mile long group of isles. The Sangirese tongues are linguistically grouped with the Sulawesi (Celebes) languages, within the Indonesian branch of the Malayo-Polynesian family.

1890 **Matthew Mark** 1893 **Luke** 1894 **John**

1896 **Acts** Netherlands BS, Leiden

Translated by Clara Steller.

1927 **Matthew** 1933 **Mark** 1934 **Luke**

1936-1937 **John Acts** NBS, Amsterdam

1942 **New Testament** NBS, FBFS, Amsterdam

1952 **Psalms** NBS, FBFS, National BS of Scotland, Leiden

Translated by K. G. F. Steller, Dutch Reformed Church missionary.

1954 **Genesis** NBS, FBFS, NBSS, Djakarta

Translated by I. E. E. Scherrer, Dutch Reformed Church missionary and D. Madonsa, a Sangirese preacher.

SANGIR: SIAU

1139

1 Ini kai pinanetakengu indjil i Jesus Kristus, Ahusu
2 Ruata, e Kere kabaohe su Surat nanga nabi:
3 Kallae, la mendo i Malaikatu sutengong Gatinu,
4 tadeau i sie mapakasadiangu daralengangu su horonu.
5 Enee kai tingih si ko memamohang suralungu
6 kehu: Pakasadiaete daralengangu Mawu kaselheuge,
7 pakatulide nanga lengane? e I Johannes kai ne-

mangonggo u rareno suralungu kehu, dingangu melehabaru pendareno u petatobale su kalaampungu dosa-
5 dosa. e Woue umatu kalawo u wanua Judea, dingangu

Mk 1. 1-4 1895

Siau is spoken on Siau Island in the Sangihe group, north of Sulawesi (Celebes), in northeastern Indonesia. It is closely related to the Sangirese dialect of Tuahulandang.

1875 **Luke** Printed privately, M.-Cornelis

1877 **John** National BS of Scotland, Edinburgh

1883 **New Testament** 1886 **Psalms** 1888 **Proverbs**

1891 **Luke John** FBFS, London

1901 **New Testament** (revised) FBFS, Amsterdam

Translated and revised by F. Kelling and colleagues of the Gossner Evangelical Mission.

SANGO

1140

1 Commencement ti Téné-ndjoni ti Jésus-Christ, Melé-
ngué Ti Nzapa.

2 Léguéoko tonga na mbéti ti prophète Esaie aténé,

Ba, Mbi to ouakoua ti Mbi na gbélé Mo,

Fadé lo léké légué ti Mo;

3 Mbéni yanga ato mbéra na yando,

I léké légué ti Seigneur,

I sala légué ti Lo mbilimbili.

4 Jean aga guiriri, lo baptisé na yando, lo fa téné ti baptême
ti changéngé bē, si ajoy alngbi ouara pardon ti siokpari ti ala.

Mk 1. 1-4 1940

Sango is spoken as a lingua franca by about a million people in the Central African Republic, where Sango and French are the national languages, and in adjacent areas of Congo. It is primarily the pidginized form of a Ngbandi tongue spoken by the Sango, a tribe found in the Bongo area of northern Congo.

1927 **John** 1928 **Philippians** Printed privately, Colorado, USA

1934 **John** (revised) FBFS, London

Translated by Guy M. Laird, Mid-Africa Mission, a Baptist.

1934 **Mark** FBFS, London

Translated by F. Rosenau, an independent missionary, later with the Mid-Africa Mission.

1935 **New Testament** 1938 **New Testament** (corrected) FBFS

1956 **Leviticus-Deuteronomy Judges 1, 2 Samuel Ezra**

Nehemiah Daniel Joel-Obadiah Haggai Zechariah

1957 **Proverbs** Mid-Africa Mission, Oubangi Chari

1964 **New Testament** (revised) SSB, London

1966 **Bible** FBFS, London

Translated and revised by members of the Intermission Language Committee, composed of missionaries of the Baptist Mid-Mission and Brethren Mission. Committee members included F. Rosenau, A. I. Seymour, R. Becker, P. F. Metzler, T. R. Wimer, and N. G. Pearson.

3¹ Yihwumi na yilima yimuranu mu dirumu di Tibere Seza, Ponsa Pilata arumanga Yuda; Eroda arumanga Galile; Filip, yi muana ngu' andi, arumanga Iture na tsengi yi Takonite, na Lisania arumanga Abilene; 2 Ana na Kayifa babilanga banguyi banganga; vana mambu na Nzambi mayitsa hwu mbuga Za, muana u Zakari mu tsengi yiyumugu. 3 Yandi ayendanga hwu tsengi yotsu hwu bebelu na Yurida, alonzanga bateme yidikalululu dibuyedi mu dila kokolu mu mabi, 4 na' sonu dio mu muganda umambu mamubigitsi Esai: Kunzanu njila yi Fumu, sun-giganu banjila bandi buedi.

Lk 3. 1-4 1943 (Recomposed)

YiSangou is spoken by 15,000 to 20,000 MaSangou (as the people are called), living around Mimongo in southwest-central Gabon. It is a Bantu language, related to YiPounou, YiChira, and ILumbu.

1943 Luke 1946 Matthew 1952 John

1956 1, 2 Thessalonians 1957 Luke (revised)

1958 James 1959 Matthew (revised) Evangelical Mission, Mouyanama

Translated by H. L. Pierson and Mr. & Mrs. G. C. Klein, Christian and Missionary Alliance.

SANSKRIT

TAMIL CHARACTER

- 1 ತೃತೀಯ ದಿವಕತಂ ಮಾಣಿತ್ರೂ ಕಾಣಾಯಾಂ
ವಿವಾಹಃ ಖಣಿಖಣಿ, ಬಿರೋಗಾತಾತು ತತ್ರಾ
2 ಲೇಷಃ | ಬಿರಂ ಖಣಿಖಣಿ ರಾಘವಿ ತದಲೋ ವಿವಾ
ಹಾಯ ಕಿಣಂತ್ರೀತಾ ಅಲಾಹ.
- 3 ಜಾದತ ಕರ್ತಾ ಪ್ರಾಕ್ಷಾಣಲಾಖ್ಯ ತ್ರೂತದತ್ಯ
ಬಿರೋಗಾತಾ ತರವಾಕ್ಷಿ, ಅಕ್ಷಿಣಂ ಪ್ರಾಕ್ಷಾ
4 ಥಲೋತಾಖಿ | ಬಿರಂ ಖಣಿಖಣಿ, ತಾಣಿ ರಾಘವಾ
ಹ ತಲ ಕಿಣಂತ್ರೀತಾ ರಿಣಲಾಹ ಖಣಿಖಣಿ ತರವಾಕ್ಷಿ
5 ಲಾಕ್ಷಿಣಿ | ತಯಾ ರಾತಾ ಲಿಖಿಖಾಣಾಹ ಖಣಿ

BENGALI CHARACTER

ಅನಂತರ ತಿವಿರಿಸಿಕೊಂಡು ರಾಜನು ಪಂಚಮೇ ವಸಂತ
ಸತಿ ಯಾ ಪತ್ತಿಪಗಿಲಾತಾ ವಿಶ್ವಾದೇವಾಧಿಪತಿ ಹೇರೋದ್ರು
ಗಾಲಿಪ್ರದೇಶನಾ ರಾಜಾ ಕಿಲಿಗಿಲಾತಾ ತಯಾ ತ್ರೂತಾ ತ್ವಿತ್
ರಿಸಾಕ್ಷಾಣಲಾಖಿ ತಿರಾಪ್ರದೇಶನಾ ೮ ರಾಜಾಣಿ ವ್ಯಾಖಾಣನಾ
ಅವಿಲಿಗಿಲಾತಾ ರಾಜಾಣಿ ಹಾನು ಕಿಣಂತ್ರೀತಾ ಪ್ರಾ
ಖಾಣಾಕಾತಾ ತದಾನಿ ನಿಖರಿಸಾ ಪೂಜಾ ಯೋನಿ ಸ-
ಪ್ರಾಪ್ತರಾ ದೀಪನಾ ಬಾಹ್ಯ ಪ್ರಕಾಶಿತ ಸತಿ ನ ಯದ

Jn 2. 1-4 1886

উভয়তঃপ্রদেশান সম্যো পাপমোচনার্থঃ মনঃপরাবর্ত-
নয়া চিত্তকোপো যো বাঞ্ছিতস্তদীয়াঃ কথঃ সৰ্বত্র প্রচার-
য়িতুমারেভে । যিশাশ্রিয়ভবিষ্যৎস্বপ্নে যাদৃশী লিপি-
রাভে, যথা,

Lk 3. 1-4 1854

DEVANAGARI CHARACTER

ईश्वरपुत्रक वीमोः श्रीहृदयं स्वर्णद्वारकाः । भावविनां एके ।
निश्चितम् । आह,

पश्य नन्दनकाये कर्तुं प्रविशोम्यम् ।

नवाये नव पञ्चानं च हि वलीकविशितम् ॥

सती चोद्यतः शीघ्रैरक्षयं कथित्वं रवः ।

प्रमोः संकल्पनायाम विषयं तत्पुत्री वञ्चः ॥

नवैव वीमः प्रागर उपस्थायापयन् पापमोचनं च मन्-
विशितो अनयो विद्वान्निवाविनश्च तद्विद्वान् यथायथम्

Mk 1. 1-4 1910

KANNADA CHARACTER

3. ತ್ರೈಕೈಕ ಕಾಶ್ಚೇ ಆಮಾಸಯಿತಾ ಯೋಜನಃ ಉಪಕೃತೇ | ಸ ಯ
೨ ಹೂದಿಯಾಯಾ ಮುರಿ ಘೋಷಣಾಂ ಕುಪ್ಪನವದತೆ ಮೂನಾ
೩ ವರಾವತ್ಪಯತ ಯತಃ ಸ್ವರ್ಗರಾಜ್ಯಂ ಸಮಾಪಮಾಗತಂ | ವಾ
ಸ್ತವಂ ಸ ಹಿ ಧಾವಮಾದಿನಾ ಯಶಾಯಾಜೇನ ನಿರ್ದಿಷ್ಟೋ ನರೋ
ಯಥಾ, ಮುರಿ ಘೋಷಯತಃ ಪೋಷ್ಣರಸ್ತಯಂ ಕಸ್ಯಚಿತ್
ರವಃ | ಪ್ರೋಃ ಸಂಸ್ಕುತಾಧ್ಯಾತಂ ವಿಧವ್ಯಂ ತಸ್ಯೋಃ
೪ ಜಾಃ || ತಸ್ಯ ತು ಯೋಜನಸ್ಯೋಃ ಪ್ರೋಮನಿರ್ದಿಷ್ಟಂ ವಸನಂ
ಕಂ ಬದ್ಧಂ ಚಮ್ಪನಿರ್ದಿಷ್ಟತಾ ಪುನಾ ಚಾಸ್ತಾಂ ಪತಂಗಾ ವಸ್ತು
ಮಧು ಚ ತಸ್ಯ ಬಾದ್ಯನ್ಯಾಸಃ |

Mt 3. 1-4 1890

MALAYALAM CHARACTER

ಇವರಾ ಉಮಾ ಉಪಾಸಕಾ ತಂ ಸಾಕ್ಷಾತ್ಕರತಾ ಕರತಾ ಪ್ರಾಪ್ತಾ
ನವಾ ತಃ ಕವಿತಾ ಕ ಸ್ಥಿತಿ ವಿನಾಶಿಹಿತಾ ಉಪಾಸಕಾ ಸಂತ
ಸಾಕ್ಷಾತ್ಕರತಾ ಪ್ರಾಪ್ತಾ

Jn 3. 16 1876

ORIYA CHARACTER

ମମ ପ୍ରଭୁମିତଂ ବାକ୍ୟଂ ବଭୂବେ ପରମେଶ୍ୱରଃ ।
ଭକ୍ତଶୂନ୍ୟ ପାଦପୀଠଂ ଦେ ଯାବନ୍ମୁହ କରୋମହଂ ।
ଅବଦିଷ୍ଟଂ ତାବନ୍ ଭୁମ୍ଭୁ ଅପାକେ ମମ ଦକ୍ଷିଣେ ।

Ps 110. 1 1858

యెషువహమ ప్రసిద్ధి,
తెల్లెవైక్కి పాపిని మనః పరావర్తయిత్వరస్య దూ
రానావ్ సమక్షమానయః సంభవతి ॥

Lk 15. 10 1893

Sanskrit, the sacred language of the Brahmins, is the Indian classical language. It served as the primary literary idiom until the late 19th century and is still the vehicle of much Hindu scholarship. In modern times it has served as a purely literary language, much as Latin served in the Middle Ages in Europe. (It is interesting to note that in the Indian census of 1961 only about 2,500 people named Sanskrit as their mother tongue.) Classical Sanskrit reflects the literary development of a group of heterogeneous Aryan dialects spoken around the middle of the second millennium B.C., at about the time of the Aryan invasion of India.

The oldest extant form of Sanskrit, known as Vedic Sanskrit, was the language in which the great *Vedas* were written (c. 1500 B.C.). An intermediate form of Old Sanskrit is evident in the *Brahmanas* (c. 800 B.C.), which include the *Upanishads*. Some time after 500 B.C. the *Sutras* were codified, about which time Sanskrit became standardized in the usage which it has rigidly maintained ever since. A period of considerable Sanskrit literary output followed, which lasted until about 1100 A.D. This was followed by the period of the early Indian 'prakrits', or regional vernaculars, from which many of the modern Indian languages evolved.

The history of Indic writing is extremely complex. An abundance of alphabets is a phenomenon not unique to modern India. The *Lalitā Vistāra* states that at the time of the Buddha more than 60 scripts were in use. The basis of modern Indian writing is held to be the Brahmi script, attributed to the god Brahma. Numerous forms of Brahmi are known, from inscriptions in several parts of India. From them developed the Gupta scripts, out of which grew the numerous individual alphabets common to various Aryan languages. The southern Indian scripts, in which the Dravidian tongues are written, evolved from Brahmi character as employed in the Kalinga and Andhra, or Western Deccan, alphabets. From these developed the scripts now used for Kannada, Malayalam, Tamil, and Telugu. Grantha character is also considered a southern Indian script.

Devanagari Character unless noted

1808 **New Testament** 1811 **Pentateuch**

1815 **Joshua-Esther** 1818 **Job-Song of Solomon**

1822 **Prophets** Serampore MP

Translated by the Serampore missionaries, notably William Carey, who called the language 'Sungskrit'.

1839 **Psalms** **Matthew** 1841 **New Testament**

Baptist MS, American and Foreign BS, Calcutta

1842 **Proverbs** 1843 **Genesis** Bible Translation Society, Calcutta

1845 **Isaiah** BTS, AFBS, Calcutta

Translated by W. Yates; *Psalm, Proverbs, and Isaiah* in verse.

1848 **Pentateuch** Printed privately, Calcutta

1851 **New Testament** BTS, AFBS, Calcutta

1852 **Judges-Esther** Calcutta

A revision prepared by John Wenger, BMS, who continued the work of Yates.

1854 **Luke** 1856 **Psalm** 1857 **Proverbs**

Calcutta Auxiliary BS

A transliteration of the Wenger version into Bengali character.

1858 **Job-Song of Solomon** 1872 **Prophets** Calcutta

The Yates-Wenger version, completing the Bible.

1858 **Psalm** (with Oriya, Oriya character)

Calcutta Auxiliary BS

1876 **John** (with Malayalam, Malayalam character) Madras

Auxiliary BS

1884 **Mark** **Luke** **John** (Pothi Devanagari character)

Calcutta Auxiliary BS

1886 **John** (with Tamil, Tamil character)

Madras Auxiliary BS

1890 **Matthew** (with Kannada, Kannada character) Bangalore

Auxiliary BS

1893 **Luke** (with Telugu, Telugu character) Madras

Auxiliary BS

All transliterations of the Yates-Wenger version.

SANTALI

1143

| | |
|---|---|
| <p>[1] sorren Hopon Jisu Masi-
 ak bhage sombat realk eto-
 hop. 2 Jesas nabi puthire olakan
 Jeha, Nelme jiren dit am mefahā
 laha lahater kole lana, Uni do
 amāh hore tears.</p> | <p>kanid realk arān; Probbuāh hor
 tearkataepe, Uniaik suruḥ horko
 sojhekataepe. 4 Johan baptisid do hahā-
 karre kaj iḥāḥ ligit mon acur
 realk baptisma poporcarkane he-
 ena. 5 Ado goṭa Jihudā disom</p> |
|---|---|

Mk 1. 1-4 1961

BENGALI CHARACTER

১ ঈশ্বরের হপন যীশু মাসীয়া: ভাগে সম্বাত্ রেয়া: ১
এতহপ্। যেসাইয়া নাবি পুথিরে অগাকান লোকা, এলুয়ে ২
ইয়েরেন হুত আন মেব জীহা লাহা লাহাতেকে কোলে কানি,
উনি হ আশা: হরে তেয়াহা। হাহাকারের মিৎটেন হহকানিচ্ ৩
রেয়া: আফা; প্রভুয়া: হর তেয়াত্কাভাগে, উনিয়া: মুদুচ্
হহকো সম্বহেতাগপে।

যোহান বাবাগিসিচ্ হ হাহাকারের কাই ইকা: লাগিৎ ৪
মন আছর রেয়া: বাগ্টিয়া পপহ্চার কানে হেচ্এনা। আদ গটা ৫

Mk 1. 1-4 1964

ORIYA CHARACTER

୧ ଇସ୍ବରଦି ହପନ ଯୀଶୁ ମଶୀୟା: ଭାଗି ଦେଭତାଃ ୧
ଏତହପ୍। ୨ ସେସାୟା ନାବି ପୁଥିରେ ଅଗାକାନ ଲୋକା, ଏଲୁୟେ ୨
୩ ଇୟେରନ ହୁତ ଆନ ମେବ ଜୀହା ଲାହା ଲାହାତେକେ କୋଲେ କାନି,
୪ ଉନି ହ ଆଶା: ହରେ ତେୟାହା। ହାହାକାରରେ ମିଙ୍ଗଟେନ ହହକାନିଚ୍ ୩
୫ ରେୟା: ଆଫା; ପ୍ରଭୁୟା: ହର ତେୟାତ୍କାଭାଗେ, ଉନିୟା: ମୁଦୁଚ୍
ହହକୋ ସମ୍ବହେତାଗପେ।

- * ବର ଭଗବେ ମିତ୍ର ବୁଝାଏବେ ମେଢ଼ବୁଝା, ପ୍ରଭବେଝା।
 ହର ଦେବାର ବାଦାବେଝ, ଯର ଭରବଝା କର ବଢ଼େଝାଦାବେଝ ।
 ✧ ଘୋଡ଼ ବଢ଼େବାଦେ ବର ଭଗବେବେ ବାପୁସିଂହେବ ଚାଡ଼େ-
 ବାମା, ଯର ପାପ ମେଢ଼ାଝା ଭାରିତ୍ ମର ଯୁରୁଝା ରେଝା।
 ବାପୁସିଂହ ବାଦ ବାଡ଼େ ଯାବେବାଡ଼ ଚାଡ଼େବାମା ।

Mk 1. 1-4 1959

DEVANAGARI CHARACTER

୧ ଶୁକ୍ଳରେ ଶୁକ୍ଳେ ଶିଷୁ ଶାସିବାଝ୍ ଆଗେ ଶେଷତ ରେଝା ଶୁକ୍ଳେ । ୨
 ଜେଷ୍ଠା ଶାସି ପୁଷିରେ ଶୁକ୍ଳକାନ ଶେଷ, ଶେଷେ ଶେଷେ ଶୁକ୍ଳ ଆମ ମେଢ଼ାଝା ଶେଷା-
 ଶେଷ ଶେଷେ କାନ, ଶିଷୁ ଶୁକ୍ଳେ ଶୁକ୍ଳେ ଶେଷା ।

୩ ହାହାଙ୍କାରେ ମିଥେନ ହୋହୋକାମିଝ୍ ରେଝା, ଆହାଝ୍, ଶୁକ୍ଳାଝ୍, ହୋହୋ ଶେଷା
 କାତାଝ୍, ଶିଷୁକା ଶୁକ୍ଳେ ଶୁକ୍ଳେ ଶେଷା କାତାଝ୍ ।

୪ ଶୁକ୍ଳେ ଶାସିପାତିଶିଝ୍ ହୋହାଙ୍କାରେ କାହ ଶେଷା ଶିଷୁ ଶେଷା ଆହୁର ରେଝା
 ଶିଷୁକା ଶାସିପାତିଶିଝ୍ ହୋହାଝ୍ । ୫ ଆହୁ ଶୁକ୍ଳେ ଶିଷୁ ଶିଷୁ ଆମ ଜେଷ୍ଠାଝ୍-

Mk 1. 1-4 1960

The Santals, numbering 3 million or more, are the most numerous aboriginal tribe in India. Found from prehistoric times in southwestern Bengal, they migrated after 1832 into the hilly Santal Parganas of Eastern Bihar. Small groups have since wandered into Assam, Bengal, and Orissa.

Santali is a Munda language, sometimes placed in a subgroup known as Kherwari (with Mundari, Ho, and others), on the basis of a commonly derived term used in these languages for 'man', i.e. *Hor* in Santali. It is spoken in several dialects, the most important being 'Standard', Mahili, and Karmali.

Roman Character unless noted

1868 **Matthew** Calcutta Auxiliary BS
 Translated by E. L. Puxley.

1870 **Matthew** (Bengali character) Midnapore MP
 Translated by J. Phillips, General Conference of Free Baptists.

1871 **Psalms** Bishop's College Press
 Translated by E. L. Puxley and W. T. Storrs, Church MS.

1876 **Matthew** (revised) **Mark** **Luke** **John**
 1879 **Acts** Calcutta Auxiliary BS
 Translated by CMS missionaries.

1882-1887 **Gospels** (revised) 1886-1893 **Mark** **Luke**
John (Bengali character) 1887 **Romans-Revelation**
 Calcutta Auxiliary BS

Translated by a committee, including F. T. Cole and two CMS missionaries. In 1884 the committee was expanded to include Baptist MS, Free Church of Scotland, and Danish MS translators.

1892 **Gospels** Indian Home MP, Ebenezer
 Translated by L. O. Skrefsrud, Danish Indian Home Mission.

1892-1895 **Proverbs**

Published in installments in the Santali newspaper Dharwak. It was translated by J. Brown, CMS.

1900 **Daniel-Malachi** Pokhuria

Translated by F. T. Cole. In 1899 a committee was appointed to do the work of translation.

1904 **Genesis-1 Samuel** 1908 **2 Samuel-Esther**

1914 **Old Testament** Calcutta Auxiliary BS
 Revised by a committee, from a translation by L. O. Skrefsrud.

1928 **Mark** (Oriya character) BFBS, Calcutta
 Translated by Miss Allamby, Evangelical MS.

1941 **Mark** (tentative) BFBS, Calcutta

1961 **New Testament** BS of India and Ceylon, Bangalore
 A 'Union' version, prepared by a committee representing the Santal Christian Council: Ruel Soren, S. K. Kisku, John Soren, and Bhadu Hasdak. Headed by W. Dempster and, after his retirement in 1957, by R. M. Marphail, Church of Scotland. The Gospels were in print by 1959.

1959 **Mark** (Oriya character) 1960 **Mark** (Devanagari character) 1964 **Mark** (Bengali character) BSIC, Bangalore
 Translations of the Union version.

SANTO: BAY

1144

3 1 Me na rani hina Jon Na Paptais monumai, molalaa me ra utahau hi Jutia, 2 moaso, Otojomi; suria ra sanu hi na talahi vahatea timalua. 3 Suria iano inie na tajua Aisaia na provet moaso mine suria, moaso, Na loena tajua itea tomore me ra utahau, Otovei vavanao na rio hi Na Moli, Otovei tatabolo ra riona. 4 Na visivisi Jon inie na vuluna kamel, na sahisahina me na porona inie na pinina sanu; na hana hanihani inie ra lokast me na hane hi ra utahau.

Mt 3. 1-4 1904 (Recomposed)

Espirito Santo, the largest island of the New Hebrides, has numerous and greatly varying dialects. Considered to be of non-Melanesian origin, they have assimilated Melanesian features in a rather irregular form. The Santo Bay, or Northeastern, dialect is spoken around St. Philip Bay and St. James Bay in the north of the island.

1904 **Jonah Haggai Malachi Matthew** BFBS, London
 Translated by James Sandilands, New Hebrides Mission.

1906 **Acts** Melbourne Auxiliary BS

1909 **John Philippians 1, 2 Timothy** BFBS, London
 Translated by Charles E. Yates, New Hebrides Mission.

SANTO: HOG HARBOR

1145

1 Me tenet nivdon Nwar Vokovok hov Iesu Kristo, Walth-in Ietar.
 2 Isiaa profet te me klep.
 3 Ca roc, Ien na sier-pun nasier hac ca tal morug.
 Ni ca racrac neh-el-em.
 3 Nui-en nathegun te m'il vel risa luthiath,
 Ce ca racrac neh-el-en Nwatur.

Ce ca res nehel-en notu.

4 Ion ma lam. ni baptais-in luthiath. ma saru nebaptais-in hur nuru-mun me ser ni hur nit-heth.

Mk 1. 1-4 1959

The Hog Harbor, or Sakau, dialect is spoken in eastern Espiritu Santo. It differs considerably from other Santo dialects.

1905 Mark Melbourne Auxiliary BS

1907 John 1913 Mark Luke Acts 1-3 John
BFBS, London

Translated by E. MacKenzie, New Hebrides Mission.

1930 Mark Luke John Acts 1 John

1949 Psalms Galatians Ephesians Colossians
1, 2 Thessalonians James 1, 2 Peter Revelation
BFBS, London

Translated by W. and K. L. Anderson, New Hebrides Mission.

SANTO: NOGUGU

1146

1 Ni wunan ne tavet ta lele ki Iesu Kristo, Notu Atua.

2 Soko ni ulul me i Isaia ne provet, vetiwa,
Karu, na tili no vartila tea,
Ma nikin a rion oonoki ;

3 Lion tou ta ortoko me ne lep woroki,
Vetiwa, Emiu a oonok rio Moli,
A rion tetakolo ;

4 Jon simae, mo i nikin paptais me ne lep woroki mo lanlan lion suri paptais kin popori am losuri nakavera.

Mk 1. 1-4 1906

The Nogugu dialect is spoken in the northwest of Espiritu Santo.

1901 John 1906 Mark Luke Acts

Melbourne Auxiliary BS

1918 John (revised) Ephesians James Jude
BFBS, Melbourne

Translated by James Noble MacKenzie, New Hebrides Mission.

SANTO: TANGOA

1147

1 Pog estoluna tamloci mo tuli narouna Kena na auta
2 Iapa Calili; tinan Ieai ea. La tovi Iesu tolu na nona
3 tamloci la nai na tuli carai. Wain mo vuru, tinan Iesu mo
4 verei, Nora wain mo vono. Iesu mo verei, Noku se isam,
5 carai ! Noku pogi mo sobo lo nai. Tinana mo vere na

Jn 2. 1-4 1952

The Tangoa dialect is spoken south of Espiritu Santo. It is related to the dialects of nearby Malo and Mavia islands.

1892? Matthew 1894 John MP, Tangoa

Translated by Joseph Annand, Presbyterian missionary.

1912 John Acts Galatians Ephesians 1-3 John

1923 Matthew National BS of Scotland, Edinburgh

Translated by F. G. Bowie, New Hebrides Mission. A reprint of these translations, with slightly revised orthography, appeared in 1952.

SANTO: TASIRIKI

1148

1 TU'U turumuri 'inia lulusi vure'a noni Iesu Kristo, vouni God. 2 Se'ena tapetapa Aiseia te ulia, I, nam tapatapai noku takuni tapetapa mo turumirim, i pai veivure'ia salam. 3 Loeni mo 'ese mo ulo na zara mpuru, Komim veipani'a salani Moli, komim veira salana ri'ri'i ram tata'olo. 4 Jon te mai te paptizo na zara mpuru, te uleni susu'ia paptizo se'ena nora takuni ra pai komia nora tetei, (God) i pai vatilovo'ia nora tetei matana. 5 Ra te malua ra te

Mk 1. 1-4 1924

The Tasiriki dialect is spoken in southwestern Espiritu Santo.

1909 John 1912 Genesis Jonah 1924 Mark Acts
BFBS, London

Translated by F. G. Bowie, New Hebrides Mission.

SAR

1149

2 Ndö kke koun' mouta ani, kaou koudjou i Cana kke Galilée; kon' Jésus i nou. 2 Mern Jésus tou kaou koudjoute ouo, nate ke nguédoogue yan. 3 Loken vin dou kö ni, kon' Jésus idan: Vin ya de tiga kö. 4 Jésus dain: Dian', i rin oussi ji nate séi? Ndö yam nan' bbay.

Jn 2. 1-4 1964

The Sar languages are spoken by more than 150,000 people throughout southwestern Chad and adjacent areas of the Central African Republic. The Sar, who live in the region between Fort Archambault and Koumra, in southern Chad, number about 30,000, but their language is understood by an estimated 135,000 people. Numerous groups, including the Goulei, Mbai, Ngama, Kappa, and Laka speak Sar-related tongues.

1950 John BFBS, London

Translated by Paul F. Metzler, Mid-Africa Mission, and a committee.

1964 John (with French) ABS, New York

A revision prepared by Paul Metzler and Haitobaye Josue, Mid-Africa Mission, and others.

SARDINIAN: CAGLIARITAN

1150

3 1 A cuss'epoca arribat Giuanni Battista pre-di-chendi in su desertu de sa Giudea, 2 E narendi: Fei penitenzia: poita s'accostat su regnu de is celus. 3 Poita custu est cuddu, de chini hat fueddau su

profeta Isaia, chi narat: Sa boxi de unu, chi predicat in su desertu: Appariciat sa ruga de su Signori: apparixai sa camminus suos. 4 Gianni però portat unu bistiri fattu de pilu de camelu, e una fascia de peddi po cintura: e biviad de alegustas, e de meli aresti.

Mt 3. 1-4 1860 (Recomposed)

Sardinia, a Mediterranean island to the west of the Italian peninsula, has a population of about 1.5 million. Now part of Italy, it was in the past five centuries successively under the control of Spanish, Austrian, and the Savoy dynastic houses. Together with the isolation afforded by their insular location, these changes of rule account in part for the considerable differences between the Italian language and Sardinian. Although standard Italian is the literary and tutorial language throughout Sardinia, Sardinian is in general use in the central and southern parts of the island.

It should be remembered that the translations listed were prepared, except for the Arbanasich version, for Louis-Lucien Bonaparte, and for exclusively philological reasons (see note to No. 23), and that they represent the Sardinian usage of a century ago.

Cagliarian Sardinian is the dialect of Cagliari, the capital of Sardinia, which is in the south.

1860 Ruth Song of Solomon Matthew 1861 Jonah
London

Translated by Federico Abis, for Louis-Lucien Bonaparte.

1900 Luke BFBS, Rome
Translated by G. Arbanasich, a Baptist.

SARDINIAN: LOGUDORESE 1151

3 1 In casus dies pustis benzesit Johanne Baptista preighende in su desertu de sa Judea, 2 Et narzende: Faghide penitentia: proite si acculziat su regnu de sos Chelos. 3 Proite custu est de su quale hat faeddadu Isaja Propheta nende: Sa boghe de su qui preigat in su desertu: Preparade sa via de su Signore: faghide derectas sas semidas suas. 4 Su matepsi Johanne però haiat sa bestimenta de pilos de camelu, et una chintorza de pedde ad sos lumbos suos: su cibu sou però fuint tilipisches, et mele silvaticu.

Mt 3. 1-4 1858 (Recomposed)

Logudorese Sardinian was the dialect spoken in the Logudoro region of northwest-central Sardinia.

1858 Matthew 1861 Ruth Song of Solomon Jonah
London

Translated by Giovanni Spano and his brother Giuseppe E. Spano, for Louis-Lucien Bonaparte. (See note to No. 23.)

SARDINIAN: SASSARESE 1152

3 1 In chissi di poi vinisi Gianni Battista pridighendi in lu deseltu di la Giudea, 2 E dizendi: Feddi pinidienza: palchi si avvizina lu regnu di li zeli. 3 Palchi chiltu è l'omu, di lu quali ha fabiddaddu lu profeta Isaja, chi dizisi: La bozi di chiddu, chi pridiggheggia in lu deseltu: Pripareddi lu caminu di lu Signori: feddi dretti li so'semiddi. 4 Lu matessi Gianni poi abia un viltiri di peli di camellu, e una zinta di peddi a li fianchi: lu so'magnà poi era di tilibricu, e di meli silvaticu.

Mt 3. 1-4 1866 (Recomposed)

Sassarese Sardinian was the dialect of Sassari and its environs, in northwestern Sardinia.

1863 Ruth Song of Solomon Jonah 1866 Matthew
London

Translated by Giovanni Spano for Louis-Lucien Bonaparte. (See note to No. 23.)

SARDINIAN: TEMPIESE 1153

3 1 In chistu tempu vinisi Gianni Battista a pridicà illu deseltu di la Giudea, 2 Dicendi: Feti pinienza: palchi lu regnu di lu celi è vinutu. 3 Giacchi chistu è l'omu, di lu quali faiddesi Isaja profeta, chi disì: La boci di chiddu, chi grida illu deseltu: Pripareti la via di lu Signori: appianeti li so'camini. 4 Lu matessi Gianni però aia un vistiru di pili di camellu, e una cintula di coghio a li fianchi: e lu so' alimentu era zilibricchi, e meli silvaticu.

Mt 3. 1-4 1861 (Recomposed)

Tempiese Sardinian was the dialect of Tempio Pausania, in northern Sardinia.

1861 Ruth Song of Solomon Matthew 1862 Jonah
London

Translated by S. Spano, a brother of Giovanni, G. M. Mundula, and P. Porqueddu, for Louis-Lucien Bonaparte. (See note to No. 23.)

SASAK 1154

1 Djari karing teloe djelona ara' begawé ngawinang lé' désa Kana, tana' Galiléa, djari manik mami' bini Desida isa ara' ito.
2 Djari Desida isa dait moerid Desida masih tepesila' lé' gawé ngawinang sino.
3 Djari senga' koerang ai' anggoer matoer mami' bini Desida lé' isa: „ndé' nara' ai' anggoer lé' dengan sino.”
4 Djari manik Desida isa lé' ia: „Bé dengan nina Akoe ara' pelekara apaké lé' sida, waktoengkoé ndé'man datang.”

Jn 2. 1-4 1948

Sasak is spoken by more than 500,000 inhabitants of Lombok Island, one of the Lesser Sunda group of eastern Indonesia. The

SENECA

1159

SHON DA'WAH SA WĀH' no i'wa do'gāh dih'ahāh ne-
Je sus Christ Ho'a wak' Na'wēn ni'yōh';

2 He'ni ga ye'āh' ga'ya dōh' ha di'yah da deh' ho di'do-
gāh da ni'ak, Sat ga thōh, hwa e'yah da nyeet' hee se'goh-
sa gat', nā g'a'yō nya'ngōh hāā sat'ha iih' no'ē dōg'gwa
hee'ae gat.

3 Neh' na'wā ngōh' ng'weh, dooh'sān twā'qōn dyāāh he'q-
weh deh'e'ng ge nyōh' ha dō'neh, Swa syō'nya ngō he'-
nānt hat'ha iih' Na'yah da gwēn ni'yōh', swa do'gāh da'-
ngō he ni'a'ah dah'gwa ngōh'.

4 Do gās' ne John, neh' ne baptism wa ye'āh duk
he'q weh' deh'e'ng ge nyōh'; neh, kub, ho i'wa no'da-

Mk 1. 1-4 (a) 1878

The Seneca Indians, a tribe of the Iroquois Confederation, called themselves Tshoti Nondawaga, 'Mountain Folk'. They were reputed to be the wisest and most stable of the tribes with whom the American colonists came into contact. Originally settled in the western part of present-day New York State, a few Senecas are still found on reservations in New York, Oklahoma, and Ontario. They speak an Iroquoian language.

1829 Luke ABS, New York

Translated by Thompson S. Harris, a missionary to the Senecas.

1851 Matthew Mark Seneca MP

1874 Gospels ABS, New York

Translated by Asher Wright, a missionary to the Senecas.

(KE)SENGELE

1160

1 Ibangelo li nsango dilo bika Yesu Masiya, Wana loka Wangi.

2 Nkonga osaka losonwa oko Yesaya le bobambi, ndee,

"Bosolenda! Mi ntoma ntomwa le Mi w'oko ntongo le Wu,
Nde lobongia mboka le Wu;

3 Iyoi li bopami oko boleki,

Bolondaka mboka leka Yawe,
Bosembola biayi be Nde nko yēē."

4 Eki Yoane, ayinak'oko boleki, alambola boyinwe bo bokalomwe

5 bo bebonda ku oko bosawe bo bobo. Epaswaka ok'ole nde ese

Mk 1. 1-4 1930

KeSengele is spoken west of Lake Leopold II, in western Congo-Kinshasa. It is a Bantu language of the Ngala group.

1915 Mark 1916 John 1 John 1917 Gospels

Bible Translation Society, Bolobo

Translated by James A. Clark, Baptist MS.

(CHI)SENJI

1161

NO SPECIMEN AVAILABLE

The Senji language is spoken around Beira, on the southeastern coast of Mozambique. It is a Bantu tongue, possibly a dialect of Ndaū.

1906 Luke MP, Inhambane

Translated by missionaries of the American Methodist Episcopal Mission.

SENOI

1162

1. Ku i-mémula Gah Sélamat ju Jésus Kristus, Kénon Tuhan Jah.

2. Sa-bagei do ki-téurur at ju nabi Jéssay :

Neng, Eng krip-léh Eng punya kussa, chanu ju he punya ténibe,
Du ha ui bimbei he punya nong;

3. Suara mai du ki-karau ku léngri liku ajéh, ki-u-ro :

Béh bimbei-léh nong Tuhan,
Béh-léh i-lorong-lorong du tégak.

4. Ki-tiba-léh Bah Johannes ru ki-pérmuh ha mai, ru ki-pasal ha
ma'nuh, tanda séngi tobat ru na'ampan dosa-dosa.

Mk 1. 1-4 1962

Senoi is spoken by 15,000 to 20,000 people in the South Perak, Ipoh, Tanjung Malim, and Central Pahang states of Malaysia. They are sometimes specifically denoted by the distasteful general term *Sakai* (equivalent to 'Hillbilly'). The Senoi moved into the higher inland areas during the early 19th century, to avoid marauding slave expeditions from the coast. With little intercommunication among them, their regional dialectal variations became even more pronounced, and now speakers of different Senoi dialects can understand one another only with great difficulty. Senoi is considered to be a Mon-Khmer base tongue, although the influence of the Malay tongues is evident. The terms *Sakai* and *Senoi-Semang* are sometimes employed to distinguish the group of Malay 'aboriginal' tongues.

1951 John National BS of Scotland, Singapore

1962 Mark BSS in Malay

Translated by B. W. F. Napitocpoloe, a Batak missionary, assisted by Andrew J. Williamson, American Methodist missionary, and Bah Markus.

SERBO-CROATIAN

1163

CYRILLIC CHARACTER

1 1 Почетак еванђеља о Исусу Христу, Сину
Божем. 2 Као што стоји у пророка Исаје:

„Ето шаљем гласника свога пред тобом,
који ће приправити пут твој;

3 глас онога што виче у пустињи:

Приправите пут Господњи,
поравните стазе његове!" —

4 појави се Јован Крститељ у пустињи и про-
поведаше крштење покајања за опроштење греха.

Mk 1. 1-4 1934

Početak evanđelja Isukreta sina Bo-
kijega.

2. Kao što stoji u prđokli: ero ja-
liem angela svojega pred licem tvo-
jem, koji će pripraviti put tvoj pred to-
bom.

3. Glas onoga što više u pustinji: pri-
pravite put Gospodinov, poravnajte sta-
so njegove.

4. Pojavi se Ivan krsteći u pustinji,
i porovijedajete krštenje pokajanja sa
oproštenje grijeha.

Mk 1. 1-4 1950-1951

Serbo-Croatian is, with Slovenian and Macedonian, an official language of Yugoslavia. It is spoken by 8 million people in the Republic of Serbia, 4 million in the Croatian Republic, and 3½ million in the Republics of Bosnia, Herzegovina, and Montenegro. Serbo-Croatian is essentially a homogeneous linguistic community, although slight regional dialects can be noted, and Serbian and Croatian were earlier listed as separate tongues.

Despite the linguistic relationship of these five Yugoslav (meaning 'South Slav') peoples, they have historically been separated by political and cultural factors. The Croats, with their Slovene neighbors, were long associated with Austria and Hungary, which explains the predominance of Roman Catholics among them and the use of Roman script. The other Serbo-Croatian-speaking peoples are primarily Eastern Orthodox and use the Cyrillic character. The Glagolitic character was also used extensively in central and coastal areas of Yugoslavia, but it died out (except among certain Montenegrin and Dalmatian Roman Catholic communities who have special license to use the Slavonic liturgy) because of early opposition by the Pope.

Until the 19th century Serbo-Croatian literary efforts were generally in the tradition of Latin and Slavonic writings, and the idiom used was little more than a Serbanized Church Slavonic. However, in the early 1800's a literary form and usage that reflected the oral tradition of Yugoslavian balladry and folklore developed, and the Serbo-Croatian vernacular became respected as a worthy literary vehicle. Before that time most published Scriptures represented recensions of the Slavonic texts or translations from the Vulgate into one of a number of greatly variant local dialects.

1563 **New Testament** (Glagolitic character)

1563 **New Testament** (Cyrillic character) Tübingen

Translated by Antun Dalmatin and Stipan Istriani, both Protestant refugees in Germany. They also published translations of the Liturgical Gospels and Epistles. An earlier edition of these Liturgical Selections was published in Venice in 1495, the first Scriptures printed in Serbo-Croatian.

1564 **Isaiah-Malachi** (Roman Character) Tübingen

A planned continuation of the Dalmatin-Istriani version, for which they were joined by Juraj Juricic and Leonardus Mercheritsch. Although it is known that much of the Pentateuch was translated, only the Books of the Prophets appear to have been printed.

1804 **Bible** (Cyrillic character) Budapest

The first Serbo-Croatian Bible, prepared by an unknown translator.

1824 **New Testament** (Cyrillic character) Russian BS

Translated by Atanasije Stojkovic, a Serb. In 1831 a commentary, with literal translation from the Vulgate by Matia P. Katancic, was published.

1847 **New Testament** (Cyrillic character) Vienna

Called the *Vuk Translation*. Translated by Vuk S. Karadzic, a leader in the reform of the Serbian language and orthography, in an attempt to create a common literary language, but it was not approved by the Serbian Church. The BFBS obtained the copyright and reprinted it often. Published in Roman script, 1864.

1861 **Bible** (Roman character) Vienna

Translated, with commentary, by Ivan Matija Skaric, a Dalmatian priest.

1864-1868 **Bible** (Roman character) BFBS, Belgrade

Translated by Gijuro Danicic, a friend and colleague of Vuk Karadzic. He agreed in 1865 to prepare a fresh O.T. translation for the BFBS. The Bible was completed in 1868, with a slight revision of Vuk's N.T. (The same year, 1868, four years after his death, Vuk's system of orthography was accepted by the Serbian Church.) After 1877 a number of slight revisions of the text, prepared by D. Sulek, were published.

1930 **New Testament** (Roman character) 1933 **Bible**
BFBS, Belgrade

A revision of the Vuk text by Lujko Bakotic.

1934 **New Testament** (Cyrillic character) BFBS, Belgrade

Translated by Dimitri Stefanovic. The BFBS had published the Gospels and Acts in 1930.

1961 **New Testament** *Pastoralna Biblija*, Vol. 7

Translated by Ljubavit Rupcic; a revision appeared in 1967. A translation of the Bible by Ivan E. Saric is also reported.

1963-1968 **Gospels** Serbopress, Belgrade

Translated by E. M. Charnic.

1968 **Bible** Stvarnost, Zagreb

Translated by Silvij Grubisic (*Pentateuch*), Filihert Gas (*Psalms*), Antun Sovic (rest of the O.T.), Nikol Milicevic (*Song of Solomon*), and Ljubavit Rupcic (N.T.), and under the general editorship of Jure Kastelan. The text was submitted to the French Jerusalem Bible translators before publication.

SERI

1164

1 Hizáax icáitong quih quíippee yéennoo cáap
chiti mota líttaax cháaha. Jesucristo Yooz cha-
sáac íic ac czáxóih. 2 Tóox cayáxxiia Yooz chí-
itong quih cáazzi Isaias hapáh chapáspoj hanóocaaq
quih cuiháaspoj ac. Hizáax o cótpactama Yooz quij
zix chiti cuizáx ac yáaspojia. Cuiyáaspoj ac óx
hapáctaha: Mizj hóocta. He icáitong quih co hya-
cócóoxot quih micqui hmáacca. Inyanic ac iti siiptama.
Tix mihíissaa quih misacócta ti ntica ma satahoo-
ttama taax háahhoo quihatáhhoo táax o cuissina.
3 Ctám zo héhhe án com ano tih pénneelintax spéeha.
Óx séecaha, "Mimóco coi háizi hatáhhooq háahhoo
hax pahíi haxpata. Jesús zix quih cóox cah íhimmoz
chiti cóhhaa ti moca óo cuipáhhia. Háizi. Yámtxó
cuahacáax." Yooz chíitong quih cáazzi Isaias quij
táax o cuítapacta iyáaspoj. Tiaamma zix quíissaa
ctám Juán hapáh zo to cuihi. Yooz chíitong quih
cáazzi ti moca cuiyáaspoj ac óx itapactama Juán

ánnoo cotísting chéhhe áh com ano yóofp. Zix quih mízj hant imáp quih yáizi ti ntica iqulíssaax com pah-náajita ánnoo sahtístint iyóoh táax cuiyaquéexot. Táax o co mpactatax zíx quih mízj hant imáp quih yáizi ti ntica zíx chiti cuiśahcáanta quih Yóoz quij itácl ipi ihíssaax com ánnoo śmáhcaaha.

Mk I, I-4 1966 (Recomposed)

The Seri language is spoken by about 300 Indians in Sonora, Mexico. Seri is a Hokan language related to Chontal of Oaxaca and, more distantly, to other North American Indian tongues.

Diglot with Spanish

1966 **Mark** SB en México1968 **Acts** SB de México

Translated by Edward and Becky Moser, WBT.

(KI)SHAMBA

1165

- 1 HAPA ndiyo nawanza habari njema ya Jesu Kristu, Mtoto ya Mungu.
- 2 Kaina mwalimu ya zamani aliandika: Tezama! Mimi natuma mtumiki yangu mbele yako, Ku tengeneza njia yako;
- 3 Yeye atalia hata ku musetoni, Tengeneza njia ya Bwana, Lima barabara yake sawasawa.
- 4 Johana alibatiza watu katika musetoni, namwambia hawa ku geusa maroho yawo na ku wacha makosa.
- 5 Halafu watu yote

Mk I. I-4 1931

KiShamba, also known as 'Up-Country Swahili', or 'Kitchen Swahili', is a form of Swahili used as a lingua franca in the Mount Elgon area of Kenya and in adjacent Uganda. It is also sometimes called KiSettle (i.e. the language in which the European settlers communicate with their farm workers). Based on the Swahili of the coast, it is found in numerous simplified forms.

1931 Mark BFBS, London

Translated by Hamilton P. Wilkes, Bible Churchman's MS.

(KI)SHAMBALA

1166

- 1 Mushi wa ntatu nekwinā nteguzi mwe muzi wa
2 Kana ya Galilea. Nine ja Yezu neai haho, Yezu yohe aza-
3 lakikwa kwe nteguzi hata wahina wakwe. Nawaishina
mvinyo hambu mvinyo wa nteguzi uzashila. Ne nine
4 ja Yezu ahongamba: mvinyo nkahana. Angawa ni
Yezu: nina mbwai na iwe, miala, saa yangu kaizatibuile.

In 2. 1-4 1001

Shambala, or Shambas, is spoken by about 200,000 people in northeastern Tanzania, in a region centering on the Usambara Mountains. A Bantu tongue, KiShambala is related to KiBondei, ChAsu, and KiTaveta.

1896 Mark Bertelsmann, Gütersloh

1901 **John** 1902 **Matthew** Württemberg BS, Stuttgart

1903 **Luke** BFBS, London

1908 New Testament BFBS, Tanga

Translated by Karl Roehl, Evangelical MS for German East Africa,
Paul Wohlab, and E. Johanssen.

1960 Luke BFBS, Nairobi

Revised by H. Waltenberg, Lutheran Mission.

SHAN

1167

BURMESE CHARACTER

- [illegible]

Mk I. I-4 1931

YUNNANESE CHARACTER

- [illegible]

Acts 1. 1-4 1948

The Shan people of Burma, probably numbering more than 500,000, are scattered throughout the northeastern parts of the country, especially in the Shan States area. Burmese Shan, also called Ngio, is spoken with regional dialectal differences. A Tai

SHILHA: NORTHERN

ARABIC CHARACTER

١ اِذْ ذِي وَسْ يَشْرَانَا اِذْجَا ثَمْعَرَا ذِي قَانَا
نِرْجَلِيلْ اِذْجَا يَمَاسْ اِنْ يَسُوعْ ذِيهَا *
٢ تَوَعْرَضْ يَسُوعْ ثَنِينْ ذُوْفَرِيْدِنْ اِنْسْ غَر
ثَمْعَرَا * وَيِيْ ثِيْكَسْ اِرْخَمَرْ ثَنَاسْ يَمَاسْ
٣ اِنْ يَسُوعْ وَرْغَرَسِنْ اِرْخَمَرْ * اِيْنَاسْ يَسُوعْ
اِيْ ثِيْثْ مِيْنْ اِجْرِيْدْ اَكِيْذِمْ يَا ثَمْعَرَا .
٥ وَرْ تَوَسِيْ اِثْسَاعِيْثْ اِيْنُوْعَذْ * ثِنَاسِنْ يَمَاسْ

Jn 2. 1-4 1890

The Northern dialect of Shilha is sometimes known as Riff.

Arabic Character

1887 **Matthew** 1890 **John** BFBS, London

Translated by William Mackintosh, BFBS agent.

SHILHA: SOUTHERN

ARABIC CHARACTER

اَوَسْكَرْ وَسْ نَلْ ثَمْعَرَا غَفَى لَجَلَلْ نَزْلَقْ
اِنْشَرْ نَعِيْسِيْ . وَخَشَى يَمِيْسِيْ اِلَّا اِئْتَحَضَرْ نَنَسْ
ثِيُوْمَرْ شَمْعَرِيْ . وَ اَلْعَسَى اِئْتَمْ لَمْعَرْ نَسُوْلْ
اِنْشَرْ نَعِيْسِيْ تَنَيَسْ اَرْسُلْ وَرْ سَمِيْ اِلْ لَحْفَرْ . وَ اَبِيْسْ
يَمِيْسِيْ مِيْلَنْ كِرِيْ وَخَمْ اَنَمْعَرْ لَحْفِيْ اَوَسْ لُكْمْ

Jn 2. 1-4 1925

The Southern dialect of Shilha is sometimes known as Susiua.

Arabic Character

1906 **John** BFBS, Algiers

1925 **John** (revised) BFBS, London

Translated by Cuthbert Nairn and David Muir, South Morocco Mission, and revised by Mr. Nairn.

1171

SHILLUK

1173

1 Ka cak pere ma met mi Jidhath Krayth,
Wad Jwok. 2 Nami ka gwedi ceth, ki yij
wany Ay-dha-ya, qati toj mi Jwok, kinia:
Leth, ya ora wona mal boli, men otyeny yuwi.
3 Ba cwaki gan a nyi cwot ki pal kinia: Tyeny
wun yu Wuo, gwok yiethe ga oboth. 4 Acwob
Jon qati jwak, ki pal, e cigo jwago mi yiewo,
kipa bodho ki orok. 5 Ka pothi Judia ben

Mk 1. 1-4 1951

Shilluk is spoken by about 120,000 people, mainly settled along the Sobat River near its junction with the White Nile, in the Upper Nile Province of southeastern Sudan. At one time the Shilluk constituted a powerful kingdom that extended as far north as Khartoum. Shilluk is a Western Nilotic language, related to Anuak, Maban, and Lwo.

1911 **John** ABS, Istanbul

1926 **John** (revised) ABS, Beirut

Translated by Elbert L. McCreary and revised by Cuthbert B. Guthrie, United Presbyterian Mission.

1928 **Matthew** ABS, Cairo

Translated by David S. Oyler, UPM.

1951 **Mark Luke John** (revised) Acts ABS, BFBS, New York, London

Translated by J. Alfred Heasty, UPM.

1956 **1 John** 1961 **Romans James 1-3 John Jude** Spearhead Press, Malakal

1961 **Matthew** (revised) BSS in Sudan, Khartoum

Translated and revised by Dorothy Rankin, UPM.

The Gospels in a Roman Catholic translation are reported to have been printed in 1935.

SHINA: GUREZI

ARABIC CHARACTER

1174

هَؤُلَاءِ لَوِيْ مَسِيْحِيْ يَسُوعْ مَسِيْنْ اَتِيْلُوْنْ شُرُوعْ كَرَامَتِ
چِيَاَهْ مَسِيْنْ كَرَامَتِ كِيْسِيْ بَانْ كِهْ چِيَكْ مَسْ كُوْمَهْ
پِيْزِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ
هَؤُلَاءِ لَوِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ
پِنْ تِيَارْ مَسِيْنْ پِنْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ
مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ
مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ مَوْتِيْزِيْزِيْ

Mk 1. 1-4 1929

Shina is spoken in northern Kashmir and westward into Baltistan. There are several dialects: Astori, Chilashi, Dras, Gilgiti, and

Gurezi. Shina is generally referred to as Dardic, although only the Gurezi call themselves Dards. It is related to Khowar and, more distantly, to the 'Kafir' dialects, all of which are non-Sanskritic Indo-Aryan languages.

Arabic Character

1929 Mark BFBS, India

Translated by H. C. Robertson, Central Asian Mission, and Habib Kulu, a Gurezi Christian.

SHIPIBO

1175

1 Nënora jakon joi pëokootai, Diosën Bakë Jesucristo hiní joi.

2 Jaskarara huishaa-hiki, Diosën joi yoiái Isaiasën kirika-mëran:

Jishama. Nokon joi boaira
hën mibëbon raanai,
min bai mia bënso-asronti.

3 Srobo yamankoniasr saí-hikaiton
joiriki nato:

Hibo-Diosën bai bënso-akan-
huë;
jahuën baishokobo pontëkanhuë.

4 Jaskatasrbi Juan jonikë. Josron
jato srobo yamankosron chokanikë.
Jato joi yoinikë, hocha soasronnon-
hisron shinan huëtsa-aasr chokiti.

Mk 1. 1-4 1954

Shipibo (Shipibo-Conibo) is spoken by more than 7,500 Indians living along the Ucayali River, north of Pucallpa, Peru. It is also understood by about 5,000 Conibos, the southeasterly neighbors of the Shipibol people. These are Panoan languages, related to Cashinahua, Marinhua, Anahuaca, and others.

1954 Mark (with Spanish) UBS, Lima

1963 Acts 1964 Luke John SIL, Yarinacocha

Translated by James Lauriault, South American Indian Mission and WBT.

(CHI)SHONA

1176

1 Kutanga kwe-ivangeri ya-Jesu Kristu mwana
wa-Mwari. 2 Za kwakanyorwa na baprofita,
zikanzi, Wona dinotuma munyai wanku pambiri pa
meso ako, unoruramisa ndzira yako pambiri pako.
3 Noguti izwi ro-unoshuedza pa masowi, Gatsirai
ndzira ya-Ishe, itai ndzira yake irurame.

4 Wakati Johane akaombeka pa masowi, achi-
dzidzira kuombeka ko-kudzoka kube kurekerwa kwe
zakapa.

Mk 1. 1-4 1898 (Recomposed)

The Shona language, also known as Zezuru, is spoken in Mashonaland, central Rhodesia. The number of MaShona (as the people call themselves) is estimated at 600,000. Numerous 'dialects' are distinguished, which are here regarded as separate languages: Zezuru, or Shona Proper, Manyika, Karanga, Kalaña, KoreKore, and Nda. There are also regional sub-dialectal tongues. The 'Union Shona' version was prepared in a usage which would accommodate all these Shona-stock languages except Kalaña, which was considered to be a variant.

1898 Mark 1901 Matthew 1903 John 1906 Genesis

1907 New Testament BFBS, London

Translated by John White, Wesleyan MS.

1907 1, 2 Samuel BFBS, London

Translated by E. W. Lloyd, Society for the Propagation of the Gospel.

1929 John BFBS, London

Translated by John White, assisted by Kasin Gazi and Esau Nema-pa. After 1929 Protestant publications appeared in the Union Shona Usage.

1936 Mark 1937 Matthew 1946 Acts

Vicariat Apostolique, Salisbury

1948 Luke 1955 Mark MP, Chishawasha

1964 Gospels Acts Mambo Press, Gwelo

A Roman Catholic version, prepared by Jesuit missionaries, including J. Apel. Editions of Liturgical Selections, Scripture narratives, and shorter School Bibles are reported to have been published by Roman Catholic missions among the Shona.

(CHI)SHONA: MANYIKA

1177

1 KUWANDA kwe vangeri ra Jesu Kristu, Muru-
mbwana wa Mwari;

2 Sezwo kwakanyorwa nge waprofeti kuti, Wona
ndinotumira uhumi yangu pamberi pako, yinogadzira
nzira yako pamberi pako.

3 Izwi ro mumwe uri kudayidza kugwenga kuti,
Gadziranyi nzira ya Tenzi, ruramisanyi magwanza
ake.

4 Johane wakabapatidza kugwenga, akarawura
rutapadizo rwo kupinduka mu kusunungurwa kwe
zwitema.

Mk 1. 1-4 1933

Manyika Shona, known derogatorily as 'Swina', is spoken around Umtali, in Rhodesia, and in adjacent Mozambique. It is a Bantu tongue of the Shona dialect complex. The Manyika now use Union Shona Scriptures.

1903 Mark 1905 Gospels Acts 1908 New Testament

Society for the Promotion of Christian Knowledge, London

Translated by E. H. Etheridge, Society for the Propagation of the Gospel.

1914 **Psalm** BFBS, London
Translated by Avon Walton, Wesleyan Methodist MS.
1923 **Isaiah** BFBS, London
Translated by John White, Wesleyan MS.
Roman Catholic translations of the Liturgical Gospels and Epistles are also recorded in 1918.

(CHI)SHONA: UNION

1177A

- 1 Kutanga kweEvangeri yaJesu Kristu, Mpanakomana waMgari.
- 2 Sezazakanyorwa mumuprofitisa Isaya, ziciziri: Tarira, ndinotuma muryai wangu pamberi pako, Ucakunatsira nzira yako;
- 3 Inzwi rounodana murenje, Gadzirai nzira yaShe, Ruremisai migwaga yake.
- 4 Johane wakavuya acibapatidza murenje, aciparidza rubapatidzo rwokutendevuka vakanganwirwe zivi. 5 Nyika

Mk 1. 1-4 1955

ChiShona Union translations of the Scriptures accommodate speakers of the Zezuru, Manyika, and Karanga Shona dialects. Kalaña was considered too variant for this usage. These languages may be spoken by 1.5 million people in all, or one third of the population of Rhodesia.

1938 **Judges Ruth John** 1941 **New Testament**
1946 **Genesis Exodus** 1947 **Psalm** 1949 **Bible**
BFBS, London
Translated by A. A. Louw, Dutch Reformed Church Mission.

1958 **Matthew** 1960 **John** 1963 **New Testament**
BFBS, London
Revised into a new authorized orthography by a committee, including S. K. Jackson and G. H. Bimbah.

SIANE: KOMOGU

1178

¹Goti nálafo Yesu Kalasiti yamu ya ka láló etitb fédaiye. ²Ka móno lo giml giml imo we Aisaiyakafo kómu Goti kála eti loto lufuwa wiyami nées. Kólobo. Námó káne otb mólínami we ya ilifónétó kómu uto ya kánuka olúfelb kédénágbliye. ³We ma eba fáfato mínoto ya welauti lúfitó ya We náábá kánula olúfelb édeti olú ágáláfá kíyalbo, loto ya líye, loto ya etitb lufuwa wiyaidómá wiyami nées. ⁴Nokú wíl géedé géedé imo we Yokanekafa eba fáfato mínoto ya eti loto wenena lógináiyéé. Línate sáni muluni olúwe oti mélalbo.

Mk 1. 1-4 1964

The Komogu dialect of Siane is spoken in the Eastern Highlands District, Territory of Papua and New Guinea. Siane is spoken in all by about 19,000. It is a non-Austronesian language.

1964 **Mark** SIL, Ukarumpa
Translated by Dorothy James and Ramona Lucht, WBT.

SIDAMO

1179

ETHIOPIAN CHARACTER

የሱስ ክርስቶስ ስምንት ቤት ወን ፩፡
ጌላ፡ ይመራረህ ። ከላሊት፡ ጣፈሚኖ፡ ጌ
ደረጃ ። ለሊ. ። አለቤኪ. ። አለባረ፡ ሶካንቸ
እየ፡ ሶካሞ፡ ያጎኪ. ። አለባኪረ፡ ቂጠሰኖ ።
ቃሉ፡ ሚቶኒው፡ ሀለሊ. ። ጊዶ፡ ራረረ፡ ሞ
ተቸ፡ ያጎ፡ ቂጠሊ. ። ያጎሲ. ። ቢዳ፡ አሊ. ።
የሀረሲ. ። ሀለሊ. ። ጊዶ፡ ጩካረ፡ ደሊኖ፡ ፱፡
ጨቡ፡ አሚኒ. ። ሂንጎረ፡ ጨካ፡ ደወደረ፡
ጨቡ፡ ማረመረ ። ዩሁዳ፡ ባዲ፡ ዳቸ፡ አ. ፩፡

Mk 1. 1-4 1933

Sidamo is spoken by an estimated 100,000 people in highland areas north and east of Lake Abaya, southwestern Ethiopia. It is a Cushitic language, related to the Alaba, Gudicilla, Darasa, and Kambatta languages.

Ethiopian Character
1933 **Mark** BFBS, London
Translated by Glen H. Cain, Sudan Interior Mission.

SIMTE

1180

HULEH, nithum ni-in, Galilee gama Kana khua ah kitenna a um a, hu a chu Isu nu a um a;
² Isu leh a nungjuite jawng kitenna ah a ko va.
³ Huleh, wine sta sam tava, Isu nun chu a kawmah, 'Wine neinawn sih ub' a chi a.
⁴ Huleh, Isun a kawmah 'Numei, nang hung hetsah ding bang a um ci? ka hun a tung nai sih,' a chi a.

Jn 2. 1-4 1957

Simte is spoken by about 6,000 people in southwest Manipur, India. It is related to Thado and Zomi.

1957 **John** BS of India and Ceylon
Translated by Ramlein Pudaite and others.

SINASINA

1181

¹Enma Yesu Mesia ka mamine min kale kole u nogul nale elmue. ²Yal ta kam Aisaya. Yal i Anutu

1908 **Mark John** Panjab Auxiliary BS
Prepared in both Arabic and Gurmukhi character; both revised by a committee under the supervision of J. Redman.

1913 **Matthew** (Banya character) BFBS, Lahore
A transliteration.

1930 **New Testament** BFBS, London
A revision prepared by D. Bulchand, CMS, and a Sindhi Christian named Bhagiani.

1954 **Old Testament** BS of India, Pakistan and Ceylon, Lahore
 1962 **New Testament** BS of India and Ceylon, Bangalore
Translated and revised by Chandhu Ray, Anglican, R. A. Carson, C. Haskell, and Alice Ward.

SINGPHO

1183

- 1 TIBERIUS CAESAR chaupha gaba redena si man-ga ning goi, Pontius Pilate Judeana nundu; Herod, Galil mongna chaupha; lilaimung khina ganau Philip, Ituraea lilaimung Trachonitis
- 2 mungna chaupha; lilaimung Lysanias Abileno mungna chaupha re yang i, Annas lilaimung Caia-phas chaumun gaba rede prat i, nam sithung i Zachariasna kesa John goi Phrana ga soprola
- 3 Dai yang gining sot redi Isaiah mata mudena lik goi kade ga ngade,
- 4 Nam sithung goi sithouduwa aimana mukhu indai;
 Nitheng i Jauna lam sip sip di u,
 Khina tangden preng preng di u,

Lk 3. 1-4 1907

Singpho is the western form of the Kachin language, as spoken in the Tirap area of Assam, India, and across the border in Burma. This region has historically been a migratory and trade route, and Singpho is surrounded by such diverse tongues as Tangsa, Wancho, and Khanti.

1907 **Luke John Acts** BFBS, London
Translated by T. M. Johnson, Arthington Pioneer Mission.

SINHALA

SINHALESE CHARACTER

1184

ආදේවයන්වහන්සේගේ පුතා වූ සේසුස්
 ක්‍රිස්තුස්වහන්සේගේ ශුභාරංචියේ පවත්
 ගැන්නමය. බබ්ලට්, මෙම මාගේ දුක්ඛය නුඹට
 පෙරවූව යවමි, හෙතෙම නුඹේ මාගේ
 සාදන්නෝය;
 ආසාමිත්වහන්සේගේ මාගේ පිළියෙළ

කරමි, උන්වහන්සේගේ මාවත් සමතරා
 කරමියි මනාතරයේ හඬගසන්නෙකු
 ගේ ශබ්දයක සිටිය ආනන්දවන්තා වූ සේසා
 යාගේ පොතේ ලියා තිබෙන ප්‍රකාරයට
 දෙයාගේ දාමයයි. ඔහු මනාතරයෙහිදී
 ආබ්‍රහම්වහන්සේගේ පුත්‍රයා වූවෙකි.
 ආබ්‍රහම්වහන්සේගේ ප්‍රකාශනවලට.

Mk 1. 1-4 1941

- 1 *deviyan-vahansege putravu *yesus *kristus-vahansege
 jubhi'-aruqiye patangomaya.
- 2 balava, mase dutaya numbata peratava yavami; obu
 numbe masege sadamneya kiyat. *evamjin-vahansege mar-
 gaya sadav uu-vahansege mavat samatalakota sadavayayi
- 3 vanaye handa-gasanickuge faddayaya kiyat anagatavakto-
 vu *yesayiyage pote liya tibena prakarayata *yohan anyaya;
- 4 obu vanayenil havtisma karamin pav-kamava pinisa paeu-
 5 teville havtismaya gana defana-keleya. evita *yuda rata-

Mk 1. 1-4 1909

Of the 106 million inhabitants of Ceylon, more than 80 per cent speak the national language, Sinhala. Tamil is spoken in the north of the island. Ceylon, separated from India by the Palk Strait, has been independent since 1946.

In the 6th century B.C. the Aryans arrived in Ceylon from northern India and took over from the aboriginals, thought to be the ancestors of the few remaining Veddas of mountainous eastern Ceylon. It was the first of the invasions that characterize Ceylon's history. Buddhism, introduced in the 3rd century B.C., became a cultural influence, stimulating art, architecture, and literature. (See Pali.)

The Sinhalese script, developed from Grantha character, has 54 letters, of which 18 are vowels.

Sinhalese Character unless noted

1739 **Gospels** Colombo

Translated by Willem Komijn and edited by J. P. Wetzelius, Dutch Reformed Church ministers.

1771 **Acts** J. Dornheim, Colombo

Translated by Simon Cat, Dutch Reformed Church, and two Sinhalese interpreters.

1772 **Romans** 1773 **1, 2 Corinthians Galatians**

1776 **Ephesians-Hebrews James-Revelation**

1780 **Gospels** (revised) 1783-1789 **Pentateuch**

J. Dornheim, Colombo

Translated by J. J. Fybrandse and H. Philipsz, Dutch Reformed Church.

1817 **New Testament** Colombo Auxiliary BS

Translated by William Tolfrey, a Ceylonese civil servant, and A. Armour, an English schoolmaster, assisted by a committee.

1820 **Psalms** Wesleyan MP, Colombo

Included in the Book of Common Prayer.

1823 **Old Testament** Colombo Auxiliary BS
Translated by W. Tolfrey and a committee, including C. E. Layard, Mudaliyar P. Perera, and W. B. Fox.

1826 **Matthew Church MP**, Cotta
Translated into simple Sinhala by Samuel Lambrick, Church MS.

1827 **New Testament 1830 Bible** Colombo Auxiliary BS
Revised by Abraham de Thomas, a member of the committee for the 1817 and 1823 Testaments.

1832 **New Testament 1834 Old Testament** MP, Cotta
The CMS simplified version begun by S. Lambrick.

1855 **Bible** Colombo
A partial revision, prepared by a committee directed by D. J. Gogerly, WMS.

1862 **New Testament Psalms 1876 Old Testament**
1881 **New Testament** (revised) Baptist MS, Colombo
Translated by Charles Carter, BMS, and a committee.

1897 **New Testament** St. Lucia's Press, Colombo
Translated by C. Chomavel, Roman Catholic.

1899 **New Testament 1905 Old Testament**
BMS, Colombo
A revision, prepared by C. Carter, H. A. Lapham, and S. De Saram.

1905 **New Testament 1910 Bible** Colombo Auxiliary BS
Revised by S. Coles, CMS, C. W. de Silva, WMS, and a committee.

1909 **Mark** (Roman character) Printed privately, Eastbourne
Transliterated by J. H. Knowles.

1926-1929 **Gospels 1931 New Testament 1938 Bible**
BFBS, Colombo
A revision prepared by a union committee, representing the Anglicans, Methodists, Baptists, Presbyterians, and the Salvation Army. Chief revisers were H. de S. Wickremaratne and J. S. de Silva.

1966 **Mark** (tentative revision) BS of India and Ceylon
Prepared by S. J. de S. Weerasinghe and Lynn de Silva.

chobi: "Mh'w sacco'a ro'tajñn ba'ise'e beoru
name rr'huani ba'ijñn, bautiza gñesejññ.
Ja'anca yo'otoca, Riusubi mh'w sacco'a gu'a
juchare ba'ijñn yo'ose'e beoru quñnyeni re'-
huajñ," quñani achobi Juan. Ja'anca quñani 5

Mk i. 1-4 1965

Siona is spoken by about 150 people in the Rio Putumayo area near the Ecuador border in Colombia.

1965 **Mark** SIL, Bogotá
Translated by Alva and Margaret Wheeler, WBT.

SIRIONÓ

1186

1 Co rane aseneñ jēje Dios chēē turā. Jesu-
cristo rñ. Jesucristo rei Dios riirñ.
2 Isaias rei Dios chēē mbuchecua-mo. Ae-que
embesa-ra.
--¡Co jō! Sechēē nderaosa amondo nderēta.
Ae-ra ñeenda nembraerā mbuquiche, † Dios.
3 Mbia-que echēēmombo mombo chandu turu-
quia -re-ra. --Ñeenda nandererecua mbaerā
jēmbuquiche. ¡Erikena jēñeengo jē! †-que-ra,
4-que Isaias embesa-ra.
4 Nyebe-que Juan nyecua-ra. Bautizar isa nye-
cua. Turuquia-re. Dios chēē-que eseneñ seneñda.
--¡Jēcūa-ndese jēnduabe si jē! Sā bautizar ae
jēje. Dios jēcūa mbufñ sacūā, 4-que Juan-nda.

Mk i. 1-4 1964

The Sirionó are a tribe of about 500 Indians living in the Beni and Santa Cruz areas of Bolivia. Once a nomadic jungle tribe, they have settled on Spanish-speaking plantations. Sirionó is a Guaraní language.

1964 **Mark** (with Spanish) SSB in Bolivia, Cochabamba
Translated by Mr. & Mrs. Perry Priest, WBT.

SIONA

1185

Yureca Riusu cocarebare, baguñ Zin Jesu-
cristo ñn yija raise're caní jo'casse'e ba'i-
ji. ñn cocabi Profeta Isaias uti pñbñna to-
yani jo'casse'e ba'nji: 2

"Achaññññ, yureca. Yññ coca caja'-
guñre mññna saoyñ, mññ rai ma'are
re'huaguñte. Te'eguñbi yua beo re'o-
tona rani, ñn cocare caja'guñbi:
--Mai jñjaguñ rai ma'are re'huajñññ.
Te'e ruin ma'are yo'ojñññ,--caní
achoja'guñbi," 3

toyani jo'casse'e ba'nji.

Ja'anca jo'caguñna, yureca Juan Bautiza- 4
guñbi beo re'otona rani, ñn cocare quñani a-

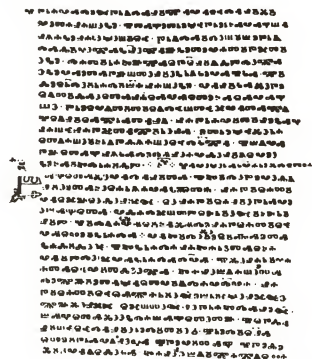
SIWAI

1187

1 1 Tutunahano so Wasih Mirahu Jisu Karisito pokog,
so Tanutanu Pog. 2 Tiwogawa so pitai so poropita
Aisea pokog. Monoihe, nigí turugugug dojori so gog kunowo,
so tunughetog so rokog monare. 3 So nomai muhñig
gori hagarioromo nokug, kutojihe so monare Tanu-
tanu pokog, tunupotoohe, ti kopihetono. Tiwo tikug.
4 Tiko Joni huro papitaiso goworug muhñig gori, tiko
tiki ratuworug so papitaiso kamurugare ko, so pokog
hewa kirahau rourahe. 5 So nomai urini judia ji.

Mk i. 1-4 1952

Siwai, or Motuna, is one of the many languages of Bougainville, the largest of the Solomon Islands. Spoken by 5,000 people in the southwest, it is a non-Austronesian tongue. The several



1st page of Mark 1880-1881

Slavonic is now used exclusively as a liturgical language in the Eastern Orthodox Church. Also known as Old Slavonic, or Church Slavonic, the language is that found by St. Cyril to be spoken in the 9th century by the Southern and Western Slavic tribes, who inhabited Moravia, Pannonia, and Bulgaria. (There was then little dialectal differentiation among the Slavic tongues.) It was for these Slavic tribes that the Cyrillic alphabet was devised (either by Cyril, his brother Methodius, or a disciple), and it was in their language that the Slavonic Bible was first prepared. The influence of Cyril and Methodius was particularly strong on the newly evangelized Slavic peoples of Bulgaria, Serbia, and southern Russia, where the Slavonic Bible became the standard liturgical text. During the centuries after the translation of this original Slavonic Bible, the text underwent numerous revisions, reflecting regional development of the Slavic tongues: Bohemian, Old Bulgarian, Croatian, Macedonian, Russo-Ruthenian, and Slovenian. The Slavonic Bible later served as the basis for early translations into Czech (1475) and Bulgarian (1840), and influenced versions in the other Slavic tongues.

The Cyrillic alphabet, originally having 38 letters, is based on the Greek alphabet. A number of variant Cyrillic systems of writing are now in use: Russian, Ukrainian, Ossete, and other adaptations. The Glagolitic writing, which is still in use among Roman Catholics of Dalmatian and Montenegro in Yugoslavia, is of disputed origin, but it was once in considerable use throughout the western Slavic-speaking area.

1491 **Psalms** Cracow

The first printed Slavonic Scriptures. Like most early publications in

liturgical languages (e.g., Latin and Greek), it represents publication of a previously existing Ms. text, rather than a new translation. The Psalms were often reprinted in various recensions during the 16th century.

1512 **Gospels** Tübingen

The first edition of the Slavonic Gospels. It was followed by publication of the Gospels in other recensions throughout the 1500's.

1564 **Acts Epistles** Moscow

The first book printed in Russia, by order of the Czarevitch, and with the approval of the Metropolitan Makarios.

1580 **New Testament Psalms**1581 **Bible** Fedotov, Ostrog

Printed under the auspices of Constantin of Ostrog. Text taken from various Mss., primarily the Ms. Bible of Gennadius, and using Greek and Latin checks.

1663 **Bible** Moscow

A revision of the 1581 Bible of Ostrog by a group of Greek monks, including Arsenios and Zacharias.

1751 **Bible** St. Petersburg

Prepared, by order of Peter the Great, by Theophylact Lapotinsky and Sophronius Lichud, with several assistants. Later revised by Varlaam Ljashchevsky and Geddon Slonimsky. Printed by order of Empress Elizabeth, hence called the 'Bible of Elizabeth'. It became and remains the standard version of the Slavonic Bible, with only slight subsequent revisions. Published by the Bible Societies: St. Petersburg BS (later Russian BS), 1813, Moscow; FBBS (N.T.), 1867, St. Petersburg; ABS (N.T.), 1867, New York.

SLOVAK

1190

**Počiatok evanjelia Ježiša Krista,
Syna Božieho, boľ,
2 ako je napísané v prorokoch: Hľa,
ja posielam svojeho *anjela pred tvo-
jou tvárou, ktorý pripraví tvoju ce-
stu pred tebou. *Mat. 3. 1. Luk. 7. 27
3 Hlas volajúceho na púšti: *Priho-
tovte cestu Pánovu, čiňte priame
jeho chodníky! *Iz. 40. 3. Mat. 3. 8
4 Ján vystúpil na púšti kriať a**

Mk 1. 1-4(a) 1964

Slovak is spoken by about 4 million people in the historic area of Slovakia, which since 1918 has constituted southeastern Czechoslovakia. A Slavic language closely related to Czech, Slovak was not the medium of a distinct literature until the early 19th century, for in the 1500's many Hussite Czech Protestants had migrated to Czechoslovakia to avoid anti-Reformation persecution, and Czech had become the tongue of Slovakian Protestants. In fact, there were no Slovak translations of the Scriptures until the beginning of the 19th century.

- 1829–1832 **Bible** Gran
Translated, from the Vulgate, by Jiri Palkovic.
- 1904 **Psalms** BFBS, Budapest
Translated by Jan Lajciak, preacher of a Slovak Evangelical Church in Budapest.
- 1910–1913 **Gospels** BFBS, Budapest
1913 **New Testament** BFBS, Leipzig
1936 **Bible** BFBS, Prague
Translated by Joseph Rohacek, Lutheran. The N.T. was revised before the publication of the whole Bible.
- 1913–1926 **Bible** Vojtech Union, Trnava
Translated by several scholars, under the supervision of Jan Donoval, Roman Catholic.
- 1942 **New Testament** 1952 **New Testament** (revised)
Psalms Mikulovice
Translated by a committee, under the direction of Vladimír Cibrda, Lutheran. Follows the Czech Kralice text; in modern usage, intended to be read in churches.
- 1946 **New Testament** St. Veit Society, Trnava
Translated by Stefan Zlatos and Anton J. Surjansky, Roman Catholics.
- 1954 **New Testament** Bosak, Scranton, Pa. USA
Translated by Karol Strmen, Roman Catholic.
- 1968 **New Testament** Slovensky Ustav sv. Cyrila a Metoda, Rome
Translated by Stefan Porubcan, Roman Catholic.

SLOVENIAN

1191

Z AČETEK evangelija Jezusa Kristusa, Sina Božjega.

* Kakor je pisano v preroči Izaiju: „Glej, pošiljam angela svojega pred tvojim obličjem, ki pripravi pot tvojo. * Glas vpijočega v puščavi: Pripravite pot Gospodov, poravnajte steze njegove“, * tako je nastopil Janez Krstnik v puščavi, oznanjujoč krst spokorjenja v odpusčenju grehov. * In k njemu je prihajala vsa

Mk 1. 1–4 1946

Slovenian is spoken by an estimated 1.5 million people in Slovenia, one of the six republics making up Yugoslavia. It is on the Adriatic Sea, in Yugoslavia's mountainous northwestern corner, bordering Italy, Austria, and Hungary, in adjacent areas of which Slovenian-speaking communities can be found.

Included by the Romans in the Illyrian province of Pannonia, Slovenia was settled by Slavs as early as the 9th century. Later, after 500 years under Austrian rule, the Slovenes in 1918 joined with the Serbs and Croats in the Slavic union which later became Yugoslavia.

Slovenian is a South Slavic tongue, related to Serbo-Croatian and Bulgarian. The earliest extant documents in the Slovenian language date from the 10th century.

1555 **Matthew** Reutlingen 1557–1558 **Gospels** Acts

1561–1577 **Romans-Revelation** **Psalms** (in 4 parts)

1582 **New Testament** (revised) Tübingen
Translated by Primus Truber, a Reformed preacher.

1584 **Bible** H. Krafft, Wittenberg

Translated by Juri Dalmatin, a Lutheran pastor, whose translation of Ecclesiastical was published in 1575. The Bible was revised by a committee before publication.

1784–1802 **Bible** Ljubljana

A Roman Catholic translation by Juri Japel, Blaz Kumerday, and others; published in ten volumes, bearing various dates.

1859 **Bible** Ljubljana

Translated from the German Allioli Bible by several Roman Catholic priests.

1869 **Mark** 1870 **Gospels** **Acts** 1873 **Romans**

1876 **Matthew-Galatians** 1882 **New Testament** **Psalms**

1883 **Proverbs** BFBS, Vienna

Translated by Franz Romec, Matija Valjavec, and Josip Stritar.

1908 **New Testament** (revised) 1914 **Bible** (revised)

BFBS, Vienna

1946 **Bible** (further revised) Czech Bible Week, Kutná Hora
Revised by Anton Chraska, a pastor at Ljubljana, assisted by two Slovenian scholars and Pavel Chraska, a Czech Congregational minister.

1959 **Ezra-Sirach** **New Testament** 1960 **Isaiah-Malachi**

1961 **Bible** Order of Maribor, Ljubljana

Translated by Matija Slavic, Francisk Jerč, Gregori Pečjak, and Jacob Alekšic, Roman Catholics.

SLOVENIAN: HUNGARIAN

1192

1. **Z** ačetek Evangelijoma Jezus Kristusa Szina Božjega.

2. Liki je pisano v Prorokaj: ovo jazs pošilam angela mojeg pred obrazom tvojim, ki napravi pot tvojo pred teboj.

3. Glász kriesésega vu púszlini: zgotovte pót Goszpodnovo, rávne vesinte szteze nyeguvo.

4. Bio je pa Ivan krsziszávajócsi vu púcsávi i predgajócsi krszt pokóre na odpúcsánye grehov.

5. I vó je sla k nyemi vsza Ju-

Mk 1. 1–4 1848

This is the Slovenian dialect spoken by the Slovenes of Hungary.

1771 **New Testament** Halle

Translated by Stevan Kuzmiec.

1848 **New Testament** **Psalm** BFBS, Koszeg

The Kuzmiec N.T. published with a Psalter translated by Sándor Terplan. A new edition was printed in Koszeg in 1883.

(HE)SO

1193

1 Botangi bo mboli njali i Yesu Klisto, Mona o Mungu.

2 Tenga litesihana la Yesaya mosaleli ine,
Lita, letoma motoma oma felo e bosia oba ho,

- Oho engokolanesia ndole elo ho;
 3 Helaha he omoi hetenda la isinga i moa,
 Kolanesi ndole e Mangene;
 Longanesi ndole iya he tondoyo.
 4 Yoane elui. oho elufesia la isinga i moa. la etondola bolufesi
 5 bo bohiohi liiti li bomeshehi bo habe. Beesi nga he ngemba

Mk 1. 1-4 1920

HeSo, ESo, or Soko, is spoken by 6,000 or more people in northern Congo-Kinshasa, north of the Lower Aruwini River. The BaSoko, as the people call themselves, speak a Bantu language, generally grouped with LoKele. However, it is sometimes classed with LoMongo or the Ngala languages.

- 1909 Matthew Mark 1, 2 Thessalonians
 1911 Matthew Mark 1, 2 Thessalonians (revised) John
 1914 Galatians-Colossians 1 Timothy-Philemon James
 1-3 John Baptist MP, Yalamba
 1915 Gospels (revised) Psalms 1-72
 1920 New Testament Bible Translation Society, London
 Translated by W. R. Kirby, D. C. Davies, and A. B. Palmer, BMS.

(OLU)SOGA

1194

- 1 OLUNAKU olwakasatu, wabayo embaga eyo-
 buwega mu Kana ekye Galimya; so nyina
 2 Isa yabayo: kabiri Isa bamweta nabegeswabe
 3 ku mbaga. Aye emvino weyawawo, nyina
 4 Isa yamukoba itigu Bazira mvino. Isa ya-
 mukoba itigu Omukyala, mvunanya ki nze
 5 niwe! esawa yango ekali kugwisa. Nyina

Jn 2. 1-4 1899

The Soga, who number about 500,000, live between Lake Victoria and Lake Kyoga, east of the Victoria Nile, in Uganda. Northern and Southern dialects of OluSoga are recognized. It is a Bantu tongue, related to LuGanda and LuGwere.

- 1896 Mark 1897 Matthew Church MS, Busoga
 1899 John BFBS, London
 Translated by W. A. Crabtree and F. Rowling, CMS.
 In 1930 a Gospel narrative, translated into LuGwere by F. Bourget, Roman Catholic, was published by the Mwanze Mission.

SOKOTRI

1195

1. Kon be-nēhōr hēkām di-
 qōda ber kon talf be-hālf, wa-
 fāker 'aig men Bāt-Laḥem Ya-
 hūda iḥāhāl' be- blēd Mō'ab
 ghe wa-dīhe 'āze wa-dīhe mē-
 broi.
 2. Wa-šem de 'aig Alimā-

lik wa šem dihé-d-āze Nō'mi
 wa-šēmi de mugāmi Maḥ-
 lon wa- Kilyōn, Afraṭiyin
 men Bēt-Laḥem de Yahūda,
 wa-gideh id hālf Mō'ab wa
 ken buk.

3. Wa-zāme Alimalik 'aig

di Nō'mi wa kō sē wa dse mēhi 'Orfa, wa šem di di-
 mugšimi. de-ēdo Rūt, wa-ižēmo buk

4. Wa-zē'alo e-nēfoi' trī d'āu 'āser 'ihon.

'ašiti Mo'ābēten, šem di ṭay 5. Af le-sāt zamēyo tirō

Ruth 1. 1-4 1902

Sokotri is a South Arabic language, spoken on Socotra Island, which is at the eastern end of the Gulf of Aden. It is related to Mehri.

1902 Ruth Vienna

Edited by David Heinrich Müller and published in Vols. 4 and 5 of Sūdārabische Expedition, by order of the Kaiserliche Akademie der Wissenschaften.

SOMALI

1196

- 1 Horanti injilka 'Isa Kristos Inan ka Ilah.
 2 Sidau qorasi nebi Isai: Wa tas o wahn' ka si hor diraya
 malaika deida tan hillinka ku si hagajin.
 3 'Od ka mid aya 'idlada kaga qailinaya: Idin hagaja
 dauga Rabbiga, o quwati ka diga hillimadisa.
 4 Yonis 'idladu wah ugu maidayei, o wuhu barayei mai-
 dashada tobada e 'afiga dembiyada.

Mk 1. 1-4 1935

The Somalis number about 1.5 million in Somalia, the scimitar-shaped East African Republic formed in 1960 from British Somaliland (to the north) and Italian Somaliland (in the south). An additional 1,350,000 Somalis live in adjacent Ethiopia (see Ogaden-Harti Somali), Kenya, and French Somaliland. The Somalis, predominantly Muslim, are mostly farmers or nomadic herdersmen.

A Cushitic language, Somali is spoken with numerous dialectal variations. These dialects have been tentatively divided into three groups: a major category, including the usage of the Darod, Isahak, and Dir tribes, and the Somalis of Kenya and Ethiopia; Benadir, an urban dialect common to the southern coast towns; and the Rahamwin dialect of the south-central Somali tribes of that name.

Arabic is in general use as a literary language and for official communications in Somalia. A Somali alphabet, known as Ismaniyah writing, has received considerable support in recent years. Named after its inventor, Isman Yusuf, it consists of 22 consonantal letters, many reminiscent of Roman, Arabic, and Ethiopic characters; they are written left to right.

1935 Gospels Catholic MP, Aden

A translation edited by members of the Roman Catholic Mission of Arabia and British Somaliland.

Two other translations of the Gospels have been reported: one by Mr. & Mrs. A. Keene Spiller, Sudan Interior Mission, and a translation by Mr. & Mrs. H. W. Modrick.

SOMALI: OGADEN-HARTI

1197

1 Bilawgi anjilki Yesu Kristo, Wilki Ilahey.

2 Sidi lugudigey kutubahi nabiyalka: Firi, aniga wahan diraya. malaig teyda fol kaga hortisa, okusubin donto jid kaga hortadha;

3 Od kisa okaghaylinaya gelgesha: Su-biya jidki Rabi, tosiya mura hisa. 4 Wusobahay Yohana, wahu kubatisayey gelgesha, oskuwadiyey batiski tobada, hahelane afisiki dembiga. 5 Wabay ukagen asaga dadki dalki

Mk 1. 1-4 1915

Ogaden-Harti is the Somali dialect common to the estimated 1 million Somalis of the Ogaden region of southeastern Ethiopia. However, the poorly defined Ethiopia-Somalia border and the nomadic habits of the Somalis make an accurate count difficult. Ogaden-Harti belongs to the major group of inland Somali dialects.

1915 Mark 1920 John BFBS, London

Translated by P. Ohlson, Swedish National Evangelical Society. Though an edition of the complete Gospels has been reported, no copy has been located.

(KI)SONGE

1198

Mbangilo ya mukandu-wibuwa wa Yesu Kidisitu Mwan'Efite-Mukulu. 2. Mwa kibadi kifundjilwe mu mukanda wa batemuki'shi, Taia, natumu muklendji wande kumpala kobe, nyl au wakalumbulwila kumpala eshinda. 3. Eyi dia umunene musase mu mahia a kabaka'shi; Lumbula eshinda dia Yehowa, ludikai mashinda e. 4. Yoano bafikile babatshisha mu kabaka, na kulungula myanda ya kubatshisha kwa kwilanga kw'eshimba'shi; Mijwiso yabo yishimishibwe. 5. Kubamutukile kwadi ba mu mahia oso a Yudea,

Mk 1. 1-4 1952

KiSonge is a Luba language, spoken by about half a million people northwest of Kongolo, in southeastern Congo-Kinshasa. (See TshiLuba.) Since it is spoken north of the KiLuba, and west of the IKalebwe, the people are sometimes known as the Western Kalebwe BaLuba. Their Bantu language is related to the other Luba tongues.

1920 Luke (tentative) 1935 Luke Romans Ephesians

1952 New Testament BFBS, London

Translated by H. Wilson, Elizabeth and A. G. McTavish, and T. Nixon, Wescott Mission.

SONGO

1199

UVANDEKELO wa muhindu u lelema wa Yesu Kristu Mona Suku.

2 Momo wakusioneke mu mukanda wa Isaya profeta ati, Tala nakutuma mukunzi wame kulutwe wa meso ave mwenyowo akulumba nzila yave kulutwe wawe.

3 Mbimbi ya uni wakutambeke mukati ka soko ati, Lumbienu nzila yendi, suñamesienu vikoka viendi.

4 Yoano wanzile mwenyowo wakupapatesa mu soko watangele upapateso wakuhingulula ku ufutikilo wa viamba.

Mk 1. 1-4 1936

Songo is spoken in north-central Angola, along the Cuenza River south of Malanje. A Bantu tongue, Songo is usually grouped linguistically with Chokwe, although affinities with the Congo tongues are noted.

1936 Mark (with Portuguese) 1955 John (with Portuguese) ABS, New York

Translated by T. Ernest Wilson, Christian Missions in Many Lands.

SONRHAI

1200

1 Wo tyi Yesou Almasihou, Yerko y wane Idye di wane Alinlyil siinti di.

2 Sanda misa di ka a tyi hantoum haya Esaie ka tyi dia wane hantoum di kouna: ye samba ni dyine ay wane dia ka go hinsa mana ni fondo di.

3 Gouna, dlyinde wourrou gandyi ka go har: wo hinsa Koy di wane fondo di, wo serendi a wane tyi dira di do. Jean tyinde, a go batise gandyi di kouna, ka wadyou nda touti wane batise

5 dyounoubou wane hindye di se. Jude ganda boro

Mk 1. 1-4 1936

Sonrhai, or Songoi, is spoken over a vast area extending from the Saharan communities of eastern Mali and adjacent Niger into the Dahomey-Nigeria-Niger borderland regions. It serves as a lingua franca even among speakers of other tongues. Sonrhai and the related Dyerma and Dendi comprise a separate linguistic group within the Nilo-Saharan family.

1928 Gospels 1 John Mimeographed by Christian and Missionary Alliance
Translated by Michael Kurlak, CMA.

1936 New Testament National BS of Scotland, Edinburgh
Translated by W. S. Martin, CMA.

SORA

1201

1 Jisaiya tuwudgij maron a kaba-nam Jlen appaitai. Anin anidolher ligan eyle ouidan dele, ettele Jisu Kristim a bapso anolehon a sunnon dele, nnonon. 2 Gijba, onappai mar-nen inuk-apuyte, Gamaq Tujan a godon

oskiba, Anin a tagoranjij hujjo | dakunata pintun a tonahmadan
abnula. 4 Aninraj darakuma | asan abyarje-tahubdan ammele
hijan tahubhda Jan dakunata | oblogeten. 5 Bar Juda desan a

Mk 1. 1-4 1965

Sora is spoken by more than 250,000 people in the hills of the Koraput District of southern Orissa, India. It is a Munda language.

1939 John BFBS, Calcutta

1949 Proverbs BS of India and Ceylon, Calcutta

Translated by A. C. Munro, Canadian Baptist Mission, assisted by M. R. Ry and G. V. Setapati.

1960 Luke 1961 Matthew 1965 New Testament

BSIC, Bangalore

Translated by Shri Damonan Saora, Shri Sobhabana Pall, Shri Lahub Mondol, P. V. Allaby, Shri Matthew Limma, and Shri Monesi Raika.

SOSO

1202

- 1 Ala kha Di, Yesu Krist, kha khibaru fan'yi fole nan yi ra.
- 2 Alo a sebekhi namnyonme Esai kha kitabui kui ki nakhe:
Aran nan yi ki, n kheera rasambama i ya ra,
Nakhan ikha kira rafalama;
3 Nakhan khui gbelegbelma wula kui:
Wo Marigi kha kira rafala,
Wo kha a nyeredee deilan.
- 4 Izan nakha mini, a nu khunkhatima wulai, nun, a nu
khunkha tuubi kawandi rabama yunubie khafari fe ra.

Mk 1. 1-4 1963

ARABIC CHARACTER

1 بش كير سر حيتنر قيب قل تيك عل
متح عل عسبب تقببر عسبب كتلو
كوير كتببر عتتر تيك عتتر رستق
و عتتر تق عتتر كير رقلع تق
خو بلبلع و ز كوير صير ف تير
رقل و عتتر د عل
4 عسبب تق مبر عتتر حقيق و تبر
ب عتتر عتتر شير حور رتق
و عتتر عتتر بر تير عتتر عتتر

Mk 1. 1-4 1963

Soso, or Susu, is spoken by about 250,000 people from Conakry, on the southern coast of Guinea, into northwestern Sierra Leone. It is a Mande language, closely related to Yalunka.

Roman Character

1869 Matthew 1870 Mark 1871 John Society for the Promotion of Christian Knowledge, Oxford

Translated by J. H. A. Duport, a Christian missionary from the West Indies.

In 1885 a Roman Catholic catechism, with Scripture Selections, was published by Mission du Rio Pongo, and Liturgical Selections by Fr. M. Sutter were published in 1903.

1884 New Testament SPCK, London

Translated by P. H. Douglas, Society for the Propagation of the Gospel.

1930 John (with French) BFBS, Paris

Revised by Jean S. McEwan, SPG.

1963 Mark John BFBS, London

1968 New Testament Open Bible Mission, Sierra Leone

Translated by Grant H. Moore and Thomas Clark, Open Bible Standard Mission, Alpha Bangoura, and Toumany Manet.

Arabic Character

1963 Mark John BFBS, London

The Moore and Clark version, transliterated.

(SE)SOTHO

1203

- 1 Tšimoloho ea Evangelii ea Jesu Kreste, Mora oa Molimo.
2 Joale ka ha ho ngoliloe ke moprofeta Esaia, ho thoe: Bona,
ke roma lengosa la ka pel'a sefahleho sa hao, le tla u etella
pele ho u lokisetsa tšela; 3 lentsoe la ea hoang feeleng le re:
Hlelang 'mla oa Morena, le lokise litšela tsa hae.
4 Johanne o ne a le feeleng, a kolobetsa, a bolela kolobetso ea
pako, ea ho tšoareloa libe. 5 Batho bohle ba naha ea Judea le

Mk 1. 1-4 1949

Sotho, or Suto, is spoken by nearly 3 million people, including most of the 880,000 inhabitants of Lesotho (until 1966, Basutoland), and many 'Western' and 'Southern' Sotho in the surrounding Republic of South Africa. Northern Sotho is excluded from these figures. The original Bushman inhabitants of this region have been supplanted. SeSotho is a Bantu tongue related to SeTswana.

1839 Mark John Richert & Pike Press, Cape Town

1848 Gospels Acts Paris Evangelical MS, Beersbea

Translated by Eugène Casalis and Samuel Rolland, PEMS.

1851 Revelation 1852 1-3 John Wesleyan MS Press,

Platberg

Translated by J. D. M. Ludorf, WMS.

1855 New Testament PEMS, Beersbea

1855 Psalms BFBS, Platberg

1868 New Testament (revised) BFBS, Paris

1872-1878 **Old Testament** (tentative, in parts) PEMS, Masitise & Morija
 1876 **New Testament** (further revised) BFBS, Paris
 1881 **Bible** (revised) BFBS, London
Translated and revised by missionaries of the PEMS, including Emile Rolland, T. Arbusset, D. F. Ellenberger, J. Maitin, H. M. Dyke, L. Cochet, and L. Duvoisin.

1898 **New Testament** 1899 **Bible** BFBS, London
A revision prepared by E. Jacottet and missionary colleagues of the PEMS.

1909 **Bible** BFBS, London
Prepared with orthographic revision by C. Christeller and Louis Mabilie, PEMS. In 1961 a Bible in further revised orthography was published at Cape Town.

1948 **New Testament** Mazenod Institute, Mazenod
Translated by Fr. Henri Lebreton.

1963 **Luke** 1965 **New Testament** BS of South Africa, Cape Town
A revision prepared by a committee, including B. J. Odendaal, A. A. Odendaal, and A. R. Paroz.

(SE)SOTHO: NORTHERN 1204

- 1 Mathomo a ebangedi ya Yesu Kriste Morwa wa Modimo,
- 2 ka mo go ngwadilwego ke bapofeta gore: Bona, ke roma morongwa wa ka pele ga sefahlogo sa gago e a tlogo lokiša tsela ya gago. (Mal. 3, 1)
- 3 Lentšu la segoledi lešokeng le re: Lokošang tsela ya Morena, le otlole mebila ya gagwe. (Yes. 40, 3)
- 4 Yohannes o be a le lešokeng a kolobetša, a bolela kolobetšo ya tshokologo ya go lesetšwa dibe.

Mk 1. 1-4 1964

Northern Sotho, also called Pedi, is spoken by about 1 million people in central and southern Transvaal, Republic of South Africa.

1890 **New Testament** BFBS, London
 1898 **New Testament** (revised) 1904 **Bible**
 Berlin Evangelical MS
Translated by C. Knothe, Berlin Evangelical MS, and revised by H. Kuschke.

1943 **New Testament** BFBS, Johannesburg
 1951 **Bible** BFBS, London
Revised, with new orthography, P. E. Schwelnuus, Berlin MS.

1955 **Luke** 1959 **John** BFBS, Johannesburg
 1964 **Gospels** BS of South Africa, Johannesburg
A revision, with further revised orthography, by a committee including P. G. Pakendorf, J. M. Louw, P. Sandner, M. Rakoma, R. Hagens, E. M. Phatudi, and J. M. Kriel.

SPANISH

1ST PRINTED SPANISH N.T.
 ENZINAS VERSION

1205

EL SAN- CTO EVANGELIO DE IESV CHRISTO ESCRITO POR S. MARCOS.

Cap. 1.



Rincipio del Euágelio de le Mal. 3.
 fu Christo hijo de Dios, así Mat. 3.
 como esta escrito en lo epro Luc. 3.
 phetas. Veis aqui, yo embio
 mi embajador delante de tu
 acatamiéto, el qual apareja
 ra tu camino delante de ti.

La voz del que llama en el E/4-40.
 desierto. Aparejad la via del Señor, hazed de
 rechos sus senderos. Estaba Iohan en el desier
 to baptizádo y predicando el baptismo de la
 penitencia en remisión de los peccados. Y salía Mat. 3.
 a el toda la región de Iudea, y los de Hierusale,
 y era todos por el baptizados en el río Iordá,
 confesando sus peccados. Y estaba vestido Ioh
 han de pelos de Camello, y una cinta de cuero Luc. 3.
 entorno a sus lomos, y comia langostas, y miel
 siluestre: y predicaba, diziédo: Aquel q es mas
 fuerte que yo viene despues de mi, del qual
 yo no lo digno que echado en tierra dela
 tela correa de sus çapatos. Es verdad que yo os
 he baptizado en el agua, pero el os baptiza Mat. 3.
 en el espíritu Santo. Y acotécio que en aquel
 los dias Iesus vino de Nazareth de Galu

1st page of Mark 1543

REINA-VALERA VERSION

S. Mattheo.

El Sancto Euangelio de nuestro Señor Iesu Christo legun S. Marcos.

C A P I T U L O

Dela predicacion y baptismo del baptista y de
 la auferencia de todo. 1. Iuan el baptista
 ando despues de todo. 2. La uocacion de Pedro,
 ando, y los otros de Zebedee. 3. Predica en las Syn-
 agas de Galilea. 4. Saca ensermos de demonia en
 Iherusalem.



Comiença el Eua-
 gelio de Iesus el Christo
 hijo de Dios.

1 Como esta escri-
 to en los propheta-
 s. He aqui yo em-
 bio mi Angel delan-
 te de tu face, que apre-
 pieta camino delante de ti.
 2 Boz del q clama en el desierto. Aparejad
 el camino del Señor: no endereçad sus ve-
 padas.

4. * Baptizaua Iuan en el desierto, y pre-
 dicaua el baptismo * de penitencia para re-
 mission de peccados.

5 * Y salia a el toda la provincia de Iudea,
 y los de Iherusalem: y eran todos baptizados
 de el en el río Iordán, confesando sus
 peccados.

6 Y Iuan andaua vestido de pelos de came-
 llo, y de una cinta de cuero arredor de sus
 lomos: y comia langostas y miel mói-
 nes.

7 Y predicaua, diziédo. Viene tras mi el q
 es mas fuerte q yo, al qual no soy digno
 de desatar encoçurado la correa de sus çap-
 atos.

8 Y yo la verdad os he baptizado co a
 agua, mas el os baptizara co el Espíritu Santo.

9 ¶ Y Y acotécio en aquellos dias, que
 Iesus vino de Nazareth de Galilea, y fue
 baptizado de Ios en el Iordá.

Mk 1. 1-9 1596

- 1 Principio del Evangelio de Jesu-Christo, Hijo de Dios.
 2 Así como está escrito en Isaías el Profeta: He aquí yo envío á mi Ángel delante de tu faz, que preparará tu camino delante de ti.
 3 Voz del que clama en el desierto: Aparejad el camino del Señor: haced derechas sus sendas.
 4 Estaba Juan en el desierto bautizando y predicando el bautismo de penitencia para remisión de pecados.

Mk 1. 1-4 1837

REINA-VALERA REVISED

- 1 Principio del evangelio de Jesucristo, Hijo de Dios. 2 Como está escrito en Isaías el profeta:
 He aquí yo envío mi mensajero delante de tu faz,
 El cual preparará tu camino delante de ti.
 3 Voz del que clama en el desierto:
 Preparad el camino del Señor;
 Enderezad sus sendas.
 4 Bautizaba Juan en el desierto, y predicaba el bautismo de arrepentimiento para perdón de pecados. 5 Y salían a él toda

Mk 1. 1-4 1962

VERSIÓN POPULAR

- 1 De esta manera comenzó el mensaje del evangelio de Jesucristo, el Hijo de Dios.
 2 El profeta Isaías había escrito:
 Mando a mi mensajero delante de ti,
 para que te prepare el camino.
 3 Se oye la voz de alguien que grita en un lugar
 desierto:
 "Preparen el camino del Señor; ábránle un camino derecho."
 4 Así, pues, vino Juan bautizando a la gente en el desierto, y les decía que debían ser bautizados y cambiar de actitud, para que sus pecados les fueran perdonados. 5 Venían a oírle todos los de la tierra de

Mk 1. 1-4 1966

Spanish is spoken by about 150 million people, of whom only some 15 per cent live in Spain. Spread by the conquistadors and the administrators and priests who followed them, Spanish came into use throughout Central and South America and in much of the Caribbean area as well. It is now the official language of all Latin America except Brazil, Guyana, and the territories of Surinam, British Honduras, and French Guiana. Large Spanish-speaking communities also live in Morocco, Spanish possessions in the eastern Atlantic and Africa, the Philippines, and the United States. In many of these countries, however, Spanish is not the only language in vernacular use. In Spain more than seven and a half million people speak Catalan, Galician, and Basque. In all the Central and South American nations indigenous languages are still spoken to a greater or lesser extent. Thus more than half the inhabitants of Bolivia, Guatemala, Paraguay, and Peru speak native Indian languages, although Spanish is often their acquired second language. A Spanish Creole, known as Papiamentu (q.v.) is spoken on Curaçao. Moreover, an estimated 100,000 descendants of Sephardic Jews, expelled from Spain in 1492, still speak Spanish, which they write in Hebrew character. (See Spanish: Judaeo.)

Spanish is a Romance language, developed from the vernacular Latin that replaced the unrecorded Celtic-Iberian tongues originally spoken in the Iberian Peninsula. The Latin of Roman Spain evolved into three distinct, but closely related, languages: Catalan, Galician, and Castilian, the last of which is what is now known as Spanish. Some dialectal differences can be noted in the usages of Andalusia, Asturias, Leon, Navarre-Aragon, and the Standard Castilian of Madrid, which is the basis of literary Spanish. Dialectal differences can also be noted in New World Spanish, primarily in pronunciation and vocabulary.

The first translation of the Scriptures in Spain was in Arabic, not Spanish. In fact, beginning with the 13th-century decree of King John I of Aragon, which forbade both clergy and laity to own a copy of the Old Testament in the vernacular, we find a 600-year history of vigorous Spanish opposition to the Bible in Spanish. Unlike France and Italy, Spain's Latin and Roman Catholic sisterlands, Spain did not become a Reformation battlefield in which the 'War of the Word' was waged, with exchanges of protestant Bibles and Catholic rebuttal versions. Not until 1793 was a complete Bible in Spanish printed on Spanish soil. That was an unwieldy 10-volume set (the second edition had 19 volumes), hardly calculated to give the Spanish man-in-the-street the Bible-reading habit.

However, since the middle of the 16th century the Bible in Castilian had been published in foreign lands. Men of Spanish birth, studying abroad, or compelled to live in exile because of their adherence to faiths denounced by the Inquisition, labored and suffered to give Spain the Scriptures in the vernacular. Others risked, and often lost, their lives in smuggling forbidden Bibles into Spain. History records the feat of a certain Julian Hernandez, who arrived in Seville in 1557 with two great casks filled with copies of J. Perez's translation of the New Testament and Psalms. Unfortunately, his activities were detected and death was the penalty exacted of him, as for all those who dared import these Bibles in Spanish.

The Tyndale of the Spanish Bible was a young Spaniard, who, in the fashion of the time, translated his name, de Enzinas ('Oak Tree') into Greek as 'Dryander'. While a student at Wittenberg, living at the home of his teacher, Melancthon, he prepared the first translation of the Bible into the Spanish tongue. He had the book printed in Antwerp in 1543, but both he and it suffered a strange fate. Charles V was at that time Emperor of the Low Countries and of most of the rest of Europe, and his native Spain. Desirous of having the distinguished patronage of Charles, the last of the emperors to be crowned by the Pope, Enzinas dedicated his book to him and removed from it whatever he thought might offend. Unfortunately, he failed to alter certain sentences which he had had printed in capital letters because of their importance to Christian doctrine as he had learned in Wittenberg to construe it. Though received by the Emperor at Brussels in a friendly way, Enzinas was shortly thereafter seized and cast into prison, for the Emperor's confessor had examined the book and denounced it as heretical. More fortunate than Tyndale, Enzinas managed to escape to Antwerp. However, as the Testament was suppressed by imperial order, few copies survived. Thus, the Perez New Testament, published 13 years later at Geneva, and the de Reina

Bible of 1569 (the first complete Spanish Bible), serve as the basis of later revisions of the Spanish version.

The violent persecutions that drove from Spain great numbers of her most learned and prosperous citizens, the Jews, are also responsible in part for the early appearance of the Spanish Old Testament. The 'Ferrara Bible', the first Old Testament ever printed in the Spanish language, was prepared for those exiled Spanish Jews, under the patronage of the Duke of Ferrara. This version is still in use by the descendants of those who fled from the Spain of Ferdinand and Isabella more than four and a half centuries ago.

Since the beginning of the 20th century, a striking contrast to this early opposition to common language Scriptures has been in evidence in Spain. More than 40 new Spanish versions (both Roman Catholic and Protestant) have been published since 1900, and distribution of the Reina-Valera, Moderna, Scio, and Amat versions has continued. In 1961 the Hispano-American New Testament was published, a version prepared with the goal of accommodating the national dialects of Latin American Spanish. A number of 'Modern-day' renderings have appeared. In 1967 the United Bible Societies alone distributed 23,526,970 Scriptures in Latin America and Spain.

1514 Job Toledo?

Translated by Alonso Alvarez of Toledo.

1543 New Testament Micrmann, Antwerp

Translated from the Greek by Francisco de Enzinas (Dryander).

1553 Old Testament Ferrara

Translated by Abraham Usque, a Jew from Portugal, and published by Yom Tob Atlas, a Jew from Spain, under the patronage and protection of the Duke of Ferrara. Known as the 'Ferrara Bible', it was intended for Spanish-speaking Jews exiled from the Iberian Peninsula.

1556 New Testament 1557 Psalms J. Crispin, Geneva

Translated by Juan Perez de Pineda. Copies smuggled into Spain were discovered and most were destroyed.

1569 Bible T. Guarinus, Basel?

Translated by Casiodoro de Reina, a Spanish Reformer, originally of Seville. This version formed the basis of the Bible which, in revised form, is still in use today. (The printer's mark is that of S. Apianus.)

1596 New Testament R. del Campo, London

1602 Bible L. Jacobi, Amsterdam

The de Reina version, revised by Cipriano de Valera.

1630 Old Testament Amsterdam

A revision of the Ferrara Bible, edited by Menasseh ben Israel, a famous Jewish Rabbi from Amsterdam. A further revision by S. de Caseres appeared in 1661.

1790-1793 (10 volumes) T. & J. Orga, Valencia

1794-1797 Bible (revised, 16 volumes) Madrid

Translated, from the Vulgate, by Felipe Scio de San Miguel. It is the first edition of a Spanish Bible printed on Spanish soil.

1823-1825 Bible L. Amarita, Madrid

A fresh translation from the Vulgate by Felix Torres Amat. A revision

of the whole Bible by Juan Calderón was published by the Society for the Promotion of Christian Knowledge in London in 1853.

1885 Gospels 1858 New Testament American Bible

Union, Edinburgh, London, New York

A translation prepared under the auspices of the ABU; sometimes called the 'Baptist Version'.

1858 New Testament [BFBS] Watts, London

1861 Bible [BFBS] Clowes, London

A revision of the Reina-Valera text prepared for the BFBS. In 1865 a further revision, prepared by Angel H. de Mora and H. B. Pratt, American Presbyterian Mission, was published by the ABS.

1893 Bible ABS, New York

Translated by H. B. Pratt; Portions had appeared earlier. It came to be known as the Versión Moderna.

1893 Gospels Acts BFBS, Madrid

A revision of the Reina-Valera version, prepared by a committee including J. Jameson, J. B. Cabrera, C. Tornos, F. Fliedner, and A. R. Fern. In 1905 a revision of the O.T. by Cabrera and Tornos was published in Madrid by the BFBS. Based upon the earlier incomplete revision by E. Reeves Palmer in 1887.

1906 Gospels Madrid

A translation prepared, on the basis of a Ms. in el Escorial, by Fr. Juan de Robles.

1910 Gospels ABS, New York

A translation from Westcott and Hort's Greek text, by a committee appointed by the ABS, which included Francisco Diez, V. D. Baez, Henry C. Thompson, Charles W. Dreses, and John Howland.

1910 Matthew BFBS, Madrid

A translation from the Nestle Greek text by a committee appointed by the BFBS, including J. B. Cabrera, C. Tornos, Carlos Araujo, W. B. Douglas, George Fliedner, Franklyn G. Smith, Henry Payne, W. T. Rhodes.

1917 New Testament ABS, BFBS, Madrid

The Hispano-American version, prepared by a committee made up of the representatives of both the ABS and BFBS committees mentioned above, and Enrique Lindgaard. Its purpose was to provide a Bible which would serve the Spanish-speaking community of the New World as well as of Spain, and it strove to employ modern usage. A 1953 revision brought the text into agreement with the English RSV.

1934 Gospels

Translated by Fr. Valentín M. Sanchez Ruiz.

1940-1943 Matthew Mark Bogotá

Translated by Manuel J. Casas Manrique, Roman Catholic.

1944 Bible Madrid

Translated by Elio Nacar Fuster and Fr. Alberto Colunga; first Roman Catholic Bible translated from the original languages.

1944 Gospels 1946 Acts Buenos Aires

1947 Romans-Revelation Montevideo

Translated by Fr. Juan Straubinger. Esther was published in 1943.

1944 Gospels Buenos Aires

Translated by José J. Rebolli.

1945 **Gospels** Buenos Aires

Translated by A. Redin.

1947 **Bible** Madrid

Translated by Fr. José M. Bover and Fr. Francisco C. Burgos.

1952 **Luke** ABS, Madrid

The first Book to be published in the *Versión Popular*. (See 1966).

1954 **New Testament** Segovia

The AFEBE version, prepared by scholars from the Asociación para el Fomento de los Estudios Bíblicos en España.

1958 **New Testament** Madrid

The CEBIHA version, prepared by a group of professors for the Centro Bíblico Hispano-Americano.

1958 **Mark** UBS, New York

1960 **Bible** SSB en América Latina

A revision of the Reina-Valera version, prepared by a committee including Juan Díaz, G. Alfonso Lloreda, Alfonso Rodríguez, Honorio Espinoza, Francisco Estrella, and Henry Parra. Tentative portions were printed as early as 1955.

1959 **Gospels** 1964 **New Testament** Estella, Spain

Translated by Fr. Felipe Fuenterrabia.

1960 **Gospels** 1966-1967 **New Testament** Prophets

Madrid

Translated by José M. Valverde and José R. Díaz, Roman Catholics, and revised and continued by Luis A. Schökel, Juan Mateos, and Ernesto Vogt.

1964 **Gospels** Buenos Aires

Translated by Mateo Perdia and Alfredo B. Trusso, Roman Catholics.

1964 **Bible** Madrid

Translated by a committee, under the direction of Fr. Evaristo M. Nieto.

1965 **Gospels** Guadalajara

1966 **Psalms Proverbs Acts** Mexico

Translated by Fr. Augustin M. Magaña.

1966 **New Testament** SSB en América Latina

The *Versión Popular*, prepared under the auspices of the ABS by a committee, including William L. Wonderly, Juan Díaz Galindo, Gonzalo Baez-Camargo, Kenneth Case, Charles P. Denyer, Alfonso Lloreda, and Elizabeth P. Marroquin. Twenty years in preparation, the text was envisioned as a translation for the use of the newly literate of Mexico, but the first tentative portion in 1952 was so well received that it was decided to prepare a text which would accommodate Spanish speakers throughout Latin America.

1967 **Bible** Desclee, de Brouwer, Brussels

Translated by a committee, on the basis of the text of the French Jerusalem Bible.

1968 **New Testament** Herder, Barcelona

An ecumenical translation, prepared by Serafin de Ausejo, Felipe de Fuenterrabia, José-María González Ruiz, and Salvador Muñoz Iglesias. Revised by a committee of Protestants and Roman Catholics and submitted to the French Jerusalem Bible translators before publication.

SPANISH: ASTURIAS

1206

3 1 'Naquella temporaa dexose ver Xuan Bautista pedricando nel ermu de Xudea, 2 y diciendo: Fei penitencia: porque 'stá cerquillina 'l reinu de los cielos. 3 Isti ye aquel de quien se dixo pel profeta Isaías: Ye la voz del que clama nel ermu, diciendo: Aperiái 'l camín del Señor: enderezái so' senderos. 4 Tria Xuan un vestiu de pilos de camellos, y un cintu de cuiru pel llombu: v la so vianda yeren llangostes y miel silvestre.

Mt 3. 1-4 1861 (Recomposed)

The dialects of Spain are grouped generally in three regional categories: Northern (Aragon, Asturias, and Leon); Central (Castilian, or Standard); and Southern (Andalusian).

The Asturias Spanish dialect is spoken in the Asturias region of northwestern Spain, east of Galicia. The region is named after the Asturians, an Iberian people who inhabited it at the time of the Roman occupation. It was from the former Kingdom of Asturias that the reconquest of Spain from the Moors was begun. (For note on Bonaparte, see No. 23.)

1861 **Matthew** London

Translated by a priest of Asturias for Louis-Lucien Bonaparte.

SPANISH: JUDAE0

HEBREW CHARACTER

1207

1 פִּרְנִסְפִּירִין דִּל אִיזְנֶאנְלִיוּ דִּי יִשׁוּעַ אִיל מַשִּׁית, אִיזוֹ
דִּל דִּיוֹ; קוּמוּ אִיבְסֵא מִסְקֵרִיבּוֹ אִין לֹם פִּרְנִסְפִּאס:
2 אִיִּק, יוֹ אִינְיֹלוּ מִי מִכְשָׁלִיוֹ דִּלְאִנְי דִּלְאִנְי פִּרְנִסְפִּאס,
3 קִי אִשְׁתַּרְזֹאֲרֵהּ כּוֹ קִלְמִינּוּ דִּלְאִנְי דִּי סִי. אִיִּכּ דִּי פִּרְנִסְפִּאס
אִין אִיל דִּוִּירִיבּוֹ: אִשְׁתַּרְזֹאֲרֵהּ אִיל קִלְמִינּוּ דִּל סִיִּיִּוִּד, אִיִּכּ-
4 דִּוִּירִיבּוֹ סוֹם סִיִּיִּוִּדִּיבּוֹ. אִיבְסָאֲרֵהּ יוֹחַן כִּבְשָׁמִיחֵהּ אִין
אִיל דִּוִּירִיבּוֹ, אִי סִיִּיִּוִּדִּיבּוֹ אִין כִּבְשָׁמִיחֵהּ דִּי אִרְוִיבִּי-
5 מִינִיבּוֹ פִּסְרֵהּ סִיִּיִּוִּדִּיבּוֹ דִּי פִּסְרֵהּ. אִי סִיִּיִּוִּדֵּהּ אִהּ אִיל

Mk 1. 1-4 1922

Judaeo-Spanish, or Ladino, is spoken by descendants of the Jewish population expelled from Spain under Torquemada in 1492. The more than 100,000 Ladino-speaking Sephardic Jews are mostly settled in urban areas in the eastern Mediterranean area, and at least 20,000 Ladino immigrants now live in Israel. "The Yiddish of the Romance languages", Ladino incorporates modern loan words and Hebraisms into a basically archaic Spanish syntax and vocabulary, which is essentially 15th-century Spanish. Like Yiddish, Judaeo-Spanish possesses a great literary heritage. It is written in Hebrew character, except by those who have adopted more modern Spanish usage, owing to cultural assimilation and the increased availability of contemporary Spanish printed matter.

1547 **Pentateuch** E. Soncino, Constantinople
A polyglot (with Hebrew, Aramaic, and Greek). The Judaeo-Spanish version reproduces a 15th-century Ms., prepared by Moses Arragel.

1569 **Isaiah** Jeremiah (with Hebrew)

1583 **Psalms** Salonika

1664 **Song of Solomon** Amsterdam

After the appearance of the Spanish O.T. in 1553 (the 'Ferrara Bible'), numerous Portions were transliterated, with certain redactions, into Hebrew character.

1671 **Psalms** Amsterdam

Translated by Ishak Teixeira of the court of the Queen of Sweden.

1743 **Old Testament** (in 5 parts, with Hebrew)

Constantinople

A translation from the Hebrew by an unknown Jewish scholar.

1816 **Old Testament** (with Hebrew) G. Holzinger, Vienna

Translated by Aaron Pollak, with introductions by Israel ben Chayim of Belgrade.

1829 **New Testament** BFBS, Corfu

A translation for the BFBS by Athias Leone, a Jew. A revision, prepared by H. D. Leves, J. E. Cohen, and Sim Tob, appeared in Athens in 1844, and a further revision of Luke by A. Ben Oliel was published about 1852 by the BFBS.

1836 **Psalms** (with Hebrew) 1838 **Old Testament** (with

Hebrew) ABS, Smyrna

Translated, with heavy reliance on the Ferrara Bible, by William G. Schauffler, American Board of Commissioners for Foreign Missions.

1873 **Old Testament** (with Hebrew) ABS, Constantinople

A considerable revision of the Schauffler version, prepared by James Christie, Church of Scotland. Further revisions by Christie were published by the BFBS; a complete N.T. and Psalms appeared in 1877-1878. Another revision, by D. B. Spence, was published by the BFBS in 1894 in Constantinople.

SRANAN

1208

DATI de da bigin vo da Evangelium vo Jezus Kristus, da pikien vo Gado,

2. So leki wan profeti ben skrivi taki: Loekoe! mi de seni nu boodskopoe man go na joe fesi, disi sa go na fesi meki pasi gi joe.

3. Dem jeri wan stem vo wan

preekman na woestijn, disi taki: Oen meki pasi klari gi Masra! meki dem fotoepasi vo hem reti!

4. Johannes ben de doopoe soema na woestijn, en a preeki vo da doopoe taki, soema moese draai dem liebi, vo dem kan kisi pardon vo dem zondoe.

Mk 1. 1-4 1949

Sranan, or Negro English, is the term applied to the diverse Creole dialects spoken in the coastal areas of Surinam. Two other groups of Creole tongues are also generally distinguished in Surinam: the Saramaccan bush dialects spoken along the Surinam and Saramacca rivers, and the Djuka bush dialects along the Marowine River. These Creole languages are a compound of Dutch, English, Portuguese, and African words.

1829 **New Testament** BFBS

Based on a text translated by Christian L. Schwamm and Wilhelm Treu; revised by Hans Wied and other members of the Moravian Mission in Dutch Guiana.

1846 **New Testament Psalms** BFBS, Netherlands BS,

Bautzen

Further revised by W. Treu, with his translation of the Psalms. The N.T. was further revised in 1888 by E. Langerfeld, and in 1901 by F. Staehelin.

1966 **Luke Acts** (with 'Old Version') NBS, Amsterdam

A new revision, prepared by Moravian missionaries.

SUAU

1209

1. IESU KERISO, Eaubada Natuna, ena evelania ina ie tubu;

2. Doha peroveta edi uriuri eai si ene, 'Egu tauvasa ea hetamarimugaie, oa em eda i sepanonohai';

3. Esau arinana barabara eai i paipainavatai, i ene, 'Guiau ena eda au sepanonohai, eo ena eda au hedudurai'.

4. Ioane barabara eai i hebahebapatiso, eo i gugua teina bapatiso eai ta, nuadi se buidi, edi baae abo se ribahemasarahadi.

Mk 1. 1-4 1943

Sua, or Dau, a Melanesian language, serves as a lingua franca of eastern Papua. It is spoken by about 14,000 people living in the Milne Bay District, Territory of Papua and New Guinea, and is also used in the Kwato area and on coastal islands.

1885 **Mark** New South Wales Auxiliary BS, Sydney

Translated by a Rarotongan teacher named Pi.

1892 **Mark** (revised) NSW Auxiliary BS, Sydney

A revision prepared by F. W. Walker, London MS.

1895 **Mark** (revised again) NSW Auxiliary BS, Sydney

1902 **Acts** BFBS, London

1907 **Mark** (further revised) BFBS, Auckland

1910 **John** 1913 **Matthew** BFBS, London

1919 **Matthew** (revised) **Romans** **Ephesians** **Philippians**

1, 2 **Thessalonians** 1, 2 **Timothy** 1920 **Acts** (revised)

BFBS, Kwato

1925-1926 **Mark John** (revised) BFBS, London

Translated and revised by C. W. Abel, LMS.

1956 **New Testament** BFBS, Sydney

Translated by Phyllis and Russell Abel, LMS, Daniela Sioni, and Benona Dagoola.

SUBANEN: MARGOSATUBIG 1210

1. Su pipunpunan nu dleliag guhiten ni Jisas Kraist, Bata' nu Diwata:

2. Ma'antu misulat ni Isaiya su keta'uwan, Tenggin, puwit u su seligan hui tu gunan mu, hin i sumagipa' tu dalam mu.

3. Su dlagau nu selatau petawag ditu benua ng'et' getawen: sagipa' niu su dalam nu Lord, balen su binaan nen metidu.

1. Si Jon minateng, mimbabtaiis ditu benua genla'i getawen dahus pimitua'en, su mepalin babtaiis dari su nga dusa mampun.

Mk 1. 1-4 1954

Subanen is spoken in several dialects by more than 75,000 people in Zamboanga Province, western Mindanao, Philippines. The dialect of Margosatubig differs considerably from that of the west, in the area of Malay and Labason. Subanen is a Philippine Malayo-Polynesian tongue.

1939 **Mark** Scripture Gift Mission, London

1947 **Luke** ABS, Manila

Translated by A. M. Loptson, *Christian and Missionary Alliance, and others.*

1954 **Mark** ABS, Manila

Translated by Mr. & Mrs. Leo Madrigal, CMA.

1961 **Acts** Philemon 1964 **Romans** 1967 **John**

Philippine Bible House, Manila

Translated by Thomas Jones, CMA, Mahalambas Huminis, Augustin A. Zapanta, Pened Dawang, and others.

SUKI

1211

1. Jesu Keriso Godtae Aenitae gi augsae gabu unum karibap. 2. Isaiah gi augsae dartae buka parub amdai gi umdaet ki ridamu. Ae bi jaka-waru, nae ma wamnumu nabanae wamun daruku aetae umku titap. U aetae rapru ki gabamataeru. 3. Um ikaeiti riaerkapub ikaewariri, Abitae rapru gabadaemnu. Ubtae rapru titapawadaemnu. 4. John, baptisewamun daru riaerkapub reipri rugiae, biaekraru gjaeraesae inae augdammni rarar inae ara gidaematu. 5. Judea gwinae rubka

Mk 1. 1-4 1956

Suki is spoken by about 600 members of a small tribe living around Lake Suki, in the Western District of Papua. Nomadic hunters, the Suki were notorious headhunters until the 1940's. The heart figures in many Suki expressions of emotion; for example, to the Suki the expression 'to love' would be 'to send heat to the heart'; 'to forgive' would be 'to make the heart soft'. Suki is a non-Austronesian language.

1952 **Acts** Unevangelized Fields Mission

1956 **Mark** John BFBS, Sydney

Translated by Mr. & Mrs. L. A. Twyman, *Brethren Mission, assisted by Tukeri.*

(KI)SUKUMA

1212

1 Kwanda kwa ng'ombe ya bupiji ya ng'wa Yesu Kristo ng'wana wa Mulungu. 2 Giti yaliyandikwa mu kitabo cha ng'hangi Isaya giki, Lolaga, Nene Natuma nting'wa Wane mu butongi wa bushu wako, akubeja ipanda lyako: 3 Ilaka Iya munhu uhamuka mubu uhaya giki, Mubeje ipanda lyang'wa Seha, mujigolele nzila Jakwe. 4 Yohana akiza walubatiwa mubu ulomela kubatijiwa kwa koya kulwa kulekijiwa kwa shibi.

Mk 1. 1-4 1925

The Sukuma language is spoken by almost one million people southeast of Lake Victoria, in an area of Tanzania extending from Shinyanga into the Serengeti Plain. It is a Bantu tongue, related to KiNyanwezi.

1895 **Matthew** 1896 **Mark** John Acts 1897 **Luke**

1898 **Matthew** (revised) 1899 **Mark** (revised) 1903 **James**

1906 **Luke** (revised) 1907 **Romans** Galatians

1911 **John** (revised) 1 **Corinthians** Philemon Revelation

BFBS, London

Translated by missionaries of the Church MS, including E. C. Gordon, E. H. Hubbard, J. W. Purser, and F. H. Wright.

1925 **New Testament** BFBS, London

Translated by Africa Inland Mission missionaries, including T. G. Marsh.

1929 **Genesis** 1931 **Exodus** 1932 **Joel** Daniel Obadiah

Jonah Haggai Malachi 1934 **Leviticus**

1942 **Psalms** (incomplete) AIM Press, Lohumbo

Translated by Zachariah Baleli, under the supervision of missionaries of the AIM.

1944 **New Testament** (revised) 1960 **Bible** BFBS, London

Revised and translated by Zachariah Baleli, E. Sywulka, Charles E. Hess, and W. J. Maynard, AIM.

Numerous editions of Liturgical Selections and Scripture narratives in translations by Roman Catholics have also been reported.

SUNDANESE

1213

ARABIC CHARACTER

كَيْفَ سَكُنُوْا مَعَهُنَّ اَللّٰهُ كَا اَلَمْ نُوْثِقْهُمُوهَا فَرَقَكْتَ
مَقَرِّمَ فَوْتَرُ نُوْ نُوْثِقْهُمُوهَا فَرَقَكْتَ ۝ جَلَمَ نُوْ نُوْثِقْهُمُوهَا
وَهَا مَقَرِّمَوهَا سَرَتْ مَقَرِّمَوهَا نُوْ نُوْثِقْهُمُوهَا

Jn 3. 16 1895

- Ieu wiwitanana Indjil Yesus Kristus; sakumaha anu diseratkeun dina Kitab Nabi Jesaja, kieu: Mangka waspada, Kami ngutus utusan Kami saheulaun andika, anu bakal njadikeun pidjaneun andika; soara djelema nu tjemeluk di sagara keusik: Geura njadikeun pidjaneun Pangéran, geura lempengkeun djalang-djalang Mantenna. Ari Johanés keur ngabanjuan di sagara keusik, sarta ngawawarkeun hal pangbanju pertobat geusan pangampura dosa. Tidina

Mk 1. 1-4 1962

Sundanese is the language of about 12 million people living primarily in the highlands of western Java. Racially, culturally, and linguistically, the Sundanese differ from other groups living on Java. Racially they are Proto-Malays, with admixtures of later comers. Their culture, following the Malayan pattern, is based upon village life, with a headman and council of elders. Both the Buddhism they adopted earlier and their later acceptance of Islam have been underlaid by many ancient customs and beliefs. Their language, closely related to Malay and Javanese, belongs to the Malayo-Polynesian family. Sundanese has a greater number of speakers than any other Indonesian language except Javanese. It is written in the Javanese-Sundanese alphabet, an adapted Latin alphabet, or a modified Arabic script, which is commonly used in religious writings.

Such modern developments as roads, foreign plantations, and village schools, are said to have made the Sundanese less unlike their neighbors.

Roman Character unless noted

1854 **Matthew** Batavia

Translated for J. Esser by an anonymous European missionary.

1866 **Luke** BFBS, Rotterdam

Translated by G. J. Grashuis, Netherlands Missionary Union.

1871 **Luke John** MP, M.-Cornelis

1877 **New Testament Luke** (Arabic character)

1891 **Bible** (revised N.T.) 1895 **John** (Arabic character)

1896 **Acts** (Arabic character) Netherlands BS, Amsterdam

Translated, revised, and transliterated by S. Coolsma, Netherlands Missionary Union. An edition published in 1962 contained orthographic changes.

SURA

1214

1 **ŞE** po di ret mu Jesu Kristi, La ki Nan.

2 Kadi mo ran digin takarda mu gukam ar ki Nan İşaya ne,

Wu na, wan dup lop gulop fina a tilep ha,

Di wuri dak ar foha;

3 Do di ni ki pet pe a yil,

Wu dak ar ki Da,

Wu dak ar firi dire dire.

4 Yohanna wuri ji di, di wuri cin baptisma a yil, wuri sat po ki Nan ka baptisma ki tuwap pe fwo ki şikbiş. 5 Yem yil Yahu-

Mk 1. 1-4 1936

Sura, or Maghavul, is spoken by about 20,000 people in the Pankshin area of Plateau Province, Nigeria. Sura is sometimes considered a dialect of the Angas language, within the Chadie group.

1915 **Mark** 1916 **John** 1919 **Matthew**

1920 **Genesis Luke** BFBS, London

Translated by Edward and Constance Hayward, Church MS, with the assistance of African Christians, including A. Ali Mendi and Yohanna Chandi.

1928 **1 John** 1929 **Mark** (revised) 1930 **John** (revised)

Sudan United Mission, Panyam

1936 **Matthew Mark** 1940 **John** (further revised)

1949 **Luke** (revised) BFBS, London

1949 **Acts** [BFBS] Niger Press, Jos

Translated by Elsie M. R. Webster, CMS, with the help of several African Christians, including David O. V. Lot.

(KI)SWAHILI: CENTRAL

1215

ARABIC CHARACTER

كَلَامِي عَزِيزٌ نَحْنُ عَسِيدُ الْوَيْدِ رُبْعُ اَبْرَتِ رَاتِ مَنَابِرُ مَرْكُوكِيَّةِ
كَلَامِي كَمَانِ كَايَا اَيْبَنِي اَوُفُورِمَ وَمِلِيلُ

Jn 3. 16 1897

1 **MWANZO** wa Injili ya Jesu Mashi, Mwana wa Mwenyezi Mungu.

2 Kama vile ilivyoandikwa katika chuo cha nabii İsaia:

Mimi hapa, namtuma mjumbe wangu mbele ya uo wako,

Atakaeitengeza ndia yako;

3 Sauti ya aliae barani,

Fanyani tayari ndia ya Bwana,

Nyoshani mikondo yakwe.

4 Alitokea Johana, huyo abaputiziye barani na kuhubiri mabaputizi ya toba kwa maana ya msamaha wa madhambi. 5 Ikawa kumwendea watu watokao nti

Mk 1. 1-4 1915

Swahili is the lingua franca of East-Central Africa, used as a second language by at least 10 million people in eight countries. It is the mother tongue of an increasing number of people on the East African coast, extending from the Kenya-Somalia border to southern Tanzania, including the coastal islands. There are also scattered inland areas where forms of Swahili are spoken as a mother tongue, primarily in northwestern Tanzania and adjacent eastern Congo-Kinshasa. In all, however, Swahili cannot claim more than 2 million speakers to whom it is the native language.

A remarkable language, with a literature already well established by the 13th century, Swahili developed from the tongues spoken by Bantu migrants who settled on the narrow East African coastal plain in the 2nd and 3rd centuries A.D. The name 'Swahili' is derived from the Arabic word for 'coastal', but Swahili did not remain confined to its narrow birthplace. It was carried inland, originally by traders, slaves, and European settlers, and later in the more prestigious capacity of literary language and administrative lingua franca. Although vigorously

opposed by some of the non-Bantu tribes of Kenya, Swahili has come into use throughout East Africa. It is the national language of Tanzania and Kenya, and is employed as a basic means of communication – as much for the practical amenities of commerce and labor as in official capacities. There are more than 60 Swahili periodicals and newspapers, and Swahili literature continues to rise in production and popularity.

The Central, or Mombasa, dialect of Swahili, known as 'KiMvita', should not be confused with KiVita, a nickname given to a pidgin form of Swahili. The Union Swahili Scriptures are published in the Mombasa dialect.

Roman Character unless noted

1878 **Jonah** United Methodist Free Church MP, Ribe
Prepared by an anonymous translator. A complete N.T., previously prepared in Ms. by J. L. Krapf, was not published.

1883 **Psalm** Society for the Promotion of Christian Knowledge
The Book of Common Prayer, translated by W. E. Taylor, Church MS. The Liturgical Gospels and Epistles were also included.

1889 **Deuteronomy** 2 **Chronicles** CMS, Kisaumi

1892 **Luke** (with English) 1894 **Luke** (Arabic script)

1897 **John** 1897 **John** (Arabic script) 1901 **Gospels**

1904 **Psalm** 1909 **New Testament** 1914 **Old Testament**
BFBS, London

Translated by W. E. Taylor and H. K. Büns, CMS.

1968 **Mark** BS in East Africa, Nairobi

Translated into simplified Swahili by Thomas J. Kabume, Anglican Church in East Africa.

(KI)SWAHILI: SOUTHERN 1216

Yohana Mbatizaji. Utume mwema wa Yesu 1
Kristo, Mwana wa Mungu, ulianza, /kama uli- 2
vyoandikwa na mfumbuaaji Yesaya: Tazama,
mimi namtuma mjumbe wangu, akutangulie;
naye atatengeneza njia yako. / Iko sauti ya 3
mtu apigaye mbiu nyikani: Itengenezeni njia
ya Bwana! Yanyoosheni mapito yake!

Yohana Mbatizaji alikuwa nyikani akibati- 4
za na kutangaza ubatizo wa kujuta, wapatu
kuondolewa makosa. / Wakamtokea wote wa 5

Mk 1. 1-4 1930

ARABIC CHARACTER

رَبِّكَ يَتَّ بَلُّوْكَ عَرَسَ كُنْتُ قَانَا اَلْجَلِيلِ (r)
مَمَّ يَكْ عِيْسَى اَلْكُوْكَ عِيْسَى اُنْكَيْتَ تَوَانَزَرْ وَكْ
كَعَرَسَ حَتَّى مُفِي وَكُنْبُكَ مَمَّ وَكْ عِيْسَى اَكْمُتْسِي
حَوْنُ مُفِي عِيْسَى اَكْمُتْسِي يَنْ يَنْ نُو مَانْمَكْ
سَاعَةَ يَعْ حَيَجِيْكَ مَمَّ وَكْ اَكُوْتْسِي وَتَجْ اَنْكُفْ

وَبَيِّ مُفِي بَلُّوْكَ مَكْسِيْ سَتَهْ يَبُوْ كُنْكَسْ كُوْ
وَيَبُوْ يَفِيْمْ فَيُولْ اَوْ فِتَتْ عِيْسَى اَكُوْتْسِي جَلَزِنْ
مَكْسِيْ بَعَجْ وَكِيْجَلَزْ كِسْ اَكُوْتْسِي يَكِنْ مَكْسُوْ
كُمُوْ وَكْسُوْ مَكُوْ وَكْسْ اَلْبْ وَوَجْ مَجْ يَلْكُوْ
مُفِي وَلَا حَكْبَا مَوْسَكْ لَكِنْ وَنَجْ وَكْبَا وَلُوْ يَكْ
سَجْ مَكُوْ وَكْسْ اَكْمُتْسِي بَانَ عَرَسْ اَكْمُتْسِي كَلْ

Jn 2. 1-4 1888

In the coastal areas of Tanzania and Kenya, where Swahili is universally spoken as a mother tongue or fluent second language, a number of regional dialects are encountered. Inland, where it is an implanted lingua franca or trade language, it has taken on a myriad forms – usage being influenced by the local vernacular, e.g., KiShamba ('Up-country' or 'Kitchen' Swahili). A Swahili form which is recognized as 'KiSettle' came into use as a means of communication between European settlers and their farm laborers. The term is now generally applied to any Swahili usage that shows the heavy influence of a European tongue.

The first Swahili Scriptures were in the Southern, or Urban, Zanzibar dialect. They were originally prepared and printed by Dr. (later Bishop) Steers. The Zanzibar dialect, called KiUnjua, has traditionally been the basis of literary or 'Standard' Swahili. Scriptures in this Standard Swahili literary usage are now prepared in the 'Union' Swahili (q.v.) idiom, which accommodates most Swahili speakers of East Africa.

Roman Character unless noted

1868 **Ruth** **Jonah** Zanzibar MP

1869 **Matthew** 1871 **Psalm** BFBS, London

1872 **Luke** 1875 1, 2 **Kings** **John**

1876 **Ephesians** **Philippians** Zanzibar MP

Translated by Edward Steers, Universities' Mission to Central Africa.
Luke was the work of Abd' el Aziz, a Zanzibar Sheikh, and Richard L. Fowell, a missionary colleague of Steers.

1876 **Luke** BFBS, St. Christoph

Translated by John Rehmaan and J. L. Krapf, Church MS.

1878 **Acts**-2 **Corinthians** 1879 **Genesis** **Galatians** **James**

1 **John** **Colossians** **Philemon** 1 **Thessalonians**-**Titus**

Hebrews 1 **Peter**-**Revelation** Zanzibar MP

1879 **Mark** **John** (revised) BFBS, London

1880 **Exodus** 1882 **Isaiah** Zanzibar MP

1883 **New Testament** (revised) BFBS, London

Translated by E. Steers.

1882 **Daniel** 1883 **Judges** Zanzibar MP

1884 **Genesis** (revised) **Joshua** BFBS, London

1885 **Luke** 1886 **Exodus** (revised) **Proverbs**

1887-1888 **Numbers** 1, 2 **Samuel** **Ecclesiastes**-

Song of Solomon **Jeremiah**-**Ezekiel** **Hosea**-**Malachi**

Zanzibar MP

1 Detta är begynnelsen af 3. Enö ropandes röst
 3:1u Ghrifti, Guds är i öknene: Bereder Ö-
 Sonö, Evangelio; rand väg; görer hans st-
 2. Såsom Kristvet är i gar rätta.
 Propeterna; El, jag sän- 4. Johanned war i öf-
 der min Ängel framför ditt nene, döpte, och predikade
 ansigte, hvilken bereda skall bättringens döpsle, till syn-
 din väg för dig; dernad förlätsel.

Mk 1. 1-4 1878

- 1** Detta är begynnelsen av evan-
 gelium om Jesus Kristus,
 Guds Son.
2 Så är skrivet hos profeten
 Esaias:
 'Se, jag sänder ut min ängel
 framför dig,
 och han skall bereda vägen för
 dig.
- 3** Hör rösten av en som ropar i
 öknene:
 'Bered den vägen för Herren,
 gören stigarna jämna för ho-
 nom.'
4 I enlighet härmed uppträdde
 Johannes döparen i öknen och
 predikade bättringens döpsle
 till syndernas förlätsel.

Mk 1. 1-4 1928

Swedish is spoken by nearly all the 7-5 million inhabitants of Sweden, and by communities in Finland and Estonia. Nearly 1 million Swedish speakers live in America and Canada. The 'Svealanders' are recorded as early as the first century (the *Suiones* of Tacitus). Later, associated with their linguistic kinsmen, the Danes and Norwegians, they were renowned and feared as the Vikings, or Norsemen.

Christianity was introduced during the 9th century by Saint Ansgar, but its triumph over paganism was not assured till the early 12th century. The existence of early translations of the Scriptures into Swedish is attested by extant fragments of numerous medieval versions. The first translation of the Bible into Swedish was commissioned by King Gustavus Vasa in 1525, but this version was never printed, although a few Books are known to have been translated. Nevertheless, the first published Bible in Swedish is known as 'Gustavus Vasa's Bible', because the Bible of Laurentius Petri enjoying his royal patronage and assistance with the costs of printing. Although revised several times, this first Swedish Bible remains substantially the standard Swedish Bible of today.

1526 New Testament Royal Press, Stockholm
Translated, according to tradition, by Olaus Petri, a follower of Luther, who had worked with Gustavus Vasa to effect the Reformation in Sweden.

1536 Psalms Proverbs Stockholm

1540-1541 Bible Richolff, Uppsala

The first Swedish Bible, known as 'Gustavus Vasa's Bible', translated by Laurentius Petri, Archbishop of Uppsala, and his brother Olaus, with the assistance of eminent Swedish clergy and scholars.

1560 Psalms Stockholm

A revision of the *Gustavus Vasa Bible* text, by L. Petri. A few other O.T. Books appeared between 1561 and 1568; they probably represent a private attempt to revise the whole Bible. In 1600 another revision was begun at the command of Charles IX. However, aside from reprinting L. Petri's revised Books (published in Stockholm, 1602-1613), no action was taken.

1617-1618 Bible Olofsson, Stockholm

A revision known as the '*Gustavus Adolphus Bible*'. In 1615 Gustavus II (Adolphus) directed that a commission be set up, under Johannes Rudbeckius, to revise the standard text. However, in the end, the 1540-1541 text was simply reprinted, with emendations in format, orthographic changes, and verse numbers. In 1646 this Bible was reprinted by H. Keyser, Stockholm, under the patronage of Queen Christina. It was often reprinted during the 17th century.

1702-1703 Bible Keyser, Stockholm

A revision known as '*Charles XII's Bible*'. It was begun by Charles XI, but work progressed so slowly that in 1698 the idea of a complete recension was abandoned, and Eric Benzellius was appointed to prepare a corrected text, with every church in Sweden contributing toward the expenses of this edition and receiving a copy. It remained the standard text for more than 200 years, although several revisions were prepared by various Royal Commissions, with varying success.

1835 New Testament Örebro

Translated by J. H. Thomander.

1858-1865 Bible Berling, Lund

Translated by H. M. Melin.

1863 New Testament Swedish National Evangelical Society, Stockholm

Translated by P. M. Elmblad, A. P. Falk, and G. S. Löwenhielm. A revision appeared in 1896.

1871-1899 Job-Malachi New Testament Stockholm

Translated by O. F. Myrberg.

1895 New Testament Palmquist, Stockholm

Translated by J. P. E. Benelius, Roman Catholic.

1900 New Testament Skoglund, Stockholm

Translated by August Edman, a Swedish schoolmaster.

1904 Bible Norstedt & Söner, Stockholm

A revision of the N.T., to bring it into conformity with the 1893-1898 revised O.T., prepared by the Royal Commission. The text was also printed by the Swedish BS.

1904 New Testament Psalms Norman & Palmquist, Stockholm

Translated by P. Waldenström. The N.T. was published in instalments between 1883 and 1894.

1907 New Testament Norstedt & Söner, Stockholm

1917 Bible Stockholm

An entirely new translation by the Royal Commission. The Synod then appointed a committee, consisting of J. A. Ekman, N. Lindström, A. H. Jungheoff, and A. Edman, to prepare a recension. Their version of the entire Bible, published in 1917, remains the standard Swedish Bible.

1961 New Testament Peterson, Göteborg

Translated into Swedish from the English, French, and German editions based on J. N. Darby's Greek text.

1964 Gospels 1965 Acts-Revelation Stockholm

Translated by David Hedegård. The first new translation of the N.T. since 1917. Portions had been published 1956-1960 in För biblisk tro.

SYRIAC: ANCIENT

1218

NESTORIAN CHARACTER

1 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
2 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
3 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
4 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
5 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Mk 1. 1-4 1952

JACOBITE CHARACTER

1 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
2 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
3 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
4 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
5 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Mk 1. 1-4 1836

ESTRANGELO CHARACTER

1 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
2 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
3 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
4 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
5 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Mk 1. 1-4 1899

HEBREW CHARACTER

1 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
2 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
3 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
4 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
5 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Mk 1. 1-4 1575

Syriac, a dialect of Aramaic (q.v.), gained status as the literary language of the great intellectual capital at Edessa (modern Urfa, Turkey). Before Edessa's development as a center of Christian thought in the 3rd century, it had been a seat of pagan scholarship. Owing to the controversy within the Church which occasioned and followed the Council of Chalcedon (451), most Aramaic-speaking Christians adopted Syriac as a cultural and religious language, both as a gesture of refection to Byzantium and as insulation from the influence of Byzantine thought. Thus

Syriac became the language of a vast community of Christians. Later the early Syriac evangelists carried it to Ceylon (in the 6th century), and thence to China.

However, Scriptures had existed in Syriac as early as the 2nd century A.D. They are known as the Old Syriac version. Two incomplete manuscripts of the Gospels exist (the Curetonian and Sinaitic Syriac Manuscripts, 4th-5th century). Within the Old Syriac Period, as well, belongs the Syrian Gospel Harmony of Tatian, known as the *Diatessaron*. Later other translations appeared, notably the *Peshitta* (meaning 'simple version'). By the late 4th century the Old Syriac traditional usage differed considerably from the vernacular Syriac. Accordingly, a standard version of the New Testament was prepared, just as Jerome had earlier translated a Vulgate, i.e., 'vulgar' text. This Peshitta New Testament, with an earlier translation of the Old Testament, was adopted by the Syriac Church. During the 6th century the Jacobite branch of the Syriac communion attempted to displace the Peshitta. In 508 Bishop Philoxenus commissioned Polycarp to prepare a new version. A century later Thomas Harklea, a scholar of Mesopotamia, prepared a revision of the Philoxenian text. In fact, both of these versions are known to us in part. In this section we also include the Palestinian Aramaic translations of the Melchite Christians.

The Syriac alphabet consists of 22 consonantal letters. Like other Semitic writing, Syriac is read from right to left. It was originally written in Estrangelo character. After the schism in the middle of the 5th century, Jacobite script developed among the West Syrians, and the Nestorian script in the East Syrian, or Nestorian Church. It was the East Syrian (Nestorian) script that was carried by the enthusiastic Nestorian missionaries throughout Asia, and that influenced the Ancient Sogdian script of Turkestan.

Script is indicated as follows: (E) Estrangelo; (J) Jacobite; (H) Hebrew; (N) Nestorian

1555 **New Testament** (J) Zimmermann, Vienna
Edited from Ms. Peshitta texts by Johann A. Widmanstadt.

1569 **New Testament** (H) Stephanus, Geneva
Edited by Immanuel Tremellius and published with Greek and Latin texts. Syriac versions appeared in other Polyglots: 1575, Antwerp; 1599, Nürnberg; also the Paris and London Polyglots (see below).

1625 **Psalms** (J) Paris
Edited by Gabriel Sionita, a Maronite. In the same year a Syriac Psalter was published in Leiden, edited by T. Erpenius.

1627 **Revelation** (J & H) 1630 **Peter 2-3** John
Jude (J & H) Leiden
The first publication of these Books which are omitted from the Syriac canon; edited by E. Pwoccker.

1629-1645 **Bible** (J) Paris
The Paris Polyglot contained the first complete Syriac printed Bible, edited by G. Sionita.

1655-1657 **Bible** (J) London
The London Polyglot, edited by Brian Walton and others. Numerous editions appeared during the 17th and 18th centuries, based on the texts of these prestigious polyglot Bibles.

1708 **New Testament**(J) Leiden

An early critical edition, prepared by J. Leusden and C. Schaaf. The Gospels were reprinted by the BFBS in 1815.

1778 **Gospels**(J) 1799–1803 **Acts Epistles**(J) Oxford

The Philoxenian and/or Harkleian recension, edited by Joseph White.

1816 **New Testament**(J) 1822 **Psalms**(J)

1823 **Old Testament**(J) BFBS, London

Edited for the BFBS by S. Lee, and based on the London Polyglot.

1820 **Psalms**(J) Milan

The Syro-Hexaplar text, edited by C. Bugatus. This version, prepared by Paul of Tella (617 A.D.), is a translation of the Septuagint into Syriac. Other portions of the Syro-Hexaplar had appeared earlier.

1828 **New Testament**(J) Bagster, London

Edited by William Greenfield.

1835 2 **Kings Job Proverbs-Isaiah Lamentations**

Hosea-Malachi(J) Berlin

The Syro-Hexaplar, edited by Heinrich Middeldorff. In 1858–1860 Judges and Ruth from the Syro-Hexaplar, edited by T. Skat Rörda, were published in Copenhagen.

1836 **New Testament**(H) London Jews Society, London

Edited for the LJS in the hope that similarity of usage with that of the Zohar would encourage interest in Jewish readers.

1841 **Bible**(N) American Board of Commissioners for Foreign Missions, Urumia

The first edition of the Scriptures prepared for the use of the Nestorian Christian communities. In 1846 a N.T. with Modern Syriac text was also published by the ABCFM; O.T., 1852. A Liturgical Psalter was published in Mosul, 1866. In 1913 the Trinitarian BS published the O.T. in Ancient Syriac only, which has been often reprinted.

1858 **Gospels**(E) London

The Curetorean Old Syriac text of the Gospels, edited, with an English translation by William Cureton, who discovered the MS. in a collection at the British Museum.

1861–1874 **Old Testament**(J) Milan

The Syro-Hexaplar Ambrosianus, edited by A. M. Ceriani. A photo-lithographic reproduction appeared in Monumenta Sacra et Profana ex codicibus praesertim Bibliothecae Ambrosianae in 1874.

1874 **Bible**(N) ABS, New York

A new edition of the 1841 Bible. The N.T. and Psalms have been often reprinted.

1886 **Psalms**(J) Paris

1891 **Bible**(J) Dominican Press, Mosul

The Peshitta text, prepared by Dominican monks for the use of the Nestorian Christians of the Mosul area.

1894 **Gospels**(E) Cambridge

The Sinai Old Syriac text, edited by Robert L. Bensly, J. Rendel Harris, and F. Crawford. The definitive edition with the variants of the Curetorean text was published by Agnes Smith Lewis in 1910, London.

1901 **Gospels**(J) Oxford

A critical edition of the Peshitta text, prepared by G. H. Gwilliam, on the basis of collations of MSS. prepared earlier by Philip E. Pusey.

1904 **Psalms**(E) Cambridge

A critical edition of the Peshitta Psalter, edited by W. E. Barnes.

1904 **Gospels**(J) Cambridge

A critical edition of the Old Syriac Gospels, edited by F. C. Burkitt.

1905–1920 **New Testament**(J) BFBS, London

The Peshitta text, edited by G. H. Gwilliam and J. Gwynn. The Gospels are from Pusey and Gwilliam's text.

Numerous publications of portions of the Scriptures in the Palestinian Syriac usage have also been published. Among the most important are:

1861–1864 **Gospels** Verona

The Vaitan Gospel lectionary, edited by Francesca Miniscalchi-Erizzo.

1890 **Gospels**(E) Kegan Paul, et al., London

Three Gospel lectionaries, re-edited by Agnes Smith Lewis and Margaret Dunlop Gibson.

SYRIAC MODERN

NESTORIAN CHARACTER

1219

- 1 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
2 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
3 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
4 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
5 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
Mk 1. 1–4 1893

By the late 8th century, Ancient Syriac had been displaced as a spoken tongue by Arabic. However, a small enclave of Syrians continued to employ it as vernacular as well as liturgical language. Finally, due to the ruthless Mongolian invasions of the 13th century, these Nestorians were driven from northern Mesopotamia to the isolation of mountainous Kurdistan. Here, they still continue to speak their Neo-Syriac tongue. Most of the 100,000 'Assyrians' (as they are known) live in Iraq, although many migrated into Iran in the 1930's.

Nestorian character has been revived to print Scriptures in Modern Syriac.

1844 **Gospels** MP, Urumia

1846 **New Testament** 1852 **Old Testament**

American Board of Commissioners for Foreign Missions, Urumia

Translated by Justin Perkins, ABCFM. Two Gospels were printed as early as 1840. Often reprinted; sometimes with Ancient Syriac text.

TAGALOG

1224

1 ANO paimula ng ewangelio ni Jesu-Cristo, ang Anak ng Dios.

2 Ayon sa pagkasyat kay Iasias na profeta: Narito, ay sinusugo ko ang ating sugo sa unahan nio, —Na inaglahanda ng iyang daan.

3 Siya ang tinig ng isang suni-

igaw sa ilang,—Ihanda ninyo ang daan ng Panginoon;—Tawirin ninyo ang kaniyang mga landas.

4 Dumating si Juan na magla-bautismo sa ilang, at ipinangaral ang bautismo ng pagiging sa ika-pagpapatawad ng mga kasalanan.

Mk 1. 1-4 1914

Tagalog, or Filipino, spoken by about 5-7 million people, is the basis of the national language of the Philippine Republic, and is said to be spoken by more than 11 million. It is the dominant language of the capital, Quezon City, and of eleven provinces in central and southern Luzon, Mindoro, and Marinduque. Possessing a considerable literature, Tagalog has come into cultural prominence among the more than 70 Philippine languages. Tagalog dialects, differentiated by pronunciation and loan words from neighboring tongues, are generally divided into seven major groups: Manila, Bataan, Batangas, Bulacan, Palawan, Panay-Pacte, and Tayabas. All are mutually intelligible.

Tagalog is a Malayo-Polynesian tongue, linguistically classed in a Philippine sub-group of the Western Malay, or Indonesian, branch of that far-flung language family. All the languages native to the Philippines are related within this group. Any further subdivision within the general Philippine grouping is generally made on a geographical basis. There are, as well, Spanish-based pidgins in use: Caviteño and Ermitaño on Luzon (Spanish and Tagalog), and Davaoño and Chabakano on Mindanao (Spanish and borrowings from Visayan, Moro, and surrounding dialects).

The island republic of the 32 million Filipinos stretches across more than 1,150 miles of the Pacific, and includes about 7,000 islands. Visited by Magellan in 1521, and by later Spanish explorers who named the islands after Philip II, the Philippines were conquered, colonized, and converted by the Spanish during the second half of the 16th century. The islands were transferred to the United States after the Spanish American War. The independent Philippine Republic was set up in 1946.

At the time of the Spanish settlement of the Philippines, the larger tribal groups followed different alphabetic systems of writing, based on the early (Indic) scripts of the Indonesian Archipelago, although their exact derivation is a matter for scholarly dispute.

1898 **Matthew Mark Luke Acts** BFBS, London

1900 **John** BFBS, Madrid

1901 **Luke** (revised) 1902 **New Testament**

1905 **Old Testament** BFBS, Manila

Translated by Sofronio Calderón and H. F. Müller, on the basis of earlier work by Pascual H. Poblete.

1911 **New Testament** 1915 **Bible** BFBS, ABS, Manila

A revision prepared by J. L. McLaughlin, G. Zarco, Sofronio Calderón, Emiliano Quijano, T. Eldridge, C. N. McGill, and Cypriano Santos.

1917 **Gospels** L. Criebe, Manila

Translated by Fr. Mariano Sevilla.

1930 **Bible** (N.T. revised) ABS, Manila

Revised by Leslie Wolfe, C. N. McGill, Leon Baña, Agaton Pascual, Catalino Paulino, and J. B. Cottingham. Later other corrected editions of the Bible, with minor revisions, were published.

1952 **New Testament** Sacred Heart Publications, Manila

Translated by a group of Roman Catholic scholars, including Fr. Juan Trinidad, Fr. Juan Ledesma, Fr. Leopoldo Arcaira, Fr. Gabriel Hoson, Fr. Rufino Alejandro, and others.

1954 **Luke** (with English) Philippine Bible House, Manila

Translated by David Raymondo, E. Cruz, and R. Candelaria.

1958 **John** (tentative) 1960 **John** (revised) 1961 **Acts**

1962 **Matthew Luke** 1, 2 **Peter**

Philippine Bible House, Manila

A revision prepared by a committee, including Simon D. Reyes and Esteban Cruz, Methodists, Mariano Evangelista and Diego Romulo, United Church of Christ, and J. D. Cristóbal, Seventh Day Adventist.

1959 **Psalms** 1962 **Old Testament Apocrypha**

Daughters of St. Paul, Manila

Translated by Fr. José C. Abrial and based on the French Jerusalem Bible.

TAGBANWA: ABORLAN

1225

1 Ito may paman it magayon nga tuturan nga binatit it Davao Crispo? nga anak it Davao. Ngapan it law nga pigpita nga tara-aga it Davao at lalawa. Ma-it Ampang it Davao nga lalawa it lalawa duot ifera ya nga adalawa.

2 Mag-it it Davao bat anak ya, Pa-it-aga mag-it it pa-ruta it magayon law, sa mag-

abait law nga anak ku. **3** May magayon duot rupa nga de-pag law nga pa-ruta nga duolawa. Mag-it it pa-ruta, Mag-it lalawa la kumitawa it Ampang nga anak it Davao. Pa-lalawa nga magayon, kalpin niti magayon it mag-abait it Ampang nga anak it Davao.

Mk 1. 1-3 1968

Tagbanwa is spoken by about 12,000 people on the island of Palawan, south of Puerto Princesa, Philippines. It is a Malayo-Polynesian language.

1968 **Mark** SIL, Philippines

Translated by Stewart and Jean Hussey, WBT.

TAHITIAN

1226

1 TE haamaita o te evelaia o te Tamaiti e te Atua ra o Iesu Meia; i tei papahia i roto i te mau perehe ra, Iahaa, o Iesu vai i tau vai i mua in oo, e no'ia e haamaiti i te oo e'a i mua in oo. **3** E e no'ia te hoo i te

haorara i te medelera, E haamaiti utoni i te o'a o Iehova e haamaiti i to'ia haorara. **4** Oia hoo i haorara mai o Iohane i te bapetisma i te medelera ra, e te haorara haorara i te bapetisma tata-rapa i mataira te hoo. **5** Ua haorara

Mk 1. 1-4 1953

Tahiti, the 'Polynesian paradise' in the Society Islands, was the home of the first mission founded in the South Pacific, and for a century served as the central point for the Pacific missionary effort. The band of determined men who put ashore on Tahiti in 1797 immediately set about the business of providing the Good News in the language of the islands. However, it was not until 20 years later that the arrival of a printing press made it possible for the first Gospel to be printed in the Ocean World.

The islanders, seeing the deference with which the press was handled and the place of honor accorded it in its own house -

which had a floor made of smooth stones from the ruins of an altar on which human sacrifices had been offered – were certain that this was the White Man's God. This suspicion was fortified when the 'idol' began to emit a steady stream of what the missionaries told them was 'God's Word'. Even after the misunderstanding was clarified, their interest in the idea of the missionaries' God persisted and the Tahitian king, Pmare II, was so eager to discover what the iron oracle would say that he struck off the first sheets himself.

Tahitian is a Polynesian tongue, still spoken by a majority of the 26,000 inhabitants of the group, although bilingualism is almost universal.

1818 **Luke** 1819 **Matthew** 1820 **John**

London MS, Huahine

1822 **Acts** LMS, Tahiti

1824 **Daniel Ruth Esther** LMS, Tahaa

1824 **Galatians-Philemon** LMS, Tahiti

1826 **Hebrews-Revelation** LMS, Tahaa

1827 **Mark** 1829 **Romans-2 Corinthians** 1, 2 **Peter** **Jude**

1832 **Psalms** LMS, Tahiti

1833 **Isaiah** LMS, Huahine

1834 **Hosea-Malachi** LMS, Tahiti

1838 **Bible** BFBS, London

Translated by members of the LMS, including Henry Nott, John Davies, and John Williams.

1847 **Bible** BFBS, London

Revised by William Howe and Thomas Joseph, LMS.

1861 **Mark** (with French) St. Germain en Laye
Translated by Roman Catholic missionaries.

1863 **Bible** BFBS, London

Revised by William Howe, Alexander Chisholm, and John Barff, LMS. Another edition, slightly revised, was published in 1884, BFBS.

1889 **New Testament** Nantes

1913 **Bible** Braine-le-Comte

Translated by Roman Catholic missionaries. A new edition, with revised Psalms, was published in 1963.

TAIRORA

Ihuva tinavu kahaqarirava viva Katira maaquma vira uva
kaqe uva vira okara mintima vairo. Haaru Aihaiava Katira
uva riva nima vuava vaihara Katira uva mintima qara ruva tera.
Katira mintima tira iva tira. "Te valinti va atiharirava viva
noane ai aara uqaurarise," tira. "Viva aqi vatoini vaihara
noverai tireva mintima tinorave, Aara erama tairara noruqarava
anirare. Vira aara ovuqavuma ke autu amitaote tira," tira.
Katira kahaquvava Aihaiava hoqarera vi uvava qara ruva tara.

Mk 1. 1-3 1967

Tairora is spoken by about 8,000 people in the Kainantu sub-division of the Eastern Highlands, Territory of Papua and New Guinea. It is a non-Austronesian language.

1967 **Mark** SIL, Ukarampa

Translated by Alex and Lois Vincent, WBT.

TAIWANESE

1228

1 Siong-tè è Kia̍ lâ-sô Ki-tok hok-im ê khi-thâu. Chhin-chhiūⁿ tī sian-tī lî-sài-á ê chheh só-ki-tsai kóng,

Côa chhe góa ê sū-chiá tī lî ê bin-chêng,

Lâi sū-chêng lî ê lō;

3 U leh kiò tī khong-iá ê, i ê sia̍ kóng,

Tiōh pí-pân Tsú ê lō,

Siu tī lî ê sió lō.

4 lok-hân lâi tī khong-iá kiá̍ sê-ê, thoon hóan-hôe ê sê-
5 lē, hō lah tít-tiōh sia̍-tsôe. Thong lū-thài tōe kap lâ-lō-

Mk 1. 1-4 1948

Taiwanese, the chief language of the island of Taiwan (formerly Formosa), is essentially derived from the Amoy Chinese dialect. (See Chinese: Foochow.) It developed from the usage of immigrants who came from the mainland of China at the time of the 17th-century Manchu conquest.

Colloquial Taiwanese now differs considerably from the Amoy dialect. It has been influenced both by Japanese – for the island was under the control of Japan from 1895 to 1945 – and by Kuoyü, which became the official language in 1945. At that time the island came under the control of the Nationalist Chinese, who, after the Communist takeover of the mainland, moved their capital to Taipei in 1949. 'Taiwan' is the Chinese name for the island, while 'Formosa', meaning 'beautiful', was the name given it by the Portuguese navigators who arrived as early as the 16th century.

The languages spoken on the island represent a strange mixture. The Dutch, who settled on the island in the 17th century, had missionaries who translated a Gospel into a now extinct aboriginal language which they called 'Formosan' (q.v.). Taiwanese – with which this section is concerned – is spoken by about 80 per cent of the 12.8 million inhabitants. There are also some 1.5 million to whom Kuoyü is native, for it is now the tutorial language in this education-conscious nation, and all who have attended school since 1945 know Kuoyü. There is also a sprinkling of Hakka dialect speakers. In addition there are some 200,000 speakers of indigenous Malay-stock languages, e.g.: Amis, Bunun, Druai, Paiwan, Puyuma, Sediq, Tayal, Yami, located for the most part in the island's mountainous interior.

It should be noted that until the publication of the Maryknoll Taiwanese Gospels, in 1967, all Scripture translations were in the mainland usage of the Amoy area of Fukien Province.

Roman Character

1852 **John** BFBS, Canton

Translated by Elihu Doty, Dutch Reformed missionary.

1853 **Ruth** Printed privately, Amoy

Translated by John Van Neei Talmage, American Board of Commissioners for Foreign Missions.

:VIV :II+
 :V +I IVJII/ V 0:03 10: 2.
 I:
 0 :J 0:03 :I+ 0J:II 100 3.
 0J:II /II II: +I
 :I 0' /II 3 :J 0:03 0 :B 4.
 I +:0 30+ +: 0J1 3J+

Jn 1. 1-4 1965

The Hoggar, or Ahaggar, Tamahaq dialect is spoken by about 12,000 nomadic Berbers of the upland areas around Tamanrasset, in the Saharan wastes of southern Algeria. The Tamahaqs of this area are considered to speak the purest form of the language.

Tifinagh Character

1948 Ruth National BS of Scotland, Edinburgh

1954 Daniel Minerva Press, Algiers

1954 Obadiah Jonah Habakkuk Printed privately, Exeter

Translated by Frances Wakefield.

TAMAHQA: TIMBUKTU

1232

1. Os-ed Jā Anabatist dar cilar winder, itawatax dar tenere n Jude.
2. Inna, Utabet, et tohar timinia n cinnawen.
3. Wader a s enta s stuenna s ennebi Esal, di idyennan; Esal n wa di esaurawen dar tenere, esedyenstet abridy n Amakro, sesetedet timferady smit.
4. Ilsa Jā teduft n telmen, idyabbes s esidybis n elem fell rebberen nit; tetete nmit tacwalt et torawat n tenere.

Mt 3. 1-4 1953

The Timbuktu dialect of Tamahaq is spoken in the Timbuktu area of northern Mali. The speakers of this dialect are usually known as 'Ioulemmeden'.

1953 Mathew National BS of Scotland, BFBS, Edinburgh

Translated by F. H. Bowman, Christian and Missionary Alliance.

TAMIL

1233

TAMIL CHARACTER

| தேவருமாராஜுவே இயேசுத்தெய்வத்துடைய சுவீ
 சேஷத்தின் ஆரம்பம்.

இதோ, நான் என் தூதனை உமக்கு முன்பாக 2
 அனுப்புகிறேன்;

அவன் உமக்கு வழியை ஆயத்தம் பண்ணுவான்.

சத்தாளின் வழியை ஆயத்தப்படுத்துங்கள், 3

அவர் பாதைகளில் செல்வ பண்ணுங்கள் என வகுத்த
 சத்திலே உபயோகிப்பவனுடைய சத்தம்

என்று வசாயா தீர்க்கதரிசனை ஆகமத்தில் எழுதியிருக்கிற
 படி., போலாண்டர்கள் வந்து, 18 வம்சனாப்படுத்தென்று 4
 மனை திருப்பதுக்குரிய ஞானல்காவத்தைத் குறித்து
 வகுத்தாத்தில் பிரசங்கம் பண்ணிக்கொண்டிருந்தான்.

Mk 1. 1-4 1965

- 1 dhēvanudaiya kumārāṇhiya iyeṣu kiristhuvimudaiya suviseshathin ārambam:—
- 2 idhō, nān en thūdhanai umaku munbāha anupuhittē, avan umaku munnē pōi, umaku vaiyai āyatham pannuvān endrum;
- 3 kartharuku vaiyai āyathapaduthungal, avaruku pādhaihālai jēvai pannungal, endru vanāndharathilē kōpāduthiravanudaiya satham umdāhum endrum, thirkatharism āhamangalil endhyirukita
- 4 pirahārami; yōvān vanāndharathil gñānasnānan goduthu, pāvi-mannipukendru manandhirumbudhalukētra gñānasnānathai kufithu
- 5 pirasangam pannikōndirundhān. aporudhu yūdhyē dhēsathār

Mk 1. 1-4 1966

ARABIC CHARACTER

١) مَوَدَّةً نَابِلِيَّةً لِيَلْبِقَ مَا نَاوَدُوْا لِي رِيكَاحَ تَبَنَّتْ
 عَيْسَى مِنْ تَايَرِ عَجْرِي تَتَلَبَّسُ عَيْسَى وَرَدَّ بِي
 حَوَارِيُوْكَ كَجَمِ اَنْتَ نَكَاحُكَ اَيْضًا كَبَيْتُكَ نَزَارَ كَفْ
 ٢) زَادَ سَرِّ سَمِ كَرِيُوْ بَدَّ فُوْتُ عَيْسَى نَا ي
 اَوْرِي تَوَلَّى اَوْ رَكْبًا زَادَ سَرِّ سَمِ اِلَى بَيْتِي ٢
 اَنْزَلَ عَيْسَى اَفْوَرَّتْ بَيْتُكُمْ اَنْكُمُ بِيْ نَفْوَتْ اِنَّه
 دَرُوْا بِيْ نَزَادَ مَا وَرَدَّ بِي تَايِي وَيَلِيْكَ رَرِي

Jn 2. 1-4 1932

Tamil is spoken by most of the 33.5 million inhabitants of Madras State (Tamilnadu), India, and by 20 per cent of the 10.5 million Ceylonese. A seat of Hindu culture for more than two millennia, Madras is rich in South Indian art and architecture, and Tamil possesses a distinguished heritage of classical literature. The Tamils speak a Dravidian language (the very term 'Dravidian' is derived from the Sanskrit word for Tamil). It is related to Telugu, Malayalam, Kannada, Tulu, Toda, Gondi, Khondi (Kui), and Brahui. The derivation of Tamil script is still disputed, but it is thought to be either a direct development of a southern form of Brahui writing, which employs features borrowed from Grantha script, or an adaptation of Grantha. (See Sanskrit.)

Tamil Character

1714 Gospels Acts 1715 New Testament Tranquebar
 Translated by Bartholomäus Ziegenbalg, Danish Lutheran missionary.

- 1722 **New Testament** Tranquebar
A revision prepared by Benjamin Schultze, a colleague of Ziegenbalg. A year later a Passion narrative, prepared by Schultze, was published.
- 1723 **Genesis-Judges** 1724 **Psalms** 1726 **Ruth-Song of Solomon** 1727 **Isaiah-Malachi** Tranquebar
Translated by Ziegenbalg and Schultze. In 1728 the *Apocrypha* was published at Tranquebar.
- 1739 **Matthew** Tranquebar
A revision of the Ziegenbalg version by Lutheran missionaries.
- 1741 **Matthew** 1742 **Mark Luke John**
1759 **New Testament** Colombo
A revision, begun in Ceylon by Adolphus Cramer, relying heavily upon a Ms. Tamil version by Philippus Baldus and Adrianus de Mey. The project was later carried on by J. P. Wetzeliuss, P. de Melho, and Simon de Silva.
- 1772 **New Testament** Society for the Promotion of Christian Knowledge, Madras
1777-1796 **Old Testament** (in 4 parts) Tranquebar
Translated, with heavy reliance on the Schultze version, by J. P. Fabricius, SPCK.
- 1790 **Pentateuch** Colombo
A revision of the Tranquebar version, prepared in Ceylon by P. de Melho.
- 1818 **Psalms** Serampore MP
The Book of Common Prayer, including numerous liturgical selections, prepared by Christian David.
- 1819 **Psalms** Madras
Another translation of the Book of Common Prayer, by J. P. Rottler.
- 1827 **Gospels Acts** 1833 **New Testament**
Madras Auxiliary BS
Revised by C. T. E. Rhenius, Church MS.
- 1850 **Bible** (tentative) Madras Auxiliary BS
A revision, begun by P. Percival, Wesleyan MS, who was later joined by M. Winslow, L. Spaulding, and T. Brotherton.
- 1857 **Gospels Acts** Pondicherry
Translated by Roman Catholic missionaries of the Paris Society for Foreign Missions. As early as 1578, however, Roman Catholic missionaries published the first book ever printed in an Indian language, a doctrinal text, which contained Scripture Selections.
- 1864 **New Testament** 1871 **Bible** Madras Auxiliary BS
A new revision, known as the 'Union Version', based primarily on the Fabricius text and prepared by H. Bower, Society for the Propagation of the Gospel.
- 1891 **Psalms** Madras
A metrical version, prepared by J. Gillings.
- 1891 **New Testament** Pondicherry
Translated by Fr. J. B. Trincal. A revision was printed in Trichinopoly in 1906.
- 1899 **Genesis** Coimbatore
Translated by Fr. J. Tour.
- 1904 **Old Testament** Catholic MP, Pondicherry
Translated by H. M. Bottero and others.
- 1906 **New Testament** Tranquebar
A recension of the Fabricius text, prepared by A. Gehring and N. Samuel, Leipzig Evangelical Mission.
- 1908 **Matthew** Madras
A metrical version, prepared by a Hindu, C. Swaminatha Pillai.
- 1911 **Mark** 1912 **Matthew Luke** Madras
Translated by M. Ellucin, Leipzig Evangelical Mission.
- 1922 **New Testament** Y MCA Press
Translated by N. Gnanaprakasam, SPG.
- 1929 **New Testament** 1936 **Old Testament** BFBS, Madras
Translated by L. P. Larsen, Lutheran, and others.
- 1936 **John** BFBS, Madras
The Union Version, with some stylistic changes, intended to accommodate Muslim readers.
- 1941 **Gospels Acts** 1942 **New Testament**
1949 **Bible** BFBS, London
A revision of the Larsen version, prepared by a committee composed of C. E. Monahan, Bishops Azariah and Neill, H. K. Moulton, and others.
- 1964 **Mark** Star Press, Palayamcottai
Translated by S. T. Jebegnam of Tamilnad Theological College.
- 1965 **Matthew** De Nobili Press, Madras
1966 **Mark Luke John** Tamil Literature Society, Tuticorin
Translated by Roman Catholic scholars.
- 1967 **Luke** BS of India, Bangalore
Translated by Devanesan Rajarigam and V. P. K. Sundaram.
- Arabic Character
1919 **John** Madras Auxiliary BS
Translated by H. Bjerrum.
- 1932 **John** BFBS, Madras
A transliteration of the Union Version.
- Roman Character
1912 **Mark** Madras Auxiliary BS
Translated by J. Lazarus.
- 1937 **Mark** Diocesan Press, Madras
1956 **New Testament Psalms** Trinitarian BS, London
A transliteration of the Bower (Union) text, prepared by Mrs. E. W. Wilder. As early as 1945 a Gospel narrative by Mrs. Wilder was published in Madras.

TANGALE

1234

1 Tup tul sɛram kɔŋ ma Yesu Kristi Lawo Yamba.

2 Okom balji da takart Yisaya ananez saba ka,

- Mq, nap wot anawotennq ki idgu,
Mu mq wa dun okko;
3 Dil mu mq tagon saba korok ka,
Ma dun ok Anapi-mu,
Ma sopop tibi;
4 Yo'anem gan ya baptisma korok wana, ap
tagon baptisma ka'yili som up pq sasalap. 5 Ki

Mk 1. 1-4 1932

Tangale is spoken by about 36,000 people north of the Benue River in Bauchi Province, Northern Region of Nigeria. A Chado-Hamitic language, it is related to Kanakura.

1920 Luke 1922 Ruth Jonah Acts 1927 Matthew
1928 Romans 1929 1 Corinthians-Philippians
1932 New Testament BFBS, London
Translated by J. S. Hall, Sudan Interior Mission.

TANNA: KWAMERA

1235

- 1 Nukune nawisaujen-amasen te
Yesu Kresto Yamati Atuu.
2 Rōi Aiseya yafrofa remarai,
menwa, lau yak-a'ri kwanfaga
seiau, te-rakupan ya uirani, ma-
puri swatuk mik.
3 Nari reti ramakwein ya ru-
munsh, mamen menwa, Kem-
yaha ti-apari swatuk savei Yeru-
mau, mo atukwutuk swatuk
min.
4 Jon ruvehe, in ketir ro na-
baptisoien ya nermana ya ru-
munan, mauwasi nagkiriten te
nabaptisoien te nararegien ya
teri yerama, ma kapu narupun-
ten tafaga reraha sawanraha tu-
kwe.

Mk 1. 1-4 1890

Tanna Island, known as Ipore, is in the southern New Hebrides. Numerous Melanesian dialects are spoken by the 8,000 islanders, but all are closely related. The Kwamera dialect is spoken in the southeastern part of the island.

1878 Matthew 1881 Acts 1883 Genesis MP, Tanna
1890 New Testament National BS of Scotland, Glasgow
Translated by William Watt, Presbyterian missionary.

TANNA: LENAKEL

1236

- NERWOWUNAN te nakaran ut te Iesu Kristo Neri
Wuhgin.
2 Rōikoma kamrai le Aiscia profeta,
Alm ru, tiakhalita tahak ieremim raupan lam le
nemram,
In terepol ut suatu taham;
3 Noia ierem ramasak leluau,
Arol ut suatu taha Ieremera,
Arol etuatu suatu tahan.
4 Jon rava ierem ramol nebaptisoan leluau, mamen apu
nebaptisoan te nelegan to nositan telwaga tat.

Mk 1. 1-4 1902

The Lenakel dialect of Tanna is spoken in the west-central part of the island.

1900 Matthew 1902 Mark Luke John Acts
1-3 John Revelation Victoria Auxiliary BS
Translated by Frank H. L. Paton, New Hebrides Mission.

TANNA: WEASISI

1237

- 1 Natouonien ia nanusurien o Iesu Kristo Neti Kot.
2 Tokama kamatae ia Aiseia iaprofeta,
Iakahlipen rahak ietamimi otapan-lam,
In-otol apenapena suaru onik :
3 Noia ietam tatasak ialumunam,
Autapenapena-to suaru raha Iarumanug,
Mautol nati tapia o nelkin.
4 Jon tamuva, tamouaiu netamimi ialumunam iken matanus nouaiu
ien o nohrakasien tafaga tara raha netam kohtaliq. Netani

Mk 1. 1-4 1924

The Weasisi dialect of Tanna is spoken in the eastern part of the island.

1895 Luke South Australia BS
Translated by W. Gray, Presbyterian missionary.

1909 Luke (revised) New South Wales Auxiliary BS
1924 New Testament National BS of Scotland, BFBS, London
Translated by T. Macmillan, New Hebrides Mission.

TARAHUMARA

1238

- 1 ma totāma we garabé ra'itāri
jesukristo jiti, éti māpa bi'ndri ju
rioti ranāri.
2 mapurigá onāri éti warāra na-
wésami itasari riwémi: nābira, wami
batá mapotá sinimammi, etomá bi-
ré keni kapitānawa buwīnāra ju-
rámani.
3 waminá kawití nawésama éti ka-

- pitāni jeané: buwīnāri si'ndémi ma-
pōmá éti warubéra sinimara. gará
wetānāri bowé.
4 ari bié waminá kawití we gará
nawéska pagóri éti juani. ari bié
batá nawéari mapurigá si'ndémi au-
tá si'ni garabara'isāima mapurigá
wikáwarani nīma mapurigá we éti
orāri.

Mk 1. 1-4 1947

The Tarahumara Indians, who number 4,000 or more, inhabit the mountains and valleys of the Sierra Madre of northern Mexico. They are noted for their ability to run down horses and deer. Scripture publications have been in the Sanachique dialect, common to southwestern Chihuahua. Another form, Rororohio Tarahumara, is spoken in southern Durango, Mexico. It is a Utoaztecan language.

Diglot with Spanish
1947 Mark 1952 John ABS, Mexico
1957 Acts Luke Tipografía Indígena, Cuernavaca
1963 Philippians Ephesians SB en México
Translated by Kenneth and Martha Hilton, WBT.

TARASCAN

1239

- 1 (1) Isa uenasti ambakiti e-
iankperakua Jesukristueri
enga jindēka Diosari Uajipa, (2)
eska na karakata jaka uandaj-
sakipiti Isaisiriri libru jimbo en-
ga auijka:
"Ji asašaka juchiti jantipirini
engakini niuaka oechipani
parakini sesi jantkakchini chi-

- ti šagaruni, (3) ka i jindēsti
imēri uandakua. enga uaja-
chaparini uandaka jima enga
no nema irekaka: 'Sesi jants-
kanta je juchāri Tatēri šaga-
runi ka južimberanta je
imēri šagaruechani.'
(4) Ka Juanu bautisarpisa-
ramti jimesisa enga no nema

irekapka, ka istu cianguasaram-ti k'uiripuechani eskaksa bouti-sarikuaipiranga paraksa šajanta-

ni eskaksa moantsapka ka isa-ksa puaminantani ts'amēri peka-duchani. (5) Ka iapuru Judea

Mk 1. 1-4 1960

The Tarascan Indians, possibly numbering as many as 60,000, live in Michoacan State, Mexico. At the time of the Spanish Conquest, the Tarascans maintained an advanced civilization. The origins and linguistic relations of the Tarascan language are not known.

After 1954, diglot with Spanish

1946 **Philippians 1** John 1947 1, 2 **Thessalonians**

Mimeographed privately

1949 **John** (with Spanish) [ABS] Agencia Bblica, México

1951 **Luke** Mimeographed privately

1954 **Philippians** Lathrop, Cheran, Michoacan

1955 **James 1-3 John ABS, Mexico**

1956 **Matthew 1 Corinthians Timothy** Lathrop, Cheran

1957 1, 2 **Thessalonians** 1959 **Acts** 1960 **Matthew**

Ephesians 1 Peter 1961 **Titus 2 Peter** 1962 **Romans**

Colossians Hebrews 1963 **Revelation** 1964 **Luke**

Agencia Bblica, México

1968 **New Testament** SB de México

Translated by Maxwell D. Lathrop, WBT.

TATAR: KAZAN

1240

ARABIC CHARACTER

الله اولى عيسى مسيح انجيلينك ابتداس در * نناك كم
اشعبا يبيعبردان بيله ديو بارلاندنر كه مونه بوزنك آلراند
ايچيمني بيارامن اول سنك آلرناك بولكننى حاضرار *
س رب نك بولين حاضرانكز آندك صوقافلارين نيكزلانكز
دب صغراده نقرغاننك آوازي در * ع يحيى كيلوب صغراده
نعبد قيلوب گناهلارنى كپورتور اوچن توبه تعبد لائوبنه
عظ ايندى * ه م بارجه يهوديه بورلى واورشليم خلنى

Mk 1. 1-4 1886

CYRILLIC CHARACTER

1 Зах. 1. Алла Улы Исусъ Христоснын
2 Евангелесенен башы. Пагабярляр жазганча:
мына Мия Сиенк алдыңнан Уз чирштянже
3 жбярж, уз Сиенк алдыңнан жузынын азер-
4 лаб куяр; 1) Ходайга жул азериягез, Агар туръ
5 сукмактар жасагыз инббүш кырта кычыры-
6 чынын агазын 1) даянчы, Буш кырта чумы-
7 ларучуш Иоаннь булган, уз жазыктар биче-
8 лер оюн тятуба итеу чумы. Чырыуын сой-
9 ляган. Шунда агар ботон Гудя жазганча.

Mk 1. 1-4 1908

The Tatars (sometimes Tartars), a primarily Muslim people, number about 5 million throughout the Soviet Union. The name 'Tatar' (derived from the Tata, a Mongolian tribe of the first millennium A.D.), came to be used for all the Mongolian invaders who swept across Asia and Eastern Europe in the 13th and 14th centuries. At the dissolution of the Tatar Empire in the 15th century, numerous independent Tatar groups developed. They included the Volga Tatars (the Kazan Khanate in the north and the Astrakhan Khanate in the south), the Siberian Tatars, and the Crimean Tatars. The Volga and Siberian Tatars came under Russian domination in the 16th century. The Tatars speak Turkic languages. Kazan Tatar is spoken in many forms throughout the Tatar and Bashkir Autonomous Republics of the Soviet Union. The literary language is based on Kazan usage.

Cyrillic Character unless noted

1866 **Matthew** Kazan

Translator unknown; Ecclesiasticus was published in 1864.

1873 **Matthew** 1875 **Psalms** Kazan

Translated by Nicholas Ilminsky.

1884 **Matthew** (Arabic character)

1886 **Mark** (Arabic character) BFBS, Kazan

Translated by C. Salenmann.

1893 **Gospels** Orthodox MS, Kazan

Translated by Nicholas Bobrovnikoff.

TAU SUG

ARABIC CHARACTER

1241

1 نَا تَجِدِي مَعَّ اَدَلُو بَت كِيُوَا بَت دِيَن كَن قَصَر
اَوْعْطَلَن سِجْ هِسْوَرَة اِغْ اَن سِجْ تُو هَدِيَا كَنَات
2 يَكَنان نَكُون اِغْ فَكْوَرَة اِنْ هَمَكْتَر كِيَرِيُوَسْ هِسْوَرَة
3 اَمَت يَن كَنَات نَكْوَرَة كِي 4 فَدَا تَرَهَنِي
4 نَا نَكْد اِسَبْ مِيُوَسْ دِيَن هِيَلِي دِيَن هَدَا تَرَهَنِي قَا مَرَة
قِيُوَرَة فَدَا تَرَهَنِي دَاوُدْ اَمُو اِغْ نَكْفَانَن بَت لَحَم سَبْ
اِغْ سِي دِيَن مَهْمَكْت اِبَن فَبُو دَاوُدْ

Lk 3. 1-4 1918

¹In tagasin sin bayta marayaw la pasal hi las
Alman amos sin Tahan sad kuyawid hi Farman
sin Tahan hi dal tagay. ²Lamag sin Tahan.

³Tagay sin Malarat las. Amm darawid las,
dardur hi na muna dayu kaynu. Siya na in
maglath sin das isahay sin. ⁴Das siya in
kuyawid sin marayaw hi ginla pasalan
hi kagpalan, sin ayu. ⁵Palman siya in das

isahay sin pangli. Palman siya in das

isahay sin.

⁶Sadal, ginawid na hi Maki Tahan hi ginla hi

kagpalan. Amm na siya in maglath sin las

pa lawan ruhig. Nagmanath siya ditto las magpa

tas sin isahay-siya in tagasin sin salinang nile

magat wabay sin magpalan sin kayu las malinang

magat pa magat las sin tagay sin nile in das

Mk 1. 1-4 1967

Tau Sug, or Moro Joloano, is spoken by about 300,000 people in the islands of the Sulu Archipelago, Philippines. Other languages spoken by the Muslims of these islands are Samal and Badjaw. In the Sulu Sea, between the Sulu Archipelago and Palawan, about 6,000 Jama Mapus live on the islands of Cagayan Sulu.

Roman Character unless noted

1918 **Luke** (Arabic script) Sulu Press, Zamboanga
Translated by R. T. McCutcheon, *Protestant Episcopal Mission*.

1931 **Luke** 1934 **Luke** (Arabic script)
1940 **Luke** (corrected) ABS, Manila
1955 **John** Philippine Bible House, Manila
Translated by Francis E. Link and A. M. Loptson, *Christian and Missionary Alliance*.

1967 **Mark** Philippine BS 1968 1-3 **John** SIL, Philippines
Translated by Mr. & Mrs. Seymour Ashley, WBT.

TAVARA

1242

1. IESU KERISO Eaulada Natuna ana itutu de-
wadewana i wawari.

2. Mei peroveta lawahi hai giruma, Tau ou toui-
tuetuega lawana a himili tam ou nom apo i na neniae tam
om tahaea apo i na diuia.

3. Pona gehouna ou barabara eahaeababa i wogogo-
geni, i pa. Guian a tahaea ona diuia, tanna ana aniwel-
awelan o na lidumaluia.

4. Ioane ou barabara eahaeababa hapatiso i dewaia
ma hapatiso winugowilawila bahana i paliwelena, hai,
apapoe i na paligigili.

Mk 1. 1-4 1930

Tavara is spoken by about 1,000 people in the Milne Bay District,
Territory of Papua and New Guinea. It is a Melanesian language.

1898 **Mark** London MS, Auckland
1903 **Matthew** BFBS, London
Translated by LMS teachers from Samoa.

1930 **Mark** (revised) BFBS, London
Revised by R. W. Abel, LMS, and Kago, a blind Tavara.

(KI)TAVETA

1243

KUWOKA kwa Anjili ya Yesu Masihi, 1
Mwana wa Izuwa; sandu itamiwe ghati ya 2
mroti, Yoa, natuma mwondo wangu msongo-
rana wa usho wako, mwe enearaha nzia yako
msongorana wako, Ighonda lakwe eiya ghati 3
ya ishigathi, Areheni nzia ya Mzuri, uro-
ngeshe mawetio makwe.

Akaoka Yohana ekibatija ghati ya ishi- 4
ghati, na ekitinda lubatijo lwa kugharuka
lwa kuwushijwa kwa kutekwa. Wakamfumia 5

Mk 1. 1-4 1903

Taveta is spoken around Taveta in adjacent areas of Kenya and
Tanzania, southeast of Mount Kilimanjaro. It is a Bantu tongue,
related to KiBondei and ChAsu.

1892 **Mark John** Church MS, Mochi
1894 1-3 **John** CMS, Taveta
1896 **Matthew Luke** BFBS, London
1897 **Exodus** CMS, Taveta
1900 **Acts** BFBS, London
1900 **James 1, 2 Peter Jude** CMS, Taveta
1903 **Mark** (revised) BFBS, London
1905 **Psalms** Society for the Promotion of Christian Knowledge,
London 1906 **Romans-Revelation** BFBS, London
Translated by A. R. Steggall, CMS.

TAYAL

1244

KUOYÜ PHONETIC SCRIPT

1 𐄎𐄎𐄎𐄎 𐄎𐄎 𐄎𐄎 𐄎𐄎𐄎𐄎 𐄎𐄎 𐄎𐄎𐄎 𐄎𐄎 𐄎𐄎𐄎𐄎
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𐄎𐄎𐄎𐄎𐄎𐄎𐄎 𐄎𐄎 𐄎𐄎𐄎𐄎 𐄎𐄎𐄎."

4 𐄎𐄎𐄎 𐄎𐄎𐄎𐄎 𐄎𐄎𐄎𐄎𐄎 𐄎𐄎 𐄎𐄎𐄎𐄎 𐄎𐄎 𐄎𐄎𐄎𐄎 𐄎𐄎
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Mk 1. 1-4 1964

Tayal, or Taiyal, is spoken by about 30,000 inhabitants of the
mountainous northeastern part of Taiwan (Formosa). Tayal is a
language of the Malayo-Polynesian family, related to other
languages indigenous to the Taiwanese mountains.

Kuoyü Phonetic System
1964 **Mark** BSS in Taiwan
Translated by Clare McGill, *Presbyterian missionary*.

1831 **Genesis-Exodus** Chap. 20 Madras Auxiliary BS

Translated by Pritchett and revised by Gordon.

1838 **Luke** Madras Auxiliary BS

Translated by C. P. Brown, a Madras civil servant. Certain other portions of a complete Bible, translated by Brown, were tentatively published by the Madras Auxiliary BS in 1855.

1839 **Psalms** 1840-1848 **Gospels Acts**

Madras Auxiliary BS

Translated by a committee, on the basis of a Ms. version by Pritchett and Gordon.

1841 **Genesis** 1844 **Exodus** Madras Auxiliary BS

Translated by John Reid, LMS.

1854 **Old Testament** Madras Auxiliary BS

A revision, based on Pritchett's Mss., prepared by a committee which included, besides Pritchett and Gordon, R. D. Johnston and John Gordon Jr., LMS.

1856 **New Testament** Printed privately, Vizagapatam

A version prepared independently by J. S. Wardlaw and John Hay, LMS, assisted by Choudhary Punshottam.

1878 **New Testament** 1881 **Bible** (tentative)

1884 **Bible** (tentative) 1888 **Bible** (tentative)

1890 **Bible** (tentative) 1904 **Bible** Madras Auxiliary BS

A revision started independently by John Hay, who was later joined by a N.T. committee, then by an O.T. committee. Each of the 'tentative' Bibles included more of the revised O.T. portions.

1911 **Bible** Madras Auxiliary BS

A revision of the 1904 Bible. It benefited from many original criticisms of that work, and became for decades the standard Telugu Scriptures.

1913 **Gospels** 1914 **Galatians** 1915 **Romans**

Printed privately

1924 **New Testament** Rama Press, Ellore

A translation in verse, prepared by Rajah M. Bhujanga Rao, a Hindu. He also translated the story of Peter, which was published in 1924.

1914 **Gospels Acts** Franciscan Press, Madras

1924 **Romans-Revelation** Printed privately, Mellore

Translated by Fr. D. Thomas. A volume of Bible Stories, translated by Roman Catholics, had appeared in 1884.

1924 **Mark** Madras Auxiliary BS

Translated (in simple script) by F. T. Shipman and a committee appointed by the Madras Missionary Representative Council.

1960 **Mark** BS of India and Ceylon, Bangalore

Translated, in simple Telugu for new literates, by B. E. Devaraj, M. J. Prakasam, S. Anstey, and E. Prakasam.

1966 **Psalms** St. Michael's School, Guntur

Translated by a Telugu pundit, under the direction of Bishop Mummadi, Roman Catholic.

Kala, i som osom ka mi rodi ka mu,

Owo ma bempa aroq da mu.

3 Arim ra wuni ro wula ara pa,

Bempa nu aroq da oMariki,

Lompas nu asoq toq.

4 Yon-aq owo baptais anam ro wula, o tamos ambaptisam
ga kathupi ta katero ka ehake. 5 Ka anam ga anthof ga

Mk 1. 1-4 1955

Temne is spoken by about 500,000 people in central Sierra Leone, west of the Sewa River and north of the Mende. Northern (Sanda) and Southern (Yonni) Temne are distinguished. Temne is a West Atlantic language.

1865 **Matthew** 1867 **Genesis Luke-Hebrews**

1868 **New Testament** BFBS, London

1869 **Psalms** BFBS, Stuttgart

Translated by Christian F. Schlenker, originally with the Church MS.

1891-1892 **Pentateuch** 1895 **Joshua-Esther**

1903-1906 **Matthew-Ephesians** (revised) BFBS, London

Translated by J. A. Alley and J. Mankah, CMS.

1937 **Luke** BFBS, London

Translated by Kate E. Driscoll, CMS.

1955 **New Testament** BFBS, London

Prepared by Kenneth P. Rupp and Hugh MacLure, CMS, from an original translation by K. E. Driscoll.

TEOP

1250

1 O tanetaneo no vare mata te Jisu Karisto, a
Beiko te Hunavan.

2 To takino vo rohoen tea poropita Aisea,
"Taraham, ena na vanao momohu nasu vo
mataman a to de vare tena, to pasi vamata-
topou bona hanana tean;

3 a gogona peha to tanihi mana komano hum
vaeae-ana:

Vamatatopo a hanana te Sunano,
vatotobin o hanana teve—"

4 E Jon Bapitais na tavus nao teo hum vaeae-ana
meve vamor ni bona bapitais na taverete na varudaha
na matapaku va hata. 5 Bara meori na tagusi vo nao

Mk 1. 1-4 1958

Teop is spoken by about 3,000 people on Teop islet and adjacent coastal areas of northeastern Bougainville, Solomon Islands. It is a Melanesian tongue.

1958 **Mark** BFBS, Sydney

1966 **Galatians Ephesians Philippians 1-3 John**

BFBS, Canberra

Translated by G. Carter, Methodist MS, assisted by Moses Masusu.

TEMNE

1249

1 Otaper wa akera kafino ka Yisos Kraist, oWan ka Kuru.

2 Mo me a gbal ka akafa ka onabi Isaya kopa,

1910 Mark 1911 Luke 1913-1914 Mark Luke (revised)
1914 John 1915 Matthew 1920 Acts 1924 Gospels
Acts 1 Corinthians James 1930 New Testament
BFBS, London
Translated by A. L. Kitching, Church MS.

1958 N.T. Selections publisher?
Liturgical Selections translated by Roman Catholic missionaries. Bible
Stories were also published.

1960 Luke John (revised) 1961 Bible BFBS, London
1966 New Testament (revised) BS in East Africa, Nairobi
A revision prepared by a committee under the supervision of Norah C.
Wiggins, CMS, Gideon Orena, Yairo Okiror, and E. Odiit.

(O)TETELA

1256

- 1 Etatelu ka lukumu l'ololo la Jesu Kristu, On'a Nzambi.
- 2 Uku akafundama l'efundelu k'umvutshi Isaya ati,
Enda, lambutuma dikendji diami la ntundu k'elundji k'e,
Ndi ayolongosola mbuka k'e;
3 Diui di'untu lahangoango l'usui ati,
Nyolongosole mbuka k'Uwandji,
Nyusimbuli esese andi;
- 4 Joani akayi, akabatizaka l'usui, akasambishaka dia ekadimwelu k'etema ne dia nyimanya akolo awo.

Mk 1. 1-4 1959

OTetela is spoken both east and west of the Lomami River, above Tshofa in south-central Congo-Kinshasa. Excluding the Kusu, who are sometimes referred to as Tetela, the BaTetela are thought to number almost 400,000. A Bantu language, OTetela is related to BaNkutu and OKela.

1919 Matthew 1920 Acts
1925 Matthew (revised) John 1 Corinthians
1929 James 2 Timothy 2 Peter 1934 Romans
Methodist Episcopal Congo Mission, Wembo Nyama
1938 New Testament ABS, New York
Translated by missionaries of the MECM, including E. B. Stiltz,
J. Leighton Wilson, C. G. Bush, D. L. Mumpower, and H. P. Anker.

1946 New Testament Catholic Mission, Tshumbe
Translated by Fr. Josef Jagdorens.

1962 Genesis 1966 Bible SSB au Congo, Kinshasa
Translated by William Chappell and Mr. & Mrs. Honore Lokale,
Methodist Mission in Central Congo, advised by a committee.

THADO

1257

- 1 Pathen Chapa Jesu Krista Kipana Thupha kipatna.
- 2 Isaia themgao lekhabua,

Ven, keiman kasottol namasang sangah kasole.
Ama chun nalampi anasem ding ahi.
3 Gamthipma khosam ni khat on,
Pakai lampi semunlang alamen suzangon,
4 ati tia kusun bang chun, Johan Baptist chun
gamthipmah lung heiya chonset subheina dinga Baptiz
chan ding thu hilin ahungpotin, 5 chuin juda gama

Mk 1. 1-4 1933

Thado, or Thado-Kuki, is spoken by about 100,000 people in scattered groups throughout Manipur, India. Thado was once promoted as a regional lingua franca for many of the hill tribes. Also known as Khongsai, Thado is spoken in many dialects, including Hawkip. A Kuki-Chin language of the Tibeto-Burman family, it is the largest of the New Kuki tongues, a subgroup which also comprises Gangte, Paite, Simte, Vaiphei, and Zomi. Thado is also closely related to the Tiddim Chin language.

1924 John 1925 Luke Acts 1932 Matthew
1933 Mark Romans 1942 New Testament
BFBS, Calcutta

Translated by Ngulhao Thomsong, aided by Mrs. G. G. Crozier and
W. Pettigrew of the American Baptist Foreign MS.

1961 Genesis BS of India and Ceylon, Bangalore
Translation begun by Mangkho Thomsong and continued by a
committee.

THAI

1258

THAI CHARACTER

- ๑ คั้น กัดคุดของ พระเยซูคริสต์ พระบุตรของพระเจ้า
- ๒ เหมือน ที่ได้เขียนไว้ใน คำของ ศาสดาพยากรณ์ว่า, ก่อนหน้านั้น
เราใช้ทูตของเราไปทั่วหัวท้น, ผู้มันจะ ตกแต่งหนทางไว้ข้างหน้า
๓ ท่าน. เขียนไว้ว่าว่า, "จงจัดแจงทิวของพระเจ้า, จงกระทำมา
๔ ของพระองค์ให้ตรงไป." ท่านได้ยินได้มา ให้คน รับปีศคามาใน
นี้, และประกาศเรื่อง ปีศคามา เป็น ที่ให้คน กลับใจเสียใหม่,
๕ เพื่อบาปโทษ จะยกเสียได้. บรรดา พวกยูดา กับ บรรดาชาว

Mk 1. 1-4 1956

Thailand, known as Siam until 1939, has been called 'White Elephant Land' (so, incidentally, has Laos), because the Royal White Elephant is revered by the people. The Thai (meaning 'free') people have been dominant in this land since the 13th century. In Thailand, a Buddhist nation, there are three times as many Buddhist monks and novices as there are Christians. Yet Christian missionaries, at work there for almost a century and a half, have sponsored education and medical facilities and have developed a church of somewhat over 20,000 members.

The national language of Thailand is spoken by about two thirds of the country's 30 million inhabitants. Many speak Yuan, Lao, or another regional language. The standard, official Thai, spreading through its nation-wide use as the language of educa-

tion, is based on the central Thai, or Bangkok, usage. Thus 'standard Thai', as spoken by the educated, is basically the Bangkok regional language with certain modifications in usage.

Thai and related tongues are linguistically grouped in a class known as the Tai languages, a class that comprises tongues spoken by at least 40 million people, from Burma to south-eastern China. Within this group are included the Thai, Thai Yvan, Tai Lü, Lao, and Hkui of Thailand and Laos, the Shans of Burma, and the Chung-Chia, Tai Ya, and others of China (where Tai speakers are sometimes known by the collective term 'Pai-i'). The Thai alphabet has been used since the 13th century. Probably derived from the Khmer writing, it consists of 44 consonants, 30 vowel marks, and numerous accents.

1819 **Catechism** Serampore MP

Translated by Anna Haseltine Judson in Rangoon, where she met numerous Siamese. She learned the language and translated Luke and the catechism, but only the latter was printed. It was the first Christian book in Thai.

1834 **Luke** Singapore

Translated by Karl Gutzlaff, Netherlands MS.

1835 **Matthew** 1837 **Acts** 1840 **Mark** 1842-1843 **John**

Romans-Revelation Singapore

1849 **Gospels** (revised) 1850 **New Testament** (revised)

American and Foreign BS, Bangkok

Translated and revised by J. Taylor Jones, American Baptist Missionary Union, assisted by Charles Robinson and J. Caswell, American Board of Commissioners for Foreign Missions.

1851 **Mark** **John** 1853 **Matthew** 1853 **Luke**

American Missionary Association Press, Bangkok

Translated by Stephen Mattoon, American Presbyterian missionary.

1858 **Gospels** **Acts** American Bible Union, Bangkok

A revision of the Jones version by S. J. Smith, ABMU.

1860-1883 **Old Testament**

1881-1883 **New Testament** (revised) ABS, Bangkok

Translated by American Presbyterian missionaries: S. G. MacFarland, N. A. MacDonald, S. C. George, J. N. Culbertson, D. McGilvary, and D. B. Bradley. The N.T. was revised by N. A. MacDonald and J. W. Van Dyke.

1891-1896 **Bible** ABS, Bangkok

The first Bible in Thai in one volume. A revision of much of the APM text by J. Carrington, ABS agent in Siam, issued in portions as early as 1890, and continuing until his death in 1912.

1926 **Gospels** **Acts** 1927 **Acts** **Romans**

1929 **1, 2 Corinthians** **Galatians** 1930 **New Testament**

ABS, Bangkok

A revision prepared by a committee, including Paul A. Eakin, P. Suddhikam, S. Mangarabhandhu, C. Skoolkan, C. Wichi, and S. Pangsanot, and later R. O. Franklyn. In 1940 a Bible was published containing the 1930 N.T. and the Carrington O.T. with several Books revised by this committee.

1952 **Gospels** Chiangmai

A Roman Catholic translation, bearing the imprimatur of Jacobus Aloysius Cheng.

1957 **Genesis** 1960 **Exodus** **Psalms**

1964-1967 **New Testament**

1968 **Esther** Thai Bible House, Bangkok

A revision prepared by Achari Saranya and W. J. S. Thompson, Church of Christ in Thailand, and Herbert Grether and Francis Seely, Presbyterians.

1964 **Mark** 1967 **Acts** **Luke** Thai Bible House, Bangkok

A 'popular' version, translated by Kru Jit and Howard Hatton, of the Overseas Missionary Fellowship.

THAI: NORTHERN, YUAN

1259

LAO (YUAN) CHARACTER

- ၁ • ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင် ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင် ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင်
- ၂ ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင် ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင် ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင်
- ၃ ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင် ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင် ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင်
- ၄ ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင် ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင် ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင်
- ၅ ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင် ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင် ဗုဒ္ဓကောလောနိဗ္ဗာန်သုတ္တံတော်မူရာတွင်

Mk 1. 1-4 1917

The Yuan, or Myang, who number about 2 million, live in northern Thailand. Since this is the land of the 13th-century Thai state of Lan Na, the Yuan are sometimes referred to as 'Lanatai'. Although they are culturally and linguistically closer to the Lao than to the Thai, the Yuan are influenced by the spreading national cultural pattern of Thailand. Their language, called also Northern Siamese, or Western Laotian, is related, within the Tai group, to Hkui and Tai Lü.

The Yuan script is now used only for Buddhist monastic documents, and by those interested in preserving traditional Yuan culture.

Lao (Yuan) character unless noted

1867 **Matthew** ABS, Bangkok

Translated by Mr. & Mrs. D. McGilvary, American Presbyterian missionaries.

1891 **Matthew** (revised, Thai Character) ABS, Chiangmai

1893 **Matthew** 1894 **Psalms** **Luke** **John** **Acts**

1896 **Matthew** (revised) 1898 **Genesis** **Exodus**

1906-1913 **New Testament** (in parts)

1914-1927 **Old Testament** (incomplete, in parts) ABS,

Chiangmai

Translated by J. Wilson, E. B. McGilvary, W. C. Dodd, H. Campbell, and J. W. McKean, American Presbyterian missionaries.

1 Na muthenya wa ithatu kwari mwikanyo Kena, nthi ya Kariri, na gina wa Yesu ari o. 2 Na Yesu amwe na amanyirua vake ivetitwe mwikanyoni. 3 Na mbinyu yavanyira, uyu gina wa Yesu amwira, Vairi na mbinyu. 4 Yesu amwira, Ndi untu nagwe vwaki, weu, mwekuru? Saa yakwa itiramba gukinya.

Jn 2. 1-4 1934

Tharaka is spoken by about 30,000 people between Mt. Kenya and the Grand Falls of the Tana River, in central Kenya. It is a Bantu tongue, related to Meru, Kamba, and Kikuyu.

1934 John BFBS, London

Translated by Muindi wa Ngumbao, directed by H. S. Nixon, Africa Inland Mission.

THO

1261

1 Cốc Tin-lành của Đức Chúa Jê-sus-Christ, là Lục Đức Chử Pha. 2 Lũm dạ xấp chàng-sẻc tiên-tri Ê-sai và:

Nầy, cầu khiến sử cầu thảng lòi nả mừng.

Cần coi khay tăng hử mừng...

3 Mi tiếng rơng chàng thông vãng păn nầy:

Hay khay tăng Chử,

Ban bằng các lò Thử;

4 Giảng dạ thảng, chàng thông vãng vừa bắt vừa giảng phép báp-têm giao phàn, hử đầy tội lỗi. 5 Cả xứ Giu-

Mk 1. 1-4 1938

The Tho of North Vietnam number 500,000 or more in the northern and northeastern regions of the country. They speak a Tai language related to the tongues of the Tai peoples of China, especially the T'u (Chuang). Tho, which means 'soil' in Vietnamese, is also sometimes used as a collective term for Tai speakers living east of the Red River in North Vietnam, and would thus include some groups of the Black Tai (Tai Dam or Dcn) and White Tai (Tai Khao or Trang) who are found in this region.

1938 Mark BFBS, Hanoi

Translated by J. J. van Hine, Christian and Missionary Alliance.

TIBETAN

1262

TIBETAN CHARACTER

1 ལེ་གུ་མ་ཤིག་ཀྱི་མཚན་གྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི། * ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི།

ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི།

ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི།

2 ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི།

ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི།

ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི།

ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི།

ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི། * ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི། * ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི། * ལེ་གུ་མ་ཤིག་ཀྱི་མཆོད་པའི་མཆོད་པ་ལྟེན་པ་ནི།

Mk 1. 1-4 1933

Tibetan is spoken by most of the estimated 5.5 million inhabitants of what has been since 1951 the Tibetan Autonomous Region of the People's Republic of China. The term 'Tibetan' is, however, misleading, for the language of which the Lhasa usage has become the 'standard form' is also spoken with dialectal variations among the Sikkimese (who refer to it as Denjong-ke) and Bhutans, the Balti and Ladakhi of Kashmir, the Sharpas of northeastern Nepal, and in numerous subdialectal forms. This comprehensive language is known as Phö-ke, or Bhotia. Lhasa Bhotia has long been an important literary language, primarily in use until the 19th century for Lamaist-Buddhist religious documents. The Tibetan script was devised by a minister to the 7th-century founder of the Tibetan state. It represents an expansion of the Gupta or Khotanese Indian script (a disputed point).

1862 Acts 1865 Romans Colossians 1866 Matthew

1867 John 1868 1 Corinthians-Philippians

1, 2 Thessalonians 1873 Mark 1874 James Jude

1875 1 Timothy-Philemon 1 Peter-3 John

Printed privately, Kyclang

1883 Gospels 1885 Acts-Revelation [BFBS] Berlin

1890 Deuteronomy Kyclang

Translated by missionaries of the Moravian Mission, Kyclang, including H. A. Jaeschke, A. W. Heyde, and F. A. Redtsch.

1894 Gospels BFBS, Shanghai

A revision, prepared by missionaries of the Scandinavian Alliance Mission.

1898 John Printed privately, Hong Kong

Translated by A. Giraudet, Roman Catholic.

1899 Mark (tentative) 1903 New Testament

Calcutta Auxiliary BS, Ghoom

A revision, prepared by a committee, including A. W. Heyde, David MacDonald, J. F. Frederickson, and others.

1905-1907 Pentateuch Psalms BFBS, Berlin

A translation by F. A. Redtsch, made before his death in 1891.

1906 1 Samuel (tentative) MP, Lch

1912 Joshua 1924 Judges-2 Samuel

1926-1930 1, 2 Chronicles 1, 2 Kings 1935 Isaiah

Jeremiah BFBS, London

1948 Bible BS of India and Ceylon, Lahore

Translated by A. H. Francke and Yoseb Gergan, Moravian Mission, and finished before World War II. The Ms. was sent to England, where it was stored during the war in the crypt of Ripon Cathedral. The 1948 Bible contains a revised N.T. by Chandhu Ray.

1966 Luke 1968 Gospels Acts BS of India, Bangalore

A revision prepared by E. Tsetan-Puntsok and G. Tharchin, United Church of North India, and P. Vittoz, Moravian Mission, with the assistance of a committee.

TINGUIAN

1267

1 Sitowe sit pangrogiyan nit nabalo wa damag ni Apo Jesu Kristo wa anak ni Apo Dios. 2 Siya nga nisorat ni Isaias nga mammatdo datowe nga ginga ni Apo Dios, "Iba-on ko sit babba-onek nga omona, siya, sit mangisagana kanta dadan ni Kristo. 3 Awad ta babba-onen ni Apo Dios nga pompomkaw kadat bibiligan. Isagana yo sit dadan ta Apo, ket pagbalin-ya do ogali yo wa nalinteg tay omali sit Apo."

4 Sidiye nga baba-onen siya si Juan nga nagyan kadat bibiligan ket nikaskasabana sit panagbaotisar. Sit panagbaotisar siya sit singyal ta panagbabaw, sannan mapakawan dat basbasol da. Dat tatta-o di Probinsiya ta Jodia ken di Jerusalem, napan da nagna-ag kan ni Juan.

Mk 1. 1-4 1967 (Recomposed)

Tinguiyan is spoken by about 75,000 people in western Mountain and Abra provinces, northwestern Luzon, Philippines. Translation is based on the Abra dialect, the usage of about one-third of the Tinguians. It is a Philippine Malayo-Polynesian language.

1967 Mark Philippine Bible Society
Translated by Mr. & Mrs. Thomas Macloed.

TIRURAY

1268

1 I feganayay fiyo we uret be Jesus Kristo we, Nga i Dios-e. 2 Loob mensulate dob libro Isaias-e belian,

"Tengtengem, sugukuy sugu guwe matah beem, temafav be aguwu muwe;

3 breh i segetewe temabar dob do talun: Tafay gom i aguwoy Kadnan ne, fentang gom i da aguwu no—"

4 Juan-e mautis mensut dob de talun, uret eno i tewe gesenule brab mebautis, inok i de sala ro mefesagadan bero. 5 Atin menangey

Mk 1. 1-4 1955

Tiruray is spoken by about 16,000 people in western Cotabato Province of Mindanao, Philippines. It is a Philippine Malayo-Polynesian language.

1955 Mark Philippine Bible House, Manila
Translated by Simeon Belling and Pablo Moiket, *Episcopalians*, and Samuel Mogniting, *Christian and Missionary Alliance*.

TIV

1269

1 Mhii u Loho u Dedoo u Yesu Kristu, Wan u Aõndo. 2 Er i nger ken profeti Yesaia nahan er: Nenge, M ngu tindin ortyom Wam sha ishig

Yough u Una sör U gbenda yõ;

3 imo i or u yilan ken taikõngõ er:

Sör nen gbenda u Ter, kóom nen igbenda Na jighelaa.
4 Yohane va, lu eren batisema ken taikõngõ, lu òron kwagh u batisema u ngemshima sha u den akaabo.

Mk 1. 1-4 1959

Tiv, or Munchi, is spoken by about 1 million people in northern Benue and adjacent areas of Plateau Province, Nigeria. It is a Benue-Congo language.

1916 Mark 1920 Matthew BFBS, London
Translated by A. S. Judd, *Sudan United Mission*, and J. G. Strijdom, *Dutch Reformed Church Mission*.

1924 John 1931 Acts 1932 Luke 1934 Mark (revised)
1935 John (revised) 1936 New Testament (in 2 parts)
1938 Psalms 1942 New Testament (revised)
BFBS, London

Translated by W. A. Mallerbe, DRCM, and missionary colleagues.

1947 Psalms (revised) BFBS, London
1956-1957 Esther Proverbs Jonah Malachi
DRCM, Mkar 1959 Mark 1964 Bible BFBS, London
Translated by D. du Toit van der Merwe, W. D. Gerrits, F. Ortjfer, M. W. Scott, and other missionaries of the DRCM.

TLAPANECO

1270

1 Ri negi'dũ gitro'õ meha' numũ Hesukristu, Adiõ su Dio.

2 Xũri negũma letra nã Isaia su ga'yõyo Dio: Xeme' eku'ngwã' su nakãyo ahgo' nã inã ikãn, su ma'nimba-nũla kambã' ikãn.

3 A'õ su nanja'hwa nã mixkaw'i. Unimbãnũla kambõ Señũ. Unimbũla kamba makõ.

4 Ne'ke Xuan, su ne'nika'u nã mixkaw'i gã ne'tra'e ri gika'u ri gitagãmañãbũla mũ mãgo'gãla a'kan.

Mk 1. 1-4 1960

The Tlapaneco Indians, who number from 17,000 to 40,000, live in Guerrero, Mexico. Tlapaneco, spoken with numerous dialectal variations, is a Hokan language, related in Mexico to Seri and Chontal of Oaxaca, among others, and in Nicaragua to the Maribio tongues formerly spoken in the mountains.

Diglot with Spanish unless noted
1953 John ABS, New York
1953 1-3 John (Tlapaneco only) Printed privately, Cuernavaca
1958 John (revised) ABS, New York
1960 Mark ABS, Mexico
Translated by Hubel V. and Mildred Lemley, WBT, with the assistance of Eduardo Cano.

TOARIPI

1271

1 Iesusi Kerisito Ualareve Atuteve ovarove omopa o meha. 2 Peroveta Isaiave buka vo ukaiape meã o mofeare,

Ofae eavaia Ará arave meu ave omopa vo itapai
roi,

Aré ave otiharola pisiroi,

3 Furuka merava vo iseita karu farakeka i mō
iseipea,

Papuvitave teraita ōtīla lei kekese leitia,
Arave otiharo vevete leitia.

4 Ioane, baptisō leita lēa vita koti furuka merava voa,
baptisō leiape, iri kaiaela felaukea mutapai vei lēa
haiiri keroriti baptisōla itoroape : 5 Iudeave mea karu

Mk 1. 1-4 1960

Toaripi, or Motumotu, is spoken by 15,000 people in the Gulf District, Territory of Papua and New Guinea, from Cape Possession to Cape Cupola. It is a non-Austronesian language.

1902 Gospels BFBS, London

Translated by J. H. Holmes, London MS.

1914 New Testament 1928 New Testament (revised)

BFBS, London

Translated and revised by E. Pryce Jones, LMS.

1960 New Testament (reprinted) Psalms BFBS, London

1963 Genesis 1965 Exodus 1968 Job

BFBS in Australia, Sydney

Translated by H. A. Brown, LMS.

TOBA: CHACO, SUR

1272

1 *Q'olloxochiyi chita'ague huo'o de'eda no'on n'axa-
yaxac na'aqtagec so lyalec ni qadta'a Dios l'enaxat da
esucristo.

2 *Qa nachi qoyiyini da l'aqtac ni Dios, yiyini so Dios
l'aqtaxanaxanec l'enaxat Isaias. 'Eeta' so n'aqtac:

Ayim Dios, samaq ca l'aqtaxanaxanec, sa'suaxangue
da 'ata'ague,
yagataxana'i so 'anqa'aic.

*Huo'o ca shiyaxaua chimaqtageuelec yi tojlec 'alhua.
'Eeta' da lyaxanaxac:

"Qauqataxani'i so nqa'aic ni qadataxala lta'adaic;
qan'onaxachitegue so llic."

*Qa nachi nvi' so Juan, nvita yi tojlec 'alhua, nachi dachi-
laxanaxataxat qata da'aqtaxatac. 'Eeta' da l'aqtaxanaxac:
—Qauqalachi' na qan'onataguecoi. Qa nachi qami nachi-
laxa'n, qaq fi Dios yalaxat da qadasouaxashichi.

Mk 1. 1-4 1967

Toba is spoken by more than 15,000 people in Eastern Formosa Province, and in adjacent Chaco Province, Argentina. It is a member of the Guaykuru language family.

1964 Mark (tentative) Printed privately

1967 Mark (revised, with Spanish) SB Argentina, Buenos Aires

Translated by Albert Buckwalter, Mennonite missionary.

TOBA-PILAGÁ

1273

1. Uaichidini jodani laontana jodini Josucristo, mochi

2. Dios l'el'ogot. Nac'aita jodani yididini jodini l'edna

andontana lo'o jooa'lii;

P'igo, jela'a yamagajō Am dajoyilēguē

Tiyamagatetno nani adadio jodini;

3. Nōdegat dani dityan nani'la joganī alēua jonē
totapigat;

Arlyamagatetno nani ladii jodini Jallaganōo;
Aūn chinadetodeguē nani ladii.

4. Neri jooa'lii jodini Juan, en'le dachilaganatagan, nani'la
joganī alēua jonē totapigat, ooyagagayōnō joganī
nachilaganataganagō quodani t'ali' uaganī ya'uo lōmē;

5. Inasya oamali yamagadegū lo'loo, Ooyio ladii jodini

Mk 1. 1-4 1938

Toba-Pilagá is spoken by about 4,000 people, living along the valleys of the Bermejo and Pilcomayo rivers, in Western Formosa Province, Argentina. The Toba, with the Matakō, Lengua, and others, are one of the tribes of the Gran Chaco.

1938 Mark 1942 Acts BFBS, Buenos Aires

1960 John Ephesians 1-3 John UBS, Buenos Aires

Translated by W. A. Leake, South American Missionary Society,
assisted by W. Price and Tiger, a Toba Indian.

TODA

1274

TAMIL CHARACTER

1 சுவாமி மொக்' இயேசு கிறிச்'ன் ஒன்ளி
கரிலவம்.

2 இட்டுட்டே ஆன் என்செக்' ஆனெனென்
முத்தலாற் புக்கென், அத்தெனென் முத்தலாற்
வீ, நெனென் ஆனாற் ஒனத் கலச்சீ அட் முத்தலத்
புகரஸ் பர்த்தீ.

3 அத்தமல்லரி சுவாமித் ஆனாற் ஒன்த்தெக்',
ஆனாற் ஒன்த்தெக்' எட்மர்லர்ஸ் பிஷயர்ட்
வொய் ஆன்சொத்' கேட்டதொதி எட்முத்தலத்
புகரஸ் பர்த்தீ.

4 யோவான் மர்லர்ஸ் அதான்சேர்த், நீர் ஒட்டி,
கெஸ்வொய் கரம்ஆட்டீ, ஈனீ மொன்ஸ் ஒன்ளி
ஆக்ஷி ஆய நீர் ஒட்டி பொடுத்த பொத்' எட்கரில
வம் எவத்தீ.

Mk 1. 1-4 1897

The Todas, a tribe numbering only about 1,000, are nonetheless considered the dominant group of the Nilgiri hills, and as such receive an annual tribute from their neighbors, the Badagas. Of unknown origin, the Todas speak a Dravidian tongue, closely related to Kota, which is spoken by another small tribe of the Nilgiris.

Tamil Character

1897 Mark Madras Auxiliary BS

Translated by C. F. Ling, Church of England Zenana MS.

1904 John 1910 Psalms Madras Auxiliary BS

Translated by P. Grover, CEZMS.

TOJOLABAL

1275

- 1 Ja aje'ach ap'al sp'aja Jesucristo, Yunina Diosi, ja'ch q'ue'i ja jastal iti.
- 2 Como ja'ch stz'ijp'onej Isafas aluman-Diosi: Q'uei ahulle, ja que'n huax jeca p'ajana jecap'anumi yuja hue'ni p'a oj stojp'esa hua p'ejl.
- 3 Ja p'a ch'ayan lugari ti oj ahuanuca: Tojp'esica sp'eja Cajhualitqui soc tojp'esica yal sp'ej jumasa, oj chi'uc.
- 4 Ja Juani ye'na ma' huax ya'a bautismo p'a ch'ayan lugar ajyi soc cha yala t'ilan oj suchuca sc'ujole'i, ti oj ya yi ja' ja cristiano cosa que ja'-chuc oj c'ulajuc perdonar ja specado'e'i.

Mk 1. 1-4 1959

Tojolabal, also known as Chañabal and Comiteco, is spoken by about 10,000 Indians in the Comitán area of Chiapas, Mexico. It is a Mayan language, related to the Tzeltal and Tzotzil dialects, which are also common to Chiapas.

1952 Mark (tentative, uncirculated) Tipografía Indígena, Cuernavaca

1967 Mark (revised, with Spanish) ABS, Mexico

1967 Luke (with Spanish) SB de México

Translated, in the *Tojolabal usage of the Municipio de Las Margaritas*, by Julia Supple, WBT.

TOMA

1276

- 1 Gala Dō Zunui Yesu Krista ná kpōe nina vagōi loo zeigi.
- 2 E ye velel poneai la Gala keelai Esaie wē: Welē na na keelai levesu wo luyō.
- 3 I a da velel bete, woi yila ka baisu tevebai zu: A Maliyi ná pele bete, a ná pele goiti sole.
- 4 Jean vaani é batize yeeni tevebai zu, é tenegi voni e vila batize ma nimiza latiga va, ā ya a ke ti faa yōi ma ma vaa yegi zolo.

Mk 1. 1-4 1961

Toma is spoken by about 85,000 people in southern Guinea, between Macenta and Kissidougou. A Mande language, it is the Guinean dialectal form of Loma.

1961 Mark BS, Monrovia

Translated by Arnold Ratzloff, Christian and Missionary Alliance.

TOMBLU

1277

1. In toro ite si Jajhe Nimahale! nimbē mahwōha witi rekot oca tano Galila.
2. Wō ang kōona: Mafetaha wo mēra kōona, pahpō en oeng kōkōlōnōn wana n Awa te tawē-mōhā!
3. Pahpō en si kōkōnōn ite si mēwāt n Mawāt! fāja, kōona: Nōwōc n toce

en mengtē-ngrētē witi rekot kōlōnōn: Tēgēm en jalan nī Opo' sotoz wāngō' wō lōmōc en lōlōn.

4. Ja oeng karai si Jajhe itē fēng kawāl nē ota, wō en tēfē kōnōn enē kawāl nē tēfē hōo witoz rēfētānā, n oen tōhōhōn ē sē kōrōp pit wō an atina' (hōlōk) n talōn.

Mt 3. 1-4 1933

Tomblu is spoken around Manado on the eastern tip of the Minahassa peninsula, in northern Sulawesi (Celebes). It is an Indonesian Malayo-Polynesian tongue.

1933 Matthew Netherlands BS, Amsterdam

Translated by B. Tular, a national pastor.

(CHI)TONGA: MALAWI

1278

- 1 Chiyambo cha Evangeli waku Yesu Kristu, Mwana waku Chitua.
- 2 Uli ndimo kwalembeke mwaku Yesaya mprofeti yo, Aona, Ine ndituma thenga langu paura ngoko pa chisku chako, Lo likakongorenga nthowa yako; Liu la wakukambura mu bozwa lo, Rongosoni nthowa ya Mbuya, Nyorokani汪urwi wake;

4 kunguwa kuti Yohane wabapatizanga mu bozwa lo, ndi wamemezanga chibapatizo cha ching'anamuka 5 cha ku chireke cha vilakwa. Ndiyo kwatuliya

Mk 1. 1-4 1939

The Tonga language is spoken north of Bandawe, on the western shores of Lake Malawi. Believed by some to be a large group of Zambezi Tonga who migrated eastward into this area, they speak a form of the Bantu Tonga language which has been influenced by ChiSenā.

1890 Mark MP, Livingstonia

Translated by Robert Laws, Free Church of Scotland Mission.

1899 John BFBS, London 1904 Mark 1905 Matthew

1-3 John 1906 Joshua Judges 1910 Ruth

1, 2 Samuel John 1 Corinthians-2 Thessalonians

1911 Psalms Acts Romans 1912 1-3 John

Jude Revelation 1915 Genesis

National BS of Scotland, Edinburgh

Translated by R. D. McMinn, Church of Scotland Mission.

1919 1 Timothy-2 Peter 1921 New Testament

1939 New Testament (revised) NBSS, Edinburgh

Translated and revised by A. G. MacAlpine, CSM.

1948 Psalms NBSS, Edinburgh

Translated by A. G. MacAlpine and William Y. Turner, CSM.

(CHI)TONGA: ZAMBEZI

1279

- 1 KUSANGUNA a makani mabotu a Jesu Kristi, Mwana Leza.
- 2 Mbuli mbo a gwalidwe mu muprofita Isaya, ati, Langa, nda tuma mutumwa wangu kunembo ku busyu bwako.

Nguwe u yo lungisye nzila.

3 Ijwi lya nyofwi li la ongolola mu bua, li ti,

A mu lungisye mugwagwa wa Mwami;

A mu lulamike nzila zyakwe;

4 Johane Mubapatizo wa ka boneka mu bua, wa ka kambuka lubapatizo lwa ku sanduka, lwa ku lekezaya zibi. 5 Lino kwa

Mk 1. 1-4 1930

The Zambesi dialect of the Tonga language is spoken by about 100,000 BaTonga, as the people are known, on both sides of the Zambesi River, which constitutes the border between Zambia and Rhodesia. Speakers of the language are found as far north as the Ila-speaking area and southward to Gokwe. This Bantu tongue, closely related to Chi-Ila and Mukuni, is distinct from the Tonga languages of Malawi and the Inhambane region of southern Mozambique. On the basis of this usage, the 'Union Tonga' idiom (see ChiTonga: Mission) has been developed.

1911 Mark Baila-Batonga Mission (London)

1922 Genesis BFBS, London

Translated by J. R. Fell, *Primitive Methodist MS. The 1911 Mark mistakenly states that the text is in Chi-Ila.*

1930 Mark BFBS, London

Translated by J. T. Lyon, PMMS.

1936 Ruth Printed privately

Translated by Iris Cook Merritt.

(CHI)TONGA: UNION

1279A

1 Matalikilo aa-Makani Mabotu aa-Jesu Kristo Mwana a-Leza. 2 Mbubunya mbukulembedwe kumusinsimi! Isaya kuti,

Bona, ndatuma mutumwa wangu kunembo lyako, Nguuyookululamikila inzila yako.

3 Ijwi lyasuompolola munkanda, Amubambe mugwagwa wa-Mwami, Amucincimike inzila zyakwe.

4 Kwakapompa Johane, wakali kubapatiza munkanda, akukambuka lubapatizo lwakweempwa ulwakuti zilekelele zibi. 5 Nkabela kwakalundumuka nkwaakabede cisi coonse

Mk 1. 1-4 1949

The 'Union Tonga' literary language is based on the ChiTonga: Zambesi usage (q.v.). It was prepared to form a literary idiom that might serve all the Tonga speakers of Malawi, Rhodesia, and Zambia.

1940 Matthew 1944 Luke John 1945 Acts

1949 New Testament 1950 1, 2 Samuel

1957 Hosea-Malachi 1963 Bible BFBS, London

Translated by a committee, including C. R. Hopgood, *Methodist MS, Anna Engle, Brethren in Christ Mission, C. G. Ruck, Universities' Mission to Central Africa, P. Rive, Salvation Army, A. Hobby, Saul Syanziba, Elliott Symes, and Zechariah Mudenda.*

1958 Gospels Fallon, Dublin

Translated by Fr. Stephen Mazurek.

(GI)TONGA: INHAMBANE

1280

K U begula kwa ivangeli ya Jesu Kristu, Mwamana wa Nungungulu.

2 Kanga ku lobidwego ku Isaya mprofeti, Keja, nyi ngu runa mwango wangu mbeli kwa kobe yago; na ku doungi-ango njila yago;

3 Lito la nyo a ranago kabini knyey, Dongisani njila ya Pfu-mu, Inlamisani jinjala jaye;

4 Johani a di boha, a ku bapatisa kabini a ku ganaula ku bapatisa nya ku bindingeje ku dicejwa kuona.

5 Kwa di pagela kwaye litigo

Mk 1. 1-4 1958

The Inhambane usage of the Tonga language is spoken by about 40,000 people around Inhambane, on the southern Mozambique coast. It is closely related to ShiChopi and is distinct from the other Tonga languages spoken to the north.

1888 Matthew Luke John Acts 1889 Mark

Romans-Jude Mongwe Mission, Inhambane

1890 Revelation 1897 New Testament ABS, New York

Translated by E. H. Richards, *American Board of Commissioners for Foreign Missions.*

1902 Ruth Society for the Promotion of Christian Knowledge, London

Translated by W. E. Smyth, *Society for the Propagation of the Gospel.*

TONGAN

1281

K O e kamata'anga 'o e Kosipeli 'o Sisu Kalaisi, ko e 'Alo 'o e 'Otua.

2 Hangē pe ko e me'a kuo tohi 'i he Palofia ko Aises, Vakai 'oku ou (faka) stu hoku fakamelomelo 3 ke mu'omu'a kiate koe, 'a ia te ne ngaohi ho hala, Ko e le'o 'a ho toko taha

'Oku kalanga he tofia, Mou teuteu 'a e ha'ele'anga 'o Sihova;

Fakatonutonu hono ngahi hala: 4 pehe na'e 'i ai 'a Sione Papi-taiso 'i he tofia, 'oku ne mala-nga'aki 'a papitaiso 'a fakatomala ki he fakamelomelo 'o angahala. 5 Pen na'e 'alo stu kiate ia 'a e

Mk 1. 1-4 1966

The Kingdom of Tonga in the Pacific, formerly known as the Friendly Islands, is a group of more than 150 islands, with a population of about 70,000. Tongan is a Polynesian language.

1849 New Testament Wesleyan MS, Vavau

Translated by John Thomas, *Many portions were printed on a local press before 1849. The 1849 N.T. is a revision of previous versions by Stephen Rabene, W. H. Davis, Thomas West, and Thomas Adams, WMS.*

1852 New Testament BFBS, London

Revised by T. Adams and other WMS missionaries.

1853-1854 Genesis-1 Samuel Job-Malachi WMS, Vavau

1862 Bible BFBS, London

Translated by Wesleyan missionaries, primarily T. West.

1880 New Testament Printed privately, London

Revised by J. Egan Moulton, *Wesleyan missionary.*

1884 **Bible** BFBS, London

Partially revised by T. West.

1894–1897 **Bible** Printed privately, London

Revised by J. E. Moulton. A corrected edition appeared in 1912.

1966 **Bible** BFBS, London

Revised orthography by Sione 'Amanaki Havea, Free Wesleyan Church of Tonga. A copy was presented to the new King of Tonga.

In 1876 a Bible History, translated by Roman Catholic missionaries, was published in Freiburg.

TONTENBOAN

1282

1. Anaitu ase endor itu nima si Johannes, si Mangalele itu, masusui andarem in ebbu: aleren si lalan i Tuhani! rondoren se passepangana!" Jes. 40: 3.

2. Wo kuana: mapeddisem kamu, ka si kakolanoan i soga nitumawim.

3. Ka sia ja sia anio, si andorona alparomaan i Jesaja,

si Mangasani itu, kuana: "Si roma i mangaterewa andarem in ebbu: aleren si lalan i Tuhani! rondoren se passepangana!" Jes. 40: 3.

4. Anaitu si papaken i Johannes itu ja asi wuk onta, wo si pepeeta asi kulit, wo si kakanenna itu ja komongr wo wiluk an talun.

Mt 3. 1–4 1852

Tontemboan, or Pakewa, is spoken near the tip of the Minahassa Peninsula, in extreme northern Sulawesi (Celebes). It is an Indonesian Malayo-Polynesian tongue.

1852 **Matthew** Netherlands BS, Amsterdam

Translated by K. T. Hermann, Netherlands MS.

In 1907 a volume of Bible Stories, translated by I. M. Adriani-Gunning and J. Regar, was published by the NBS.

TORADJA: SOUTH

1283

1 Imote tu tipamulanua Kareba kaparannuan diona Jesu Karistu, Anakna Puang Matua. Mat. 3: 1–12; Luk. 3: 1–18; Joane' 1: 19–30

2 Susitu disura' lan sura'na nabi Jesaja, nakua: "Tiromi, ussuana' pesuangu undoloango, tu la umpasakka' lalanmu. Mal. 3: 1; Mat. 11: 10

3 Denmi gamaranna tau metamba-tamba dio padang pangallaran, nakua: "Pasakka'mi tu batattana Puang, ranteimi tu lalanna!" Jes. 40: 3

4 Saemi tu Joane' Pa'dio' umpa'peissananni dio padang pangallaran tu kadidioran tanda pengkatobaran, tu napotete kadipa'deian kasalan.

Mk 1. 1–4 1951

The southern dialect of Toradja, also known as Tac', or Selatan (meaning 'South'), Toradja, is spoken by a mountain people of southwestern-central Sulawesi (Celebes). It is an Indonesian Malayo-Polynesian tongue.

1933 **Luke** Netherlands BS, Amsterdam

1946 **Mark John** 1948 **Matthew** 1851 **New Testament**

NBS, BFBS, National BS of Scotland, Amsterdam

1960 **Bible** Indonesian BS, Djakarta

Translated by H. Van der Veen, linguistic consultant for the NBS.

In 1924 a volume of N.T. Stories was published by the NBS.

TORRES ISLAND

1284

1 Pa li to henawul mahalin tevalimian Tiberius Kaisar na kin liona, pa Pontius Pilat na Governor Judea, pa Herod na Tetrarch Galilea, pa Philip tigna na Tetrarch li venuia Iturea mi Trakonis, pa Lusania na Tetrarch Abilene, 2 Pa Annas mi Kaiaphas horeata Tuntunova pi palpal, nالن God ma rowo me hi John, magolan Sakarias li venuia merano. 3 Pa nia ma ven li venuia pah ve toga palahi pei row Jordan, ma tortor pi Huhu-da-varuar duamlia, tag ola ne ulvita hihiwe; 4 dawa ma tel ji li tehteh vavatemala pah ni Isaiiah ne Prophet ta,

"Nalne tela ve lovlov li venuia merano ta,

"Ge gurva ne majalan Lord,

Ge da vateninir nona tena venven pah.

Lk 3. 1–4 1900

The Torres Islands – Hiw, Metoma, Tegua, Loh, and Toga – lie north of Banks' Islands, between the Solomons and the New Hebrides. The Melanesian dialects of the islands are closely related, and resemble those of the Banks' group. (see Motu).

1894 **Luke John** Melanesian MP, Norfolk Islands

1900 **Luke** (revised) National BS of Scotland, Edinburgh

Translated and revised by L. P. Robin, Melanesian Mission. A translation of Genesis was later prepared by W. J. Durrad; apparently not published.

TOTONAC

1285

1 Xquihltzucut xatlán tamácatzinin xla' Jesucristo Xcam Dios.

2 Chuna' ntatzo'kni' cxtalakto'kqu'n Isaias xpálacachuhina' Dios:

"Cau'cxihltit, quit cmálakachây nquintalakachân cmilacatin,

Huá' nti ná'álcixtlahuani'yân mintiji'.

3 Takaxmatâ xtachuhuin nti ncá'tasacp ntá'n ntlizil cá'huan, huan:

Cacá'xtla'huat'it xti'ji' nquimPúchinacân,

Ná camá'tza'jua'n'it ntá'n nalamcin."

4 Xa'kmu'nünamá' Juan ntá'n ntlizil cá'huan, xla'k-chuhuinamá' ntamu'nün xla' talakasp'ittây, lantlá' nalita-mátza'nkánani' xtalákalhin'an. 5 Ná xla'xtatukóy

Mk 1. 1–4 1959

Totonac is spoken by about 100,000 Indians in the mountains of northern Puebla and adjacent Veracruz, Mexico. Totonac and the related Tepichua language are termed Totonacan tongues, although linguistic affiliations with the Zoquacan languages (Mixe and Zoque) have also been claimed.

Sierra Totonac, as this usage is called, is common to the Zacatlán District of Puebla and surrounding areas.

Diglot with Spanish

1946 **Mark** 1950 **John** 1951 **Mark** (revised)

ABS, Mexico

1953 **Acts** Tipografía Indígena, Cuernavaca

1956 **Romans** 1959 **New Testament** ABS, Mexico

Translated by Herman and Bessie Aschmann, WBT.

TOTONAC: NORTHERN

1286

1 Chuntza' tzucuhl xatzey tachihufn antu masu'yucan de Jesucristo ixcamán Dios. 2 Chuntza'n tzuknuh Isafas antim profeta

Cakaxpatit. Qult nacmcan quilaescujni

milacapun anti napu'la'nyani hui'x.

Nacaxmapi minte]. 3 Ixtachihufn antin

ta'sa na cā'qui'huin. La' huan: Cācāxtlotit

ixte] quimāpaksinican. Camastu'netit ixte].

Chuntza'n tzuknuh Isafas. 4 Juan mihl ta' i'xmāpaxin'n na cā'qui'huin. La' i'xcahuani: Caxtapall'it mintapasta'cna'ca'n la' cā'paxitit para nacātamaspun'u'nyani min talakalhi'ncan.

Mk 1. 1-4 1957

The Northern dialect of Totonac is spoken by about 3,000 Indians in the area between Huauchinango and Tuxpam, in northeastern Puebla, Mexico.

Diglot with Spanish

1957 **Mark** Tipografía Indígena, Cuernavaca

1965 **Acts** SB en México

Translated by Aileen C. Reed and Ruth Bishop, WBT.

TRINITARIO

1287

1 Eto tanaecu to tiuuna 'chojriicoovo mue 'ma Jesucristo maChicha ema Viya.

2 Ene taco'e eto ajdreco maye'e ema Isafas muechjirini ema Viya:

"Pim'a nuti nvonico ma tmetoricra'i tina-puquiore pie'e, ema tetpircuino to pyon'oyre.

3 Ema tpioocopri'i te 'to moopa'giene 'pog'e: Atsegiari'i to mayon'oyre ema Viógienu, a-cotpiicha to 'cheñono, "taco'e.

4 Ema Juan ticchosricpoo'iji te 'to moopa'giene 'pog'e tcometoriipoo'iji to nácto-samre-

huina tajocho to napecaturano ene náquicchosí puejchu ema Viya macomtigiapoto napecaturano.

Mk 1. 1-4 1962

Trinitario is spoken by a small tribe of Indians in north-central Bolivia.

1962 **Mark** (with Spanish) Brown Gold Publications,

Wisconsin

Translated by Wayne Gill, New Tribes Mission.

TRIQUE: CHICAHUAXTLA

1288

1. Axihi nugwanh saha xihí Jesucristo dehuí Yanhñanjan nna xñtñha. 2. Dadñnh gachùn Isafas hngō sī ehmī si-nugwanh Yanhñanjan, nī gachùn sōh: Nñhysj neje] rah, ehmī hngō sī genhñj gadien riñn rah, nī nñguñhysj sah sij si-chñj rah. 3. Agwáj hngō sī denj yñn nitáj gwī nna nī dñj gatáj sōh: Nñguñhysj neje] rah si-chñj Señor. Nñguñhysj nñōw rah si-chñj sij cheje gatiñ, dñj gachùn Isafas. 4. Nī dugwatñh nññ Juan yñn nitáj gwī nna, nī gehwñh nugwanh sōh. Nī tāj sōh sieī nani ruwē ne] sij xihí si-gaquñhñj sij nī sieī gatañh nññ ne] sij. Dehngñ si nñōw Yanhñanjan hngō nīmēn nñōw fñ si-gaquñh ne] sij. Dñj tñj Juan.

Mk 1. 1-4 1951

Chicahuaxtla Trique is spoken by 4,000 to 5,000 people in the Tlaxiaco area of western Oaxaca, Mexico. It is related to Mixteco, Amuzgo, and Cuicateco.

1951 **Mark** 1960 **John** ABS, Mexico

1968 **New Testament** SB de México

Translated by Robert Longacre, WBT.

TRUKES

1289

1 Le poputan ewe kapas alim uson Jises Kraist, Noun Kot.

2 Usun chok ewe soufos Al-sea a makketlu,

"Nengen, upwe akünötulo nei chon kuno mwen mesom, atewe epwe ammolata om al;"

3 leuwen emon a pupuohor

lon ewe fonu-pon:

Oupwe ammolata alen ewe Samol, oupwe awenecharalo an kewe al—"

4 Jon, ewe chon papatals, a war lon ewe fonu-pon, o a afalafala ewe papatals aler ren omusamen tips. 5 Iwe,

Mk 1. 1-4 1962

Trukese, or Ruk, is spoken in the Truk group of islands, which are in the eastern Carolines, an American Trust Territory. The 14,000 inhabitants are scattered over many of the 55 small islands which compose this Micronesian group. Trukese is a Micronesian tongue.

1892 **Genesis Exodus** ABS, New York
Translated by R. W. Logan, American Board of Commissioners for Foreign Missions.

1900 **Genesis Exodus** (revised) **Leviticus Ruth Esther Psalms** ABS, New York
Translated by Francis M. Price, ABCFM.

1954 **Matthew** ABS, New York
1957 **New Testament** Württemberg BS, Stuttgart
A version prepared by Harold Neumaier, Liebenzeller Mission, for use in western Truk.

1954 **Matthew** 1962 **New Testament Psalms**
ABS, New York
A version intended for eastern Truk, prepared by Harold F. Hanlin, ABCFM.

TSAMBA

1290

1 Sat tükşen şemen Yesu Kristi sari, Suandaran Mi. 2 Ka den i bindi na Suandaran ne wari bu deftere monşaşın,

Zukin, m be wa tomen ban tomen me bin wi,

Ne den ma bonotem we nekşeni;

3 Ne gam viren mum na po,
Bon a nekşenen Dasam bonotem,
Bon a jamşenen bonotem ke bu.

4 Yohanna ba go, gon ne den nak baptisma na po ni, gon sat baptisma sari, A nya wa dim ten vebu. 5 Yahudiya seu je deut, i Yarusalima

Mk 1. 1-4 1933

Tsamba, Chamba, or Sama, is a group of closely related dialects spoken in north-eastern Benue Province, Nigeria, and across the border into Cameroon. The Tsamba tongues are related to the Adamawa-Eastern Duro and Vere dialects of the same region. Translation has been in the Daka Tsamba usage.

1933 **Mark** BFBS, London
Translated by Elizabeth and W. R. Fleming.

(GHE)TSOGO

1291

1. Pitsi ditato nsota, vambaka nya amuba go Kana, mboka go tsenge eaGadide. Ya aSesu amabaka vango.
2. Dota, Sesu amakovu vango nanengi edi.
3. Vamagoga dive, ya aSesu amavovo nedi mbe: Gosaba na dive.
4. Sesu amamobenda mbe: ?Mogeto, ebego nde ende me newe? Ndeone yami madeso-esibues.

Jn 2. 1-4 1955

GheTsoogo is spoken by about 15,000 MiTsoogo, as the people call themselves, in south-central Gabon. A Bantu language, it is spoken north and east of Mouila.

1955 **John 1-3 John** 1957 **Acts** n.d. **Philippians-Philemon Jude** Evangelical Mission, Guevede
Translated by Mr. & Mrs. J. Austin Parlinan.

(SHI)TSONGA

1292

- 1 Masungulo ya Evangeli ya Yesu Kriste. Hi laha ku
- 2 tsariweke ebukwini ya muprofeta Esaya leswaku: Vonani, ndzi rhuma emahlweni ka wena ntsumi ya mina, le'yi nga
- 3 ta lunghisa ndlela ya wena. Rito ra loyi a huwelelaka mananga ri ku: Khulelani ndlela ya Hosi, mi lunghisa
- 4 mitila ya yena. Yohane a humelele mananga, a khuvula vanhu, a twarisa ta nkhuwulo wa ku hundzuka lo'ku yisaka
- 5 eku rivaleriwani ka swidyoho. Kutani vanhu wa tiko ra

Mk 1. 1-4 1961

The Tsonga language is spoken in several dialects by almost one million people in Mozambique, south of Lourenço Marques, and in adjacent Transvaal, South Africa. Ronga, Shangaan, Jonga, Gwamba, and Hlengwe are usually considered Tsonga dialects.

1892 **Luke Acts** BFBS, London
1894 **New Testament** 1896 **Genesis Exodus**
Printed privately, Lausanne
Translated by Paul and Henri Berthoud, Swiss Romande Mission.

1905 **New Testament** (revised) 1906 **Genesis-Psalms**
1907 **Bible** 1917 **New Testament** (revised)
1929 **Bible** (revised) BFBS, London
Translated and revised by missionaries of the SRM, primarily by E. Thomas, Abel de Meuron, R. Cuenod, and Josefa Mavelele.

1961 **Mark** (with Portuguese) Swiss BS, Zürich
1965 **John** (with Portuguese) BFBS, London
1968 **Luke** (with Portuguese) BS of South Africa
A revision prepared by P. T. Leresche, SRM, assisted by a committee.

(XI)TSWA

1293

- 1 1A kusangula ka ivangeli ya Jesu Kristu, a N'wana wa Nungungulu. 2 Kota lezi ku tsali-lweko hi muprofeti Isaya, ku ngalo: Languta, nza ruma a ntsumi wa mina mahlweni ka wena, Lowe wu ta nga longisa a ndlela ya wena. 3 Ingisani a gezu ga loyi a bako hungu xiwuleni, aku: Longisani a ndlela ya Hosi, Mu lulamisa a magonzo ya yona.
- 4 Lezo ku lota Johani, loyi a nga baptiza xiwuleni, a kanela a kubapatiza ka kuhunzuluka loku ku yisako kutsetselelweni ka zionho.

Mk 1. 1-4 1964 (Recomposed)

Tswa is spoken in Sul do Sava Province of southern Mozambique, extending inland as far as northern Transvaal, South

Africa. The BaTswana, as the people call themselves, number almost 750,000. XiTswana is related to ShiRonga and ShiTsonga.

1891 **Matthew-Luke Acts** ABS, New York
Translated by B. P. Ousley, *American Board of Commissioners for Foreign Missions*.

1903 **New Testament** ABS, New York
1905 **Genesis** Methodist Episcopal Mission Press, Inhamabane
1908 **Joshua-Ruth** 1910 **Bible** ABS, New York
Translated by Erwin H. Richards, *American Methodist Episcopal Mission*.

1928 **New Testament** 1955 **Bible** ABS, New York
Revised by Josef A. Persson, AMEM.

(SE)TSWANA: CENTRAL 1294

1. Tshimologo ya Efangele ya ga Jesu Krisete, Morwa Modimo,
2. Fela jaaka go kwadilwe mo go Jesaia moprofeti go twe: Bonang, ke roma morongwi wa me fa pele ga sefathago sa gago, yo o tlaa go baakanyetsang tsela. (Jes. 40, 3; Mal. 3, 1.)
3. Lentswe la mongwe yo o goang mo sekakeng a re: Baakanyetsang Morena tsela, mo siamisetse mebila.
4. Johane o ne a tla, a kolobetsa kwa sekakeng, a rera kolobetsa ya tlhabologo go isa boitshwarelong jwa dibe.

Mk 1. 1-4 1957

The Tswana, or Chuana, language is spoken in a number of variant forms by about 850,000 people, most of whom live in Botswana and northern Transvaal, South Africa, but others in Rhodesia, Territory of South West Africa, and northern Cape Province of South Africa. Botswana, before 1966 the Bechuanaland Protectorate, has a population of 545,000. The most important Tswana dialects are: Manwato (c. 200,000 speakers), Kwena (c. 73,000), Ngwaketse (c. 71,000), Tlapi, Rolong, Tswana, Kgatla, Maletse, and Lokwa. A Bantu tongue, SeTswana is related to Sotho and Northern Sotho (Pedi).

'Central' Tswana is the usage employed by the centrally located tribes and represents a 'Union' version, obviating the need for translating Scriptures into other Tswana versions, for it can be understood by anyone who can comprehend the Tlapi or Rolong Scriptures.

1942 **Matthew** BFBS, London
Translated by a committee, including representatives of the Dutch Reformed Church Mission, Berlin Mission, and Hermannsburg Mission.

1954 **John** BFBS, London
1957 **New Testament Psalms** BFBS, Cape Town
Translated by H. Pfizinger, Hermannsburg Mission, and a committee. The complete Bible has also been translated.

(SE)TSWANA: ROLONG 1295

- | | |
|---|---|
| 1 Tshimologo ya efangele ya ga Jesu Kreste, Morwa Molimo. | 3 Lencoe ya eo o kuaa'na kua garengana, a re, Baakanyai tsela ea Morena, siamisa'ni mebila ea gagoe. 4 Yohane o na a le mo garengana, a kolobetsa, 'me a boela kololeco ea ikostihao go isa tsebelelo' ea libe. 5 'Me go na ga go ene |
|---|---|

Mk 1. 1-4 1894

SeRolong, or the Rolong Tswana language, is spoken in south-western Transvaal and northern Cape Province of the Republic of South Africa, and in adjacent Botswana.

1885 **Gospels Acts** MP, Thaba Nchu
1887 **Psalms** (Book of Common Prayer)
1894 **New Testament** Society for the Promotion of Christian Knowledge, London
Translated by William Crisp, *Society for the Propagation of the Gospel*.

(SE)TSWANA: TLAPI 1296

- | | |
|--|--|
| Thuto ya ga Johane Mokolobetsi.
(Mt. 3: 1-10, Lk. 3: 1-14) | 1 Tshimologo ya Ma-foko a a Molemo a ga Jesu Keresete, Morwa Modimo. |
|--|--|
- 2 Jaaka go ile ga kwalwa mo go Isaia Moprofeti ga twe, 'Ke roma morongwa wa me fa pele ga gago, yo o tlaa baakanyang tsela ya gago.' 3 Lentswe la mongwe yo o tlaabang mokgosi a re, Baakanyang mmila wa ga Morena Modimo mo nageng, lolamisang ditsela tsa gagwe.' 4 Jalo Johane Mokolobetsi a tla, a bonala mo nageng, a ruta kaga kolobetsa ya boikwatlhao jwa go itshwarelwa dibe. 5 Batho ba lefatshe lotlhe la

Mk 1. 1-4 1959

SeTlapi, or the Tlapi Tswana language, is spoken in northern Cape Province of the Republic of South Africa and in adjacent Botswana. Until the 1950's it was the basis of the Tswana literary usage.

1830 **Luke** Government Printing Office, Cape Town
Translated by Robert Moffat, London MS.

1837 **Matthew** French and Foreign BS, Graham's Town
Translated by J. P. Pellissier, Paris Evangelical MS.

1840 **New Testament** 1841 **Psalms** (incomplete)
BFBS, London

1847 **Proverbs Ecclesiastes Isaiah**
1851 **Genesis Exodus** 1853 **Genesis-2 Kings**
1857 **Old Testament** 1867 **New Testament**
BFBS, Kuruman
Translated by Robert Moffat, LMS.

1885 **New Testament** LMS, Kuruman
Revised by R. Price, LMS.

1902 **Luke** 1903 **Psalms** 1908 **Bible** BFBS, London
A revision prepared by A. J. Wooley, R. Price, and J. Brown.

1916 **Gospels Acts** BFBS, London
Revised by a committee directed by George Lowe, BFBS.

1925 **Mark** (tentative) BFBS, London
Revised by John T. Brown, LMS, and Johannes Baumbach, Berlin Mission.

1957 **Mark** BFBS, Cape Town

1963 **Matthew** 1964 **John** 1966 **Luke Acts**
BS in South Africa, Cape Town

A revision, prepared by a committee under the supervision of Alexander Sandilands, LMS.

TUBETUBE

1297

2 TAIBIRIO Sina ana iolua pipitini koina.
3 Pouto Palato Iolia koina i gavana, si
4 Erol Galili ori teteraki, si ia kanakava
5 Pilipi iana iura io Tinkomadi ori teteraki,
6 i Loma Abili ori teteraki, 7 Ana io
8 Kaka ori waga io pouto i gavana koina.
9 Kaula walona i iana iori Sakarai na-
10 tona koina, uilena i mima. 3 io i

1 iana iana meuloli ioridani uilena mima.
2 nuaui iabakabakani korigabani ana be-
3 paitio i gavana. 4 Deroe Ana pa-
5 pita ana walo ioli koina si iololi.
6 To iaga uilena koina, Gulu ana
7 kaurawa iwa waga mima. Ana
8 kaurawa iwa iololi.
9 3 iana iana iololi iololi iololi.

Lk 2. 1-4 1946

Tubetube is spoken by more than 5,000 people on Slade Island, in the Engineer Group, Milne Bay District, Territory of Papua and New Guinea. It is a Melanesian language.

1928 **Luke** BFBS, London

Translated by W. Guy, Australian Methodist MS.

TUCANO

1298

1 Toote itia nrmr bero, wee casamiento
Galileapr, toupr atigo Jesus pa'co.

2 Toote piihi Jesure crr-bucana mena,
yana atica casamiento. (Derowena pii-
pari Jesure)

3 Toote 'siini-sini yucr-dr'ca coo. Toote
Jesus pa'co nii crne, petiawa yu'cr dr'ca
coo. (Dero niipari Maria)

4 Toote Jesus nii core, mrr nomio, dero-
weo yau do'titi yrr-ma'siise. Nee yrr-
quocaro eheawee-hopr yau yrr-ma'siise.
(Dero Jesus nii Mariane)

Jn 2. 1-4 1967

Tucano, called 'Daxsea' by its speakers, is the tongue of about 3,000 people in the Amazon watershed area of eastern Colombia. It is linguistically classified in the Tucano language family, with such tongues as Cubeo, Carapana, and Tatuyo.

1967 **John** New Tribes Mission

Translated by Sophie Muller, NTM.

TULA

1299

2 A di wo taré kú ma kúna a Kana a Galili,
né Yesuwe wé. A fwa Yesu min ti miya-
3 rúmkúw kó, jia bē fia kúnau. Yó mwé anab
4 a taméw, né Yesuwe a yi kún kó, jia né wé
5 kúni mwé anab. Yesua yi kún kó, Naye,
6 lwanaman wule ti mwón? kúdamana tibo bédó
7 didin. Nékun a yi núbó-napamó kó, Ka wule

Jn 2. 1-4 1929

Tula, or Kotule, is spoken by an estimated 19,000 people in Bauchi Province, south of Gombe, in Nigeria. Tula is also spoken by some of the Dadia tribesmen. It is an Adamawa-Eastern tongue.

1929 **John** BFBS, London

Translated by Thomas Millar, Sudan Interior Mission.

TULU

1300

KANNADA CHARACTER

೧ ದೇವರೇ ಮಗು ಅದುವು ಯೇಸು ಕ್ರಿಸ್ತ ಸುವರ್ತಮಾನದ ಅರಂಭ.
೨ ಇಂದೂ, ಯಾನ್ ಯೆನ ದೂತನ್ ನಿನ ದುಂಬು ಕಡವುಡುನೆ, ಅಯಿ ನಿನ
೩ ಮೂರ್ಗನು ನಿನ ಎದರ್ ಸೂಕೆ ಮಲ್ತೆ. ಕರ್ತವ ಮೂರ್ಗನು ತಯಾರ್
ಮಲ್ಪುಲೆ, ಅಯಿ ಸಾರಿನೆನ್ ಸರ್ತ ಮಲ್ಪುಲೆ ಅದರ್ ಕಾರ್ಡ್ ಬುಲ್ಪುನಾರು
೪ ದ್ವನಿ ಉಂಡು ಇನ್ನಿನ ಪ್ರವಾದಿ ಯೆಕಾಯರ್ ಬೆಕೆ ಲೆಕ್ಕನೆ, ಯೇಕಾನೆ
೫ ಕಾರ್ಡ್ ಸ್ವಾನ ಕೆಡೆದೊಂದು ವಾವೊಳೆ ಪರಿಪಾಲೆಗು ಮಾನಸಾಂತದ
೬ ಸ್ವಾನಿನು ಸಾರೊದೊಂದು ಇತ್ತೆ. ಅದಗ ಇಡೀ ಯೆಹೂದ ಜಗೊಲಾ

Mk 1. 1-4 1946

Tulu is spoken by almost 800,000 people in the South Kanara District of south-western Mysore State, India. It is a Dravidian tongue, related to Kodagu, or Coorg.

Kannada Character

1842 **Matthew** Basel Mission, Mangalore

1844 **John Galatians-2 Thessalonians**

1845 **Romans 1 Timothy-Philemon 1, 2 Peter Jude**

Hebrews 186 Luke 1847 New Testament (in 14 parts)

1849 **Psalms-Ecclesiastes 1850 Genesis**

1858 **New Testament** (revised) 1863 **Psalms** (revised)

Mangalore

Translated by C. Greimer, J. J. Ammann, and A. Bährer, Basel MS.

1890 **Proverbs 1892 New Testament** (revised)

1899 **Psalms** (revised) Madras Auxiliary BS

Translated and revised by a committee of missionaries of the Basel MS, including R. Hartmann, G. Ritter, P. Ott, and J. Hermelink.

1903 **Proverbs 1905 Genesis 1909 Exodus**

1912 **Daniel** Madras Auxiliary BS

Translated by G. Ritter and H. Baechle, Basel MS; work continued on the O. T., but evidently no further Books were published.

Turkish is spoken by 26 million people in the Republic of Turkey, and by 110,000 (20 per cent) of the population of Cyprus. There are also Turkish-speaking communities in the Balkans (see Gagauzi). An independent republic since 1936, Turkey enters history with the Anatolian civilization of the Hittites, Lydians, Lycians, and Phrygians, and the coastal Greek settlements. These Indo-European peoples later blended with the Turks to make up the hybrid racial stock of present-day Turkey. The Turks arrived in the Near East during the 8th and 9th centuries, Turkey, dominated first by the Seljuks, against whom the Crusaders marched, was conquered in the 14th century by the Ottoman, or Osmanlı, Turks, who established an empire that lasted until 1918.

Of central Asian origin, the Turkic peoples total more than 70 million. Other Turkish nations include the Kazakhs, Kirghiz, Kashgar, Karaite, Nogai, Tatars of the Volga Valley, Uzbek, and Yakut. Although there is limited ethnic relationship among these far-flung peoples, their amazingly regular Altaic languages provide a unifying link.

Until the literary reform of Kemal Atatürk in 1928, 'Osmanlı' Turkish was written in adapted Arabic character. Armeno-Turkish and Greco-Turkish Scriptures have also been published.

Arabic Character unless noted

1782 **Psalms** (Greek character) Venice
Translated by Seraphim, Metropolitan of Caramania.

1800 **Psalms** (Armenian character) Constantinople
An Armenian liturgical Psalter, with accompanying Turkish text.

1819 **New Testament** BFBS, Paris
Translated during the mid-17th century by Ali Bey, a Pole by birth, who had been kidnapped and sold as a slave in Constantinople. Growing up in the Sultan's seraglio, he developed a linguistic skill which made him the personal translator of the Sultan. At the request of the Dutch Ambassador to Constantinople, Ali Bey made a complete translation of the Bible. His manuscript served as the basis for this edition of the N. T.

1819 **New Testament** (Armenian character) Russian BS, St. Petersburg
Translated by an Armenian named Khojents.

1826 **New Testament** (Greek character) BFBS, Istanbul
The Ali Bey version, transliterated by a Greek schoolmaster named Theotistus. In 1827 his revision of Seraphim's Psalter was published by the BFBS.

1827 **Bible** BFBS, Paris
The Ali Bey text, revised by J. D. Kieffer.

1831 **New Testament** (Armenian character) BFBS, Malta
1842 **Old Testament** (Armenian character) ABS, Smyrna
Translated by William Goodell, American Board of Commissioners for Foreign Missions. The ABS published a revision in 1856-1857. It was often reprinted.

1838 **Bible** (Greek character) BFBS, Athens
A revision of the Kieffer text by H. D. Leves and Christo Nicolaidis. A further revision by Constantiniu Philadelphus was published in 1856, BFBS, Istanbul.

1852 **Genesis Psalms** 1853 **New Testament** BFBS, London
Revision of the BFBS text by Turabi Effendi.

1862 **Gospels Acts** 1866 **New Testament**
1868 **Psalms** ABS, BFBS, Istanbul
Translated by William G. Schaffner.

1866 **Psalms** (Greek character)
1869 **Bible** (Greek character) BFBS, Istanbul
A revision of the BFBS text by Elias Riggs, ABCFM.

1871 **Luke** ABCFM, Istanbul
1873 **New Testament** (Armenian character) ABS, Istanbul
Translated by A. T. Pratt, ABCFM, assisted by Avedis Constantian.

1874 **Gospels** 1875 **New Testament**
1876 **Psalms** 1878 **Bible**
1880 **Bible** (Armenian character) ABS, BFBS, Istanbul
A revision of the Bible Society text by a committee, including G. F. Herrick, Elias Riggs, W. G. Schaffner, R. H. Weakley, and Avedis Constantian.

1884 **Bible** (Greek character) BFBS, Istanbul
Translated by G. Casakos and Avedis Asadourian.

1885 **Bible** 1888 **Bible** (Armenian character)
ABS, BFBS, Istanbul
A further committee revision, prepared by an expanded group which included H. O. Dwight and Edward Riggs.

1905 **Bible** (Greek character) BFBS, Istanbul
A transliteration of the 1885 committee version, prepared by G. F. Herrick.

Roman Character
1928 **Proverbs** BFBS, ABS, Istanbul
A transliteration of the 1885 text, published with Arabic character (bi-script), just before the law forbidding printing in Arabic went into effect.

1930-1931 **Gospels Acts** 1932 **Psalms**
1933 **New Testament Genesis** 1941 **Bible**
BFBS, ABS, Istanbul
A revision prepared in Roman character by Frederick W. MacCallum and several Turkish scholars.

1959 **Gospels Acts** Padua
Translated by Fr. Wendel.

1967 **John** (with German) 1968 **John** (with English)
Printed privately, Vienna and Frankfurt
Translated into colloquial Turkish by Thomas Cosmaides, Evangelical Alliance Mission.

TWI: AKUAPEM

1304

1 YESU KRISTO, Onyankopon ba, asempa no mfiase. 2 Senea woakyerew odiyifo Yesaia nshima no mu se:

Hwe, meresoma me bofo madi w'anim, on na obesiesie wo kwan.

**3 Obi nne team sare so se:
Munsiesie Awurade kwan!
Momma n'atempom ntenel**

**4 Yohane bae bebbo asu sare so, na okaa
adwensakra asubo a ede ko bone fafiri mu.**

Mk 1. 1-4 1957

Akuapem, or Akwapim, is a Twi dialect spoken by almost 145,000 people in the Akwapim District, inland from Accra, and into east-central Ghana. The administrative term 'Akan' is used to denote all forms of Twi (Fante, Asante, and Akuapem) and usually the Twi-like Kwa languages (Agni, Baoulé, and Nzema), totalling almost 3 million speakers in all. The Twi languages and their local dialectal forms are, in general, mutually intelligible.

The story of the Twi Bibles is an interesting illustration of the linguistic problems involved in the preparation of Scriptures for a people who speak a tongue in various dialects and have no established literary language. In the 1850's, when Johannes Christaller translated the Bible into 'Twi', he chose, after careful linguistic study, a form of the language which fell phonetically between the linguistic extremes of Fante and Asante-Akyem. He chose his vocabulary, not from a single dialect, but from a composite glossary of terms understandable to speakers of all Akan dialects. This Bible, in a dignified but idiomatic Twi, was used by most of the Twi dialect communities.

After almost 90 years, it became evident that a revision of the Twi Bible was needed. Since the Fante had published their own Bible in the 1940's, it was decided to prepare a common Twi Bible, striving for a text that could be used by both the Asante-Akyem and Akuapem dialect groups. A committee was appointed to devise a common orthography, intended to express the slightly differing sounds of the dialects, and to reach compromises on certain grammatical and syntactical differences. In many areas compromises were reached, but on the difficult question of vowel harmony both sides stuck to their own version. Despite considerable urging from impartial observers, no common agreement could be reached. In this impasse, the Bible Society was asked to print both dialect versions, which, having the same text, differed only in orthography and dialect usage. The request was granted, and thus Scriptures were finally provided for the Twi.

- 1859 **Gospels Acts** BFBS, Basel
1861 **Genesis Romans 1-3 John Revelation**
1862 **1 Corinthians-2 Thessalonians**
1863 **1 Timothy-Jude** BFBS, Stuttgart
1864 **Gospels (revised)** 1866 **Psalms Proverbs**
1870 **New Testament (revised)** 1871 **Bible**
1878 **New Testament (further revised)**
1897 **New Testament (revised)** 1900 **Bible (revised)**
BFBS, Basel

Translated by Johannes Gottlieb Christaller, Basel Mission, and J. A. Mader. The revisions were all the work of Christaller, who made slight corrections until his death in 1895.

1940 **Mark** BFBS, London
Translated by Eugene L. Rapp, Basel Mission, and a committee.

1857 **New Testament** BFBS, London
The complete N.T., revised by E. L. Rapp, issued as an interim edition during the deliberations of the Asante-Akuapem Committee.

1957 **Liturgical Gospels and Epistles** Catholic Press, Accra
Translated by Roman Catholics of Mount Mary College.

1957 **Mark John** BFBS, London
The Rapp revision in Akuapem orthography.

1964 **Bible BSS in West Africa, Ghana**
The Bible, with Akuapem dialectal usage and Akuapem orthography, prepared by a committee including C. A. Akrofi, Eugene L. Rapp, H. J. Keteku, and J. A. Birikorang.

TWI: ASANTE

1305

**1 YESU KRISTO, Onyankopon Ba, asempa
no mfitiaeser. 2 Seder wotwets odiyifoo
Yesaia nwoma no mu se:**

**Hwe, meresoma me bofoo madi w'anin,
ono na obbiesie wo kwan.**

**3 Obi nne team esere so se:
Monsiesie Awurade kwan!
Momma n'atempom ntenel**

**4 Yohane ba bebbo asu esere so, na okaa
adwensakyera asubo a ede ko bone fafiri mu.**

Mk 1. 1-4 1957

Asante, or Ashanti, is a Twi dialect spoken by about 900,000 people, mainly in the Ashanti Region of central and southwest-central Ghana. The Asante are usually known administratively as Akan, a term which also includes speakers of Fante, Akuapem, and other related Kwa languages of Ivory Coast. The Akyem dialects, sometimes considered a fourth major Twi dialect group, are now usually included with Asante in what are often termed the Asante-Akyem dialects.

Until 1957 the Asante used the standard 'Twi' Scriptures, here listed under Twi: Akuapem.

1957 **Mark John** BFBS, London
Prepared by a committee, using Asante orthography, based on the revision of the Twi Bible by Eugene L. Rapp.

1964 **Bible BSS in West Africa, Ghana**
Translated by a committee, including C. A. Denteh, E. L. Rapp, H. J. Keteku, and J. A. Birikorang.

TZELTAL: BACHAJÓN

1306

**1 Ha' te shachib te lequili ach' c'op yu'un te Jesucristohe,
ha' te Snich'an Diose.**

**2 Hich ts'ihbabil hilel ta hun yu'un te Isaiase, ha' te
jalwanej yu'un te Diose:**

**A'hya awa'ly, ha' nahil awu'un ya jticombat te
cabate,**

Ya me schahpambat abe stuquel.

³ Hich sc'op te mach'a tulan yax copoj ta jochol q'uinalé:

Chahpambeyahic me sbe te Cajwaltique;
Jambeyahic me ta lec te sbehe, xchl laj.

⁴ Chicanaj ta jochol q'uinal te Juane, yac ta ya'uel ich' ha' tey a, soc yac ta yalé te ac'a suhtes yo'tanic yu'un smulic te cristianoheque, ac'a me yac' sbahic ta a'beyel yich'ic ha', seña te ch'aybilix smulique. ⁵ Spisil mach'a

Mk 1. 1-4 1964

The Tzeltals, who number about 90,000, are Mayan-stock Indians living in east-central Chiapas, Mexico. Two mutually intelligible groups of dialects are distinguished: Lowland (spoken by slightly more than half), and Highland. Bachajón is a Lowland Tzeltal dialect, spoken by about 25,000 people.

Diglot with Spanish

1959 **Luke** 1961 **Acts** 1962 **Romans** 1-3 **John**
ABS, Mexico

1963 **Philippians** James SB en México

1964 **New Testament** SSB en América Latina, México

Translated by *Marianna C. Slocum, WBT*.

TZELTAL: OXCHUC

1307

1 Te xajch'ib'al te lek yaxch'il k'op yu'un te Jesukristo, ja' bi ja' te Snich'an Diosé.

2 Jich biñ'il ts'ibub'il jilel ta sjun te Isaiaso, ja' te jalwane' yu'un te Diosé: Aiyá away stojo, neel awu'un ya jikun te jalwane' ku'ne. Ya me schaj'hamat abe stikel.

3 Jich sk'op te mach'a yak ta k'op

ta bay jochol k'inal: Chaj'hambeya sbe te Kajwaltike, tojlimbeya ta lek te sbe, te xi' sk'opale.

4 Te Juane la yak' ich' ja' ta bay jochol k'inal, la schol biñ'il ay sk'opale te ich' ja', te biñ'il yax ch'aybot amul te mach'a ya suj'fes yo'an yu'un te smule.

5 Spisil mach'a sinem ta sk'inal Ju-

Mk 1. 1-4 1956

The Oxchuc dialect is a form of Highland Tzeltal, spoken around the municipality of Oxchuc, in the central highlands of Chiapas, Mexico.

Diglot with Spanish unless noted

1947 **Mark** 1949 **1 John** (Tzeltal only) 1952 **Acts**
1-3 **John** ABS, Mexico

1953 **Ephesians** (Tzeltal only) [SLJ], Mexico

1954 **John** Galatians-Colossians 1, 2 **Thessalonians**

James-2 **Peter** ABS, Mexico

1956 **New Testament** ABS, New York

1964 **Genesis** SB en México

Translated by *Marianna C. Slocum, WBT*.

1967 **1, 2 Corinthians** SB de México

A revision prepared by *Paul Meyerink, WBT*.

TZOTZIL: CHAMULA

1308

1 Xcal ava'i c'u s'el'an illic ti lequ'il ach' c'op yu'un ti Jesucristo knich'on ti Diosé.

2 Ti Isafase ja' jal'alc'op yu'un ti Diosé, laj sts'iba comel ti c'usi laj yal comel vo'ne ti Diosé. Jech laj sts'iba comel: Ba'yel ta j'atobot jelavel bal ti caj'al'alc'op ta stuq'uibtasbe yo'nton ti cristianoetique yo' xa't'ic

ti c'usi más leque, xi ti Diosé, laj stsac comel ti Isafase. ³ Ti caj'al'alc'op, tey tsots ta xal ta xocol banumil: Tuq'uibtasbe avo'ntonic yo' xava't'ic ti c'usi ta xal ti Cajwaltique, xi ti caj'al'alc'op, xi ti Diosé, laj stsac ta vun ti Isafase.

⁴ Ja' o'ital ti Juane laj yac'anbe yieh' vo' ta xocol banumil ti cristianoetique. Tey laj yalanbe ti ac'o yietá

Mk 1. 1-4(a) 1965

Tzotzil is spoken by almost 75,000 Indians in west-central Chiapas, Mexico, in general west of the Tzeltal-speaking area. Dialectal variations are common, and, although most are mutually intelligible, some dialects have been considered separate tongues (e.g., Chamula, Zinacantan, Huixteco). Tzotzil is a Mayan language.

The Chamula Tzotzil dialect is spoken with local differences by about 25,000 Indians in or around Chamula (Bohom), Chiapas.

1965 **Mark** (with Spanish) SB en México

Translated by *Kenneth Jacobs, WBT*.

TZOTZIL: CHENALHÓ

1309

1 Sliqheq lequ'il 'a'yej li'i, sventa Jesucristo, Snich'on Dios.

2 Ja' smelol sventa Cajwaltic ts'ibabil icom ta svun Dios yu'un jal'alc'op Isafas. Jech ta xal ta svun Dios:

"A'yo ava'i, ta j'at ech'el jal'mantal ta ba'yuc be avu'un, yu'un ta smeltsan abe ta yo'nton cristianoetico — xi—.

3 Ja' ta x'avan ta xocol banamil:

Polbeic sbe Cajwaltic, — xi—.
Tuq'uibtasbe sbiq'uit-be xi," ta xal ta svun Dios.

4 Jech la spas li Juane, c'alal lic yac' 'ich'-vo' ta xocol banamil. C'alal la scholbe sc'op Diosé, laj yal ti ja' ta xac'be 'ich'-vo' boch'otic isutes yo'ntonique. Jech ta x'ac'bat'ic perdón yu'un smulic.

Mk 1. 1-4 1963

The Chenalhó Tzotzil dialect is spoken by about 8,000 Indians in Chenalhó, Chiapas, northeast of Chamula.

Diglot with Spanish

1963 **Mark** 1964 **1-3 John** SB en México

1966 **Acts** SB de México

Translated by *Kenneth and Nadine Weathers, WBT*.

TZOTZIL: HUIXTÁN

1310

1 Ech'em xa chib c'ac'al, oy much'u laj spasic q'u'in sventa nupunel ti jteclum te ti slumal Galilea. Caná s'bi ti jteclume. Talem ti q'u'in ti sme' ti Jesuse.

2 I'ic'at ti sq'uelel nupunel uc ti Jesuse schi'uc ti yajchanc'opetique.

3 C'alal ilaj ti vino yu'unique, i'albat ti Jesuse yu'un ti sme'e: Ilaj xa ti svinoe, schi.

4 Ti Jesuse laj yalbe: Mu aventaucun, me'e. Mu to teta yorail cu'un, schi xtac'av ti Jesuse.

Jn 2. 1-4 1959

The Huixtán Tzotzil dialect is spoken by 5,000 to 8,000 Indians in and around Huixtán, Chiapas, Mexico. It is also known as Huisteco.

Diglot with Spanish

1959 John 1960 Acts ABS, Mexico

1962 Matthew 1963 1 John SB en México

1967 1 Thessalonians-2 Timothy James 1 Peter SB de México

Translated by Marion Cowan, WBT.

TZOTZIL: LARRÁINZAR

1311

2 C'alal i'ech' chib c'ac'al, oy q'uín sventa nupunel ta jun jteclun Caná sbi. Galilea sbi li balumil taje. Tey ox oy sme' li Jesuse.

2 Ic'biluteic batel, ba jq'uelteic li q'uíne Jesús schi'uc jo'teucic yajchanbalajetautic.

3 C'alal ilaj xa ox svino ta li q'uíne, tal se'oponel Jesús yu'un sme': Mu'yuc xa svino, xi li sme'e.

4 C'u cha'al chavalun jya? xi li Jesuse. Ma'uc jventa cu'un, yu'un muc to yorail ta jpas cabtel, xi i'albat sme' yu'un li Jesuse.

Jn 2. 1-4 1965

The Larráinzar, or San Andrés, Tzotzil dialect is spoken by 20,000 or more Indians in and around Larráinzar, Chiapas, northwest of Chamula.

Diglot with Spanish

1963 Matthew 1965 John SB en México

Translated by Colin Delgaty, WBT.

TZOTZIL: ZINACATÁN

1312

1 Bilek to k'elil-'ach'-a'op yu'un Zinacatán

sch'anal Bilek.

2 Chak s'alwin la'habil yu'un lasle i'al-Ripe

K'el avil, la jak 'ach'el ta avicav

ka'al-a'op. Ja' ta anelima sbe.

3 Ja' ta s'alwin la mokol-'avil Melkash

che kajvilk, ci. Tuh'trakik shik'it-be,

si.

4 Tey to 'on t'ak' 'ach'-m' la mokol-'avil Xon

K'alal i'alwin: t'ak' li ja' ta mokol-'ach'-m'

moch'et'it yich'aj jo'vukhe, 'ak'a yich'it 'o

personal yu'un amukil.

Mk 1. 1-4 1951

The Zinacatán Tzotzil dialect is spoken by about 8,000 Indians in the Las Casas District of Chiapas, Mexico. It is sometimes known as Zinacateco.

1951 Mark (with Spanish) ABS, Mexico

Translated by Kenneth and Nadine Weathers, WBT.

TZUTUJIL

1313

RU tz'ujc'arisab'al ja utzulaj tzij ja pejnák chila chcaj trij Jesucristo, ru C'ajol Dios.

2 Jani tz'ij b'ataj nak can rumal proféta Isaías, nib'ij: Ari' ninajb'isajel ja nutaj kom chawách, ja xti chojmirsani rab'ey chawách.

3 Quewa' ni b'ij ja jun c'o pa chakij rwách'ulew: Teb'ana' apon utz tre ja ru b'ey Ajaw; quechojmirisaj apon ja xtoc'owi.

4 Ja c'a Juan nikasaj ya' pa chakij juyu', in nuya' rub'ixic chi ja reje'e' nicajpuj aponta quec'u'x in nikaj aponta ya' paquewi' utz'ca chi ja quemajc micuytaji.

Mk 1. 1-4 1955

Tzutujil (pronounced Tzoo-too-heel) is spoken by about 50,000 people living along the shores of Lake Atitlán, Guatemala. Tzutujil is a Mayan language.

1955 Mark ABS

Translated by Augustin Pop, an Indian, who was aided by Carl Moses, Central American Mission.

1968 Acts SB en Centro América

Translated by Mr. & Mrs. James Butler, WBT.

UBIR

1314

2 1 Ra baitonin Canaí Galileaei baitabin i four; Jesu ayon nan i mama : 2 Jesu mat si bebeg baiyoyo-botis ba, au baitabin. 3 Wine i sawwar wele, Jesu ayon i aur i au, Asi wine momoyen. 4 Jesu i aur i au, Jever, abifan aurim a ta four? au werá men ari i nat. 5 Ayon

Jn 2. 1-4 1950

Ubir is spoken by about 1,000 people in the Collingwood area, Northern District, Territory of Papua and New Guinea. In use as a local lingua franca, it is also spoken by the Maisin and Winiafi tribes. Ubir is a non-Austronesian language.

1950 John 1-3 John BFBS, Sydney

Translated by John Livingstone.

UDIN

1315

CYRILLIC CHARACTER

1. Дифтарун бул йеци
Христови, јари Бихови,

2. етарје цавне дехавар-
госта: мизла, ју јакавеса
Бел Фирингилла Би бети, ма-
тије дидригале Би јакав Би
бети (Ма.тх. 3, 1).

3. Савен савнук казалеа

Белан гаву: дидригалан јак
Биховене, ју савган Иле-
та јакав (леа 40, 3).

4. Акнеи Јован, Белан
гаву хамтецин ил дидригалин
хавесунин јакавесуна јунабо
дидригалинбесунин бавтин.

5. Би бекунал мета јуја

Mk 1. 1-4 1902

Udin, or Udi, is spoken by about 10,000 people in the villages of Vartashen and Nizha, in the Nukha region of the Azerbaijan Republic of the Soviet Union. It is a North Caucasian language, related to Abkhazian, Circassian, Chechen, Ingush, Tsova Tush, Lak, Dargwa, Awar, Lezgin, and other tongues of the Caucasus area. It has been hypothesized that the Udi are the linguistic descendants of the Alban people, who appear prominently in the eastern annals of the Roman Empire. These Albanians maintained an important and productive culture from the 5th to the 10th centuries, and then disappeared in the turmoil that swept over the Caucasus area in the subsequent period. Tradition maintains that St. Mesrop had prepared an alphabet and possibly a translation of the Bible, for the Albanians. The recently discovered Alban alphabet appears to have 52 characters, including borrowed signs from the Greek, Armenian, and Georgian.

1902 **Gospels** (with Russian) Chancery Press, Tiflis
Translated by Fr. Simeon Bezhanoff and published in 'Collection of Materials for the Description of the Localities and Tribes of the Caucasus', Vol. 30.

UDUK

1316

1 Mon'tel 'pen gi gwom 'barga/
ma Yesus Kristhos jin ta Ya/
ma Arumgimis mo be.
2 Me'd gwo jin 'kwarkunu eya
lahays jin ta da men'ci gwo ma
Arumgimis kadhano / mo ki:
Elii mo ma. Aha' hash-
kina agum bway pem
ibwambori jis/em pini mo,
a'di jin mudi thoson /e bway
mo.

3 'Twa/ gi wathin 'de/ mmo-
cuu gwo em bwaasho ki:
Thosoni bway gi Tapa mo ma,
kari bway piti ka ji sho'k mo.
4 Yohaan jin ta da manmii 'kwani
ki y'i'de/ a'di piti'd mo e mmo-
bwaasho mo mmoci gwo mo
gom mo jin minu miya mii ki y'i-
de/ mo mmorica du is mo gom
gwo gi minthun min minu gwam
kwani mo. 5 Dhalis aris 'gwam

Mk 1. 1-4 1963

The Uduks call themselves 'Kwanim Pa', 'people of the Village'. They number 8,000 to 10,000 and live along the northern boundary of Upper Nile Province, Sudan. The tribes of this area are sometimes termed 'Burum' (a designation that includes the Koma). Sometimes considered an isolated language within the Nilo-Saharan family, Uduk is often classed with Gwama and Ganza in the Koma (Coman) group.

1956 **Mark John** 1957 **Acts** 1960 **Luke Romans**
Philipians James 1-3 John Jude Spearhead Press,
Malakal

1963 **New Testament** 1966 **Psalms** BSS in Sudan,
Khartoum

Translated by A. Elizabeth Cridland, Sudan Interior Mission, and
Paul Rasha Anglo, pastor of the Chali Uduk Church.

UKRAINIAN

CYRILLIC CHARACTER

Поча́й святе́ліи Ісуса Христа́,
2. як на́писа́но в проро́ків:
Ось я посила́ю а́нгела мо́го

пе́ред ли́цем тво́їм, що при-
гото́вить до́ро́гу твою́ пе́ред
тобо́ю.
3. Го́лос по́калі́ючого в

пу́стині: Го́товте до́ро́гу Го-
споді́ю, проті́сним ро́бля́чи
сте́жий го́рб.

4. По́яві́вся Іо́анн, хри́ста-

чи в пу́стині, і пропові́ду́ю-
чи хри́щеніє по́кая́ння на
про́мисле грі́хів.

5. ІІ ви́ходила́ до не́го́ вся

Mk 1. 1-4 1929

CYRILLIC (OLD) CHARACTER

Та́к бо по́любе́н Бог се́віт, що Си́на сво́го́ єдино-
ро́дного́ дав, що́б ко́жен ві́руючий в не́го́ не по́гні́в,

А́ ма́в жи́ттє́ ві́чне.

Jn 3. 16 1904

Ukrainian is spoken by about 75 per cent of the 45 million inhabitants of the Ukrainian Republic of the Soviet Union. This region was inhabited in ancient times by the Scythians and Sarmatians, but was under the domination of the Turkic Khazars at the time of the arrival or emergence of the Slavic ancestors of the present-day Ukrainians. (Their origin is a matter for conjecture.) Early centers of power were in Kiev and Galicia, but later a fragmented Ukraine fell under the successive control of the Mongols, Lithuania, Poland, and Russia. The final outcome of 19th-century Ukrainian nationalism was independence and unity in 1918 and 1919. In 1922 the Ukraine became a constituent Republic of the Soviet Union, and Ruthenia was added after World War II. (Ruthenia is the latinized word for 'Russia'; it was earlier used to indicate all of the Ukraine, or Western Ukraine, but after 1918 it came to mean only the Ukrainian-speaking parts of eastern Czechoslovakia.) The Ukrainian Cossacks played an important role in the history of the Ukraine, from the 15th century onward.

A Slavic language, Ukrainian is spoken in numerous dialects and is closely related to Russian and Byelorussian, within the Slavic language family. The Ukrainian-Cyrillic alphabet differs from that used for Russian in its use of fewer vowels. Ukrainian literature, which flourished after the establishment of the Kiev Academy in 1633 – but is considered by some to have begun only with the late 18th-century works of Kotliarevsky – is a rich and continuing cultural heritage. According to some scholars, the first book published in Ukrainian was an edition of the Gospels in the 16th century. (These Gospels are listed in this book under Slavonic.)

Ukrainian-Cyrillic Character unless noted

1869 **Pentateuch** Lemberg (Lvov)

Translated by P. A. Kulisch.

1871 **Psalms** Lvov

Metrical version by Paul Rataj.

1874 **Luke** (Roman character) 1874 **Luke** 1877 **John**

BFBS, Lvov

Translated by A. Kobylanski.

1880 **New Testament** Vienna

Translated by P. A. Kulisch and D. I. Pulsj, and revised for printing
by Alexander Shuszarozzyk. Reprinted by BFBS at Lvov (1887) in
both Roman and Slavonic character.

1 Khudā ke Beṛe Yisū' Masib
ki khushkhābārī kī shurū'
2 Jaisā Yashā'yāh nabī ke
sahīfe meṛ likhā hai, ki
Dekh, māṅ apnā paigambar
tere āge dhōjī bāp,
3 Biyābān meṛ pukārnewālē ki

awās āī hai, ki
Khudāwānd kī rāh taiyār karo,
Us ke rāste sidhe bandō;
4 Yohānnā āyā, aur biyābān meṛ
baptisma deā, aur guṇhog kī
mu'āffī ke liye tauba ke baptisma
ki manādī kartā thā. 5 Aur Yahu-
diya ke mulk ke sab log aur Yaru-

Mk 1. 1-4 1931

Urdu, the Persianized form of Hindustani (q.v.), is the state language of West Pakistan, although English also continues in official use there until 1972, and vernacular tongues are encouraged. Deriving its name from the Urdu-e mu'alla, the military camp of the Mogul capital at Delhi during the 16th and 17th centuries, Urdu became the language of north Indian Muslims. (Dakhini came into use in the south, or Deccan, area.) At the division of British India in 1947, most of the Urdu speakers migrated to the western territory which became Pakistan. However, there are still many Urdu speakers in India, both Muslim and Hindu; the Hindus generally refer to their language as Hindustani, or Hindi. About 20 per cent of the 100 million Pakistanis now speak Urdu, and others employ it as a lingua franca. Owing to education and use as the governmental and literary language of West Pakistan, Urdu is growing in importance. Despite the fact that Hindi and Urdu now tend to draw apart linguistically, they are still mutually intelligible and are considered by some to be a single Hindi-Urdu language. As such, it is spoken by more than 200 million people, making it the third largest language community of the world, after Mandarin Chinese and English.

Urdu is now written in the Arabic alphabet, with several extra letters. Before the script was standardized, Scriptures appeared in various types of Arabic or Persian-Arabic orthographies.

Arabic Script unless noted

1805 **Gospels** (Devanagari character) Hindoostance Press, Calcutta

Translated by Mirza Fitrit and William Hunter of the College of Fort William. Hunter's use of Arabic and Persian loan words to produce a version acceptable to Muslim scholars, and the wide audience reached by this and other works by the Fort William scholars, led to the allegation that literary Hindi and Urdu were 'invented by the Fort William crowd'.

1814 **New Testament** Serampore MP [BFBS]

1817 **New Testament** (Devanagari character) Hindoostance Press, Calcutta

Translated by Henry Martyn, with the aid of Mirza Fitrit. It still serves as the basis of the Urdu N.T.

1822 **Pentateuch** Calcutta Auxiliary BS, Serampore

1825-1826 **Isaiah Proverbs** Not published

Translated by Mirza Fitrit, and revised by Thomas Thomason and Daniel Corrie.

1828 **Genesis** (Devanagari character) Church MP, Calcutta

Translated by W. Bowley, Church MS.

1829 **New Testament** (revised) 1829 **Genesis-2 Kings**

Calcutta Auxiliary BS, Serampore

Revised and expanded by W. H. Mill, T. Thomason, D. Corrie, and others.

1836 **Matthew** (Roman character) Baptist MP, Calcutta

The Martyn version, translated by J. Thomas, Baptist.

1837 **Gospels Acts** (English and Urdu, Roman character)

Church MP, Calcutta

A mixed text, including Martyn's version of Matthew, a revision of Mark and John by W. Bowley, and of Luke and Acts by the Benares Translation Committee.

1839 **New Testament** Baptist MS, American & Foreign BS, Calcutta

Translated by William Yates, BMS.

1841 **New Testament** (Roman character)

Calcutta Auxiliary BS

Translated by J. Häberlin, Secretary of the Calcutta Auxiliary BS.

1842 **New Testament** Calcutta Auxiliary BS

The Benares Committee version, prepared by R. C. Mather and J. C. A. Dannenberg, London MS, W. Smith, C. B. Leupolt, K. G. Pfander, and F. E. Schneider, CMS. A slight revision appeared in 1845.

1842 **New Testament** (Roman character) BFBS, London

Translated by W. Buyers and J. A. Shurman, LMS.

1842 **Psalms** Calcutta Auxiliary BS

Translated by J. Thomason.

1842 **Genesis-Esther** 1843 **Job-Malachi**

1843 **Bible** (Roman character) Calcutta Auxiliary BS

The Benares version, prepared by the Benares Committee who revised their N.T. for the 1843 Bible.

1849 **Bible** Baptist MP, Calcutta

Translated by W. Yates.

1860 **New Testament** BFBS, London

A revision, prepared by C. T. Hoernle, LMS.

1863 **Psalms** Allahabad MP

Translated by Joseph Owen, American Presbyterian Mission.

1864 **New Testament** Printed privately, Patna

Translated by Fr. A. Hartmann, who refers to an earlier Roman Catholic version translated by Antonio Pezzoni, which was never published.

1870 **Bible** 1870 **Bible** (Roman character)

North India Auxiliary BS, Mirzapore

A revision by R. C. Mather, based on Hoernle's text. A slightly revised text in Arabic character, prepared by H. U. Weibrecht, CMS, was published by the BFBS in 1887.

1890 **John** (with Greek and Persian) Panjab Auxiliary BS, Allahabad

Translated by W. St. C. Tisdall, CMS.

1900 **New Testament** Panjab Auxiliary BS, Lahore

1900 **New Testament** (Roman character) BFBS, London

A revision prepared, on the basis of Mather's text, by H. U. Weibrecht, H. E. Perkins, and F. A. P. Shirreff, CMS. A revised edition appeared in 1906.

1923 **Old Testament** Catholic Truth Society, Lahore
Translated by a Roman Catholic scholar named Utarid.

1930 **Bible** North India Auxiliary BS, Allahabad

1931 **Bible** (Roman character) BFBS, London

The O.T. revised by a committee headed by Mohamed Ismail, and the 1900 N.T. slightly corrected.

1958 **Bible** Society of St. Paul, Rome

A Roman Catholic version, prepared by a number of scholars.

URHOBO

1321

- 1 Etuoho re iyere-esiri re Jisos Kraist, Omo re Oghehe na ;
- 2 Etiobo re siro vhiyo obe re omraro Azaya, Nughe, Mi je uko Me karo ke we, Oro tsa rhuere idjede we kpahe ke we ;
- 3 Urhuru re ohwo ovo hero kpere vbe evu re aton, ne, Ovban rhuere idjede re Orovohwo na, Eru eđa roye kpovi ;
- 4 Jon ghine baptiza vbe evu re aton, ode gbe iku re baptizim re ekuoderie re evborhovbo re imucmu. 5 Ihwo vbe

Mk 1. 1-4 1931

Urhobo, formerly known as Sobo, is spoken by about 100,000 people in central and eastern Warri Provinces of the Mid-western Region of Nigeria. 'Sobo' is a general term which includes speakers of the related Isoko (north of the Urhobo), Erobwa (east) and Evhro (west) languages. Urhobo is understood by nearly 400,000 speakers of related Sobo languages. It is a Kwa language.

1927 **Mark** BFBS, London

Translated by W. A. Thompson and R. Kidd, Church MS.

1937 **John** 1951 **New Testament** BFBS, London

Translated by Agore Iwe.

1947 **John** American Baptist Mission, Ogbomoso

Translated by J. E. Aganbi, under the supervision of E. M. Howell.

1963 **Genesis** BFBS, London

Translated by E. Araware and a committee of Urhobo Christians.

USIPI

1322

- 1 taini phonwaiwo galili misin kenawc kallaime tonwci. arowc jisuni mma tonwci.
- 2 jisuno bini tabekraono phc kallaimewci
- 3 numnaonwci. aikhe boreani thaxaok mtui kroi phukwci, jisuni mma bono hinmi,
- 4 boreani thaxaok mtui kroi. jisun bono sawci, broima, an phc nun phc munha kroi.
- 5 ani nari taok sok phaija kho. bini mma

Jan 2-4 1959

The Usipi, who live in East Pakistan and Tripura State, India, are thought to number about 50,000. Usipi is related to Riag and Tripuri.

1959 **John** Rolling Hills Baptist Church, Fort Worth, Texas

Translated by Joyce Wingo Ledlow, Association of Baptists for World Evangelism.

UVÉA

1323

- | | |
|---|---|
| <p>C IAN evangelia anyi Iesu Keriso, a Nokon Khong.
2 Helá me nasinalinen nyi ta je perofeta, ka habo, Wá bi, inya o ge kúná anyik metá ka bía nyi nyimákám, e ame he ka ányáwía dem gethen nyi nyimákám.</p> | <p>3 Hofuc hwan at ame hongot nyi nyebuba, Ányáwía thó gethen den Than, owisa thó den ta je gethen.
4 Ame baptaiso Iano nyi nyebuba, e ame khetá nabaptaiso iay ietra, e me he ka thang ta je hulo,</p> |
|---|---|

Mk 1. 1-4 1891

Uvéa, or Halgan, is the most northerly of the Loyalty Islands. Although the lai language spoken on Uvéa is Melanesian, Uvéa is a Polynesian tongue. A historical connection is presumed to exist between the Loyalty Island Uveans and the Uveans of Wallis Island, which is east of Fiji.

1868 **Luke** 1869 **John** 1870 **Mark** 1874 **Acts**

London MS, Uvéa

1878 **Romans-Revelation** 1880 **Psalms** BFBS, Sydney

Translated by Samuel Ella, LMS.

1891 **Gospels** **Acts** (revised) 1901 **Bible** BFBS, London

Translated by J. Hadfield, LMS.

UZBEK

1324

ARABIC CHARACTER

- 1 خدانينك اوغلى عيسى مسيح انجيلينيك ابداسى دور
- 2 نچوك اشعيا پغمبر كائيدە بازىلغان دور منە سىننك اددىنكە
- 3 يولنىك نى طيار تىلماق اوچون فرستەمنى يارامان ۋ
- 4 يولىنى طيارلانكارلار ايلارنى توغرى قىلىنكارلار دىب يايانده آواز
- 5 قىلغوجى نىك تارشى دور دىب ۋ بىجى يايانده غىسل لاندورروب
- 6 نورار ايردى وكاءالارنى بىجىك اوچون توبە نىك غىسل لانماق
- ۷ توغرىسىدە وعظ قىلور ايردى ۋ وپارچە يهودىە خلق

Mk 1. 1-4 1891

Uzbek is a Turkic language, spoken by almost 5 million people in Soviet Uzbekistan, Afghanistan, and Chinese Turkistan. The Uzbeks, or Sarts, are Muslims, descended from remnants of 'the Golden Horde' that conquered Uzbekistan early in the 16th century. Two main dialects of Uzbek can be noted: the central dialect, as spoken in Tashkent, and that of the south and north-west, as used in Samarkand and Bukhara. Uzbek shows considerable influence from Tadjik. A literary language based on Jagatai as spoken by the Uzbeks of Tashkent, developed in the 15th century, but modern literature is closer to colloquial urban usage. Arabic script was abandoned in 1928 for Roman, which in turn was replaced by Cyrillic in 1940.

Arabic Character
1891 **Gospels** DFBS, Leipzig
Translated by M. Ostrowski, Inspector of Schools in Tashkent, and
revised by W. Radloff, A. Amiranian, C. Salemann, and G.
Sauerwein.

Diglot with Spanish
1924 **Matthew** 1932 **John** 1953 **Matthew-Romans**
ABS, Cristobal
Translated by E. S. Alphonse, Wesleyan missionary.

VAIPHEI

1325

1 **PATHIAN** Chapa Jesu Krista Chanchin Pha run kipatna chu.

2 **Thiangau** Isai Iekhabu chun,
Ngaitia, ka sawichak la malamin ka sawla,
Ama chun la lampi bawlin a.

3 **Gamthipa** mi kiko chun,
Lalpa lamlian sial unla,
A lampite hizang un, a ti, tia ziaak gual khan,

4 **Johan**, gamthipa baptispa kha, thil hikhial ngaidamnan
haina baptisma thu genin, a hung pawt a.

Mk 1. 1-4 1957

Vaiphei is spoken by about 6,000 hillmen of southern Manipur, India. It is a Kuki-Chin language of the Tibeto-Burman family. It is occasionally classed incorrectly with the Old Kuki tongues, but it is related instead to Thado and other languages of the New Kuki subgroup.

1917 **John** Calcutta Auxiliary BS
Translated by Watkin R. Roberts, Thado-Kuki Pioneer Mission.

1957 **New Testament** 1959-1961 **New Testament**
Psalms BS of India and Ceylon, Bangalore
1961 **Psalms** DFBS, London
Translated by Pastor Siaklam and a committee, which included
Pastors Liangkhopao, Khaivung, Zamkai, and Pauva.

1967 **Genesis** BS of India, Bangalore
Translated by Pastor Siaklam and a committee.

VALIENTE

1326

1 Jesu Kristo, Ngobô Ngobô Kuké
koin kena.
2 Erere tau tikani ni profeta Isaias
toroe ta: Toa, iree ti kukewanko
nien mo kone nenie debai mo jiyé
kitekó.
3 Ni iti muyé kuke doin muyaire

konsenta: Ni Kobobuye jiyé kitekó
biere muuwan, niara non koe mikadre
metre;
4 Jusu jantani, nenie bautisabare
konsenta awane ja tie kulladre bautis-
maye kodriehare ja agite niandreta ja
biti kone.

Mk 1. 1-4 1953

Valiente is spoken by about 8,000 Indians on the Valiente Peninsula and surrounding areas of northwestern Panama. It is a Chibchan tongue, related to Bribe.

VATURANGA

1327

1 Na tuturihana na voiavo vesea nina Jesus Christ,
Dalema God.

2 Koaza e mare noho di tana Isaiha a prophet, laka,
Ko rei, nau au subuni niwida atu na susubugu,
Ti ke diki lajo vani na sautumu;

3 Ase! na hokona e huhu tana vera mau, laka,
Kamu paepanete na sautuna a Lord,
Kamu sati hotoli nina mena vano kode:

4 A John e mai, e turiha na lesovitabu tana vera mau, me
tototohoko matana na lesovitabu tuhu toba ti ke molotahani
na kibo kode. 5 Me julusivo vani aia na vera kode i Judea,

Mk 1. 1-4 1948

Vaturanga is spoken on the northwest coast of Guadalcanar, in the central Solomon Islands. The seat of the capital, Honiara, is a jungle isle, with high central volcanic mountains. The numerous Melanesian dialects spoken there are usually divided into three groups: the southern (represented by Marau, or Gera); central (typified by Ruavatu, linguistically close to Gela); and the northern (e.g., Vaturanga and others, sometimes regarded as the 'standard' Guadalcanar usage).

1905 **Luke** Printed privately, Napier
Translated by P. T. Williams, Melanesian Mission.

1932 **Gospels Acts** Melanesian MP, Guadalcanar
Translated by F. R. Isom and Stephen Tanarabani.

VELLA LAVELLA: BILUA

1328

1 Jisu Karisito ko Qosipeli ko tanio, Banara Vo Meqora.
2 Soinio poropita Aisea ko riki kikokevo, Keatini! Ana ta A
joreva Anavo talitalio maba noko kuleto tu o inainaeko
Banara ko keve no queto vasi. 3 Kala ko kora ta ko
velavelaova siqo kale, Va inainaeka Banara ko keve, sidopu
ika vo o taliovaoko. 4 Jone ta baptisao o imani siqo kale, ni
o bazubazuema ko lilizo tu nianiala pide ko ta ma elo
kiadama boutare. 5 Ni sea kiada kiadamu Judia peuru kale

Mk 1. 1-4 1964

Bilua is a non-Austronesian language spoken by about 2,000 people on Vella Lavella, an island between Bougainville and New Georgia, in the western Solomon Islands.

1919 Mark BFBS, Melbourne

Translated by R. C. Nicholson, Australian Wesleyan Methodist MS, and Daniel Bula.

1932 Acts 1936 Luke BFBS, London

1964 Mark-Acts Galatians-Colossians 1-3 John BFBS, Wellington

Translated by A. A. Bensley, Methodist Church Overseas Mission.

(SE)VENDA

1329

- 1 U ranga ha Ewangeli ya Kristo, Murwa wa Mudzimu.
- 2 Ho nga hó nwalwa nga vhaporofita vhe vha ri: "Vhona, ndi ruma muruwa wanga, a U range pha ða, a lugise nðila yau.
- 3 Ipfi la muhuweleli sogani: Thakhani gondo la Murena; lugisani nðila dzawe."
- 4 Ndi zwone zwe Yohane a ita é sogani, a tshi lovhedza, a tshi huwelela ndovhedzo ya uri vha shanduke vha hangwelwe zwivhi.

Mk 1. 1-4 1920

The Venda language is spoken in northern Transvaal, South Africa, and across the Limpopo River into adjacent Rhodesia. It is a Bantu tongue. The Venda and Tsonga together are estimated to number 560,000.

1920 Gospels Acts 1923 New Testament 1929 Psalms

1936 Bible BFBS, London

Translated by P. E. Schwellnus, Berlin MS, assisted by Isaak Mulandzi and Finesa Mutsila.

VIETNAMESE

1330

QUỐC NGŨ CHARACTER

1 *Đầu Tin-lành của Đức Chúa Jesus-Christ, là Con Đức Chúa Trời. *Như đã chép trong sách tiên-trí Ê-sai rằng: Đây, ta sai sứ ta đến trước mặt ngươi, Người sẽ dọn đường cho ngươi....

Có tiếng kêu trong đồng vắng rằng: Hãy dọn đường Chúa. Ban bằng các nẻo Ngai; () *Giảng dạy tôi, trong đồng vắng này và giảng phép háp-têm Án-nôn, cho được tha tội. *Cả xứ Giu-đê và hết thảy dân-sự thành Giê-ru-sa-lem

Mk 1. 1-4 1963

CHINESE CHARACTER

頭曉得貼德主執趨漢蠟黑提德主委如色割神冊
先知賢差浪呢些差使些與糧桶的影仕拱塘朱的
同啗嘴神同永浪唉拱塘主領朋各負得誠色細神
同永被少被講法味失咬囉朱特他罪缺缺海低吧
聚汰民事城執游以肅調與窮默稱罪輪吧留影少
法味失帶淹鮑釘藏黑襖靴駱駝煤績骸肢昂腦些
仍珠蟻吧宴蜂核默講嘶浪固得權法欣些與黏仍
些空當薛鄒穎獲鞋得些少法味失朱各的朋送仍
得仕少法味失朱各的朋德聖靈○翻神仍翻始德
主執趨漢徐那車測黑城處哥難黎吧留諷少法味

Mk 1. 1-9 1932

Vietnamese is spoken by more than 20 million people in North and South Vietnam. The history of the Vietnamese-speaking people shows their southward expansion during the last thousand years, until by the late 17th century they controlled the entire area of present-day Vietnam. Formerly called 'Annamese', Vietnamese is included in the Austro-Asiatic language family (possibly in the Mon-Khmer branch, although this is a matter of controversy). The Quốc Ngữ Roman character was introduced early in the 18th century by Portuguese missionaries.

1890 Luke BFBS, Paris

Translated by M. Bonet, Professor at Paris School of Oriental Languages.

1900 Mark BFBS, Singapore

1900 John BFBS, Paris

1903 Acts BFBS

Translated by W. James, agent of the BFBS.

1913-1916 Bible Société des Missions Étrangères, Hong Kong

Translated from the Vulgate by Albert Schlicklin, a Roman Catholic.

A previous Roman Catholic version of the Liturgical Selections from the Gospels and Epistles was published in Bangkok in 1872.

1918 **John Acts** 1919 **Matthew** 1922 **Exodus Mark**
1923 **New Testament** 1925 **Bible**
1932 **Mark John** (Chinese character) BFBS, Shanghai
Translated by Mrs. W. C. Cadman, Christian and Missionary Alliance, with the help of other members of the mission.

1954 **New Testament** BFBS, Saigon
A revision prepared by J. D. Olson, CMA, with a committee of Vietnamese.

1961 **New Testament** Saigon
Translated by Truong-Cao-Dai, a Roman Catholic Bishop, aided by a committee.

1962 **Pentateuch Psalms New Testament**
1963 **Prophets** Thanh Tam Biet Thu, Dala
Translated by Gerard Gagnon, a Redemptorist priest.

Northern dialects. It is a Uralian tongue, related within the Ugic branch to Ostiak and, more distantly, to Hungarian.

Matthew, chaps. 1-10 in Ostiak, translated by P. Wologodski, was published in London in 1868 for Louis-Lucien Bonaparte. Ostiak, or Khanti, is spoken by about 25,000 people in the same region as the Vogul. An excerpt from this Ostiak translation is reproduced here.

Roman Character
1868 **Matthew** Printed privately, London
Translated by B. Popov, in the dialect of Konda, for Louis-Lucien Bonaparte. (See note to No. 23.)

Cyrillic Character
1882 **Matthew Mark** BFBS, Helsinki
Translated by A. Ahlquist, a professor at Helsinki University.

VOGUL

CYRILLIC CHARACTER

1 Элол латтылп Иисус Христоснэл, Торым пүвнэл,
2 Кумэл каншым олі няйтот палт: ап, ам кістам
амк сүймташым наг вончын элпалт, котыхкар лалыптіт
нагнанэ лонгхмэ элтын-палынт.

3. Сүй латтышнэл кар мат: лалыптіл лонгх
попрыхшнэ, варан патым таванэ.

4. Колткатэс Иоан первэл-пупух кар мат, і лат-
тух первалпуннэ-аш показнія кірэкэт таротанэ мос.

Mk 1. 1-4 1882

OSTIAK

SI chadletna Ivan, torym pernaja lohylytm iki, jogots
pa symyltata pits tal Iudei muna,

2 I jastas : kaityjat, si vanamas turum nubyet.

3 Lu sit, madot olynepela jelbi jastas jelly jastata
jemyn iki Isai sidy potartman : uta sy fasl tal char ta-
gana : juš toryma taštat i pant luela paila lefatat.

4 Si Ivan lumydyta saeh tais pa mu lovy chorazyp
voi varas elta verym, pa antyptyjilšas fiuki antypna, a lu
levypazel us novy semyn lant pa char voi mavu.

Mt 3. 1-4 1868

Vogul, or Mansi, is spoken by about 6,000 people in the Ob River basin of northwestern Siberia. This region has been known since 1940 as the Khanti-Mansi National Administrative Division, a name that emphasizes the geographical, cultural, and linguistic relations between the Vogul (Mansi) and Ostiak (Khanti). The Vogul, known in this region since the late 11th century, maintained their independence until the 18th century, when they came under Russian rule. Vogul is spoken with regional dialectal variations, but can be generally divided into Eastern and

VOLAPÜK

1332



elos äbinos de begin; kelosi elilöbs; kelosi LALA baba.

elogsobs me logs obas; kelosi eilogsobs,

e nams obas efinedoms, tefü vöd lifa:

(e lif pemanifamom, e kelosi elogsobs: L LALA.

ä noelos ä notobs oles, lifi tenüfik, kel
äbinoim lä Fat e pemanifamom):

kelosi elogsobs öd eilobs: notobs id oles, dat L LALA.

id ois tugged labolsös ke obe! e tugged ab obas

(binomös) ko Fat e ko Son ota Yesus Kristus!

Ed atosi penobs, dat gäl oles binomös L LALA.

pefulöl.

I Jn 1. 1-4 1888

Volapük is an invented, or constructed, international language, sometimes called the 'Esperanto of the Germanic tongues', for its vocabulary is drawn mainly from Germanic rather than Romance languages. It was devised by a German priest, Johann M. Schleyer, in 1879. Although it attained immediate popularity, and at one time boasted almost a quarter of a million speakers, Volapük is now only one of more than 500 such attempts to provide the world with a single universal language. All have failed in their purpose of fostering world understanding. The first such attempt seems to have been made by Descartes in the early 17th century. 'Universal' languages are of three basic types: fanciful inventions which have only grammatical similarities to real languages; simplifications of a single language, such as Basic English (devised in the 1920's by C. K. Ogden, with a lexicon restricted to 850 fundamental words); and the tongues created by blending vocabulary and grammar from a number of languages. Volapük, Esperanto, and Interlingua, the three most successful international languages, have been of that type.

Waiwai is spoken by about 250 Indians along the upper Essequibo River, in southern Guyana. Waiwais are also found across the border in Surinam. A Cariban language, Waiwai is related to Acawao.

1966 John 1967 Mark World-Wide Missionary Crusader, Lubbock, Texas

Translated by Robert Hawkins, Florence Reidle, and Doris Melvin.

WAJA

1337

2 A nyangu kunnyeyi labwya niw'a a Kana Galilaya.

2 Nji Yesu wopwi. A yi Yesu dōn, yi kwatumbaya,

3 boṅṅ labwya. Pu wine dwalau, nji Yesu a sa yō,

4 Pma ya wine. Yesu sa yō, Nure, bikim cha yi mō?

5 dami bō biyē bu. Njiyō a sa birndekandi, Kanacha

Jn 2. 1-4 1926

Waja is spoken by an estimated 25,000 people along the Gongola River in Bauchi Province, Nigeria. Linguistic affiliations have been suggested between Waja and the Chadic Tera dialects of Bornu and Bauchi provinces.

1926 John BFBS, London

Translated by C. G. Beacham, Sudan Interior Mission.

1935 Matthew BFBS, London

Translated by John S. Nicholson, SIM.

WALAMO

1338

ETHIOPIAN CHARACTER

፩. ነገሥት ገሰት ስላሴ ያሳፍረች ልሳሴ ስላሴ ልሳሴ ልሳሴ ልሳሴ

፪. ስላሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ

፫. ልሳሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ

፬. ስላሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ ልሳሴ

Jn 2. 1-4 1943

Walamo is spoken by almost 100,000 people in the area north of Lake Abaya, between the Omo and Billate rivers, in southwestern Ethiopia. Two dialects of Walamo are distinguished: Gofa and Zala. The related Cushitic dialects of the Walamo, Chara, and Koyra are sometimes termed 'Omoto', a collective geographical name derived from the Omo River.

Ethiopian Character

1943 John BFBS, London

Translated by Walter G. Ohman, Sudan Interior Mission, with the assistance of Dayasa and Duto, Walamos.

WALI

1339

Yesu Kristo, Namini Bie, duohusun 1.
mumpilee. Awo Namini danyera ban buona 2.
Isaiah an seu ka Namini yelizen.
Nyee, n tunze n tuntuna k'u die i yie.
Uman na wa a dan maali i-sori.
A la seu, 3.
Nie kanga kokorin tahina mosugu puon,
a yere, Ye maali ti Daana sori k'u i
siri, ye maali ti sori k'u i sun.
Una la John Maini Kun Soree an daan bi
mosugu puon, a inze duchoe ka niba leu yi ba
yelibeze puon, ka Namini di ba yelibeze a
che ba. Ka a Judea anin Jerusalem niba ja 5.

Mk 1. 1-4 1968

Wali is spoken by an undetermined number of people in the extreme northwest of Ghana.

1968 Mark Baptist Mid-Mission, Wa, Ghana

Translated by Mrs. K. D. Udayke and Iola Slack.

WARAO

1340

1 Rio aukama jakutai Jesukirito isia re yakerajasi akua.
2 Tane jabatāe tia Isaia Rio kuare anbatu Isaia isia.
Ajabata ribane:
Mainataba jisebikaya inatabayaine
Jiomunoko yakaratamejerei.
3 Jarawaja tata rokojotayakutai ribane,
Airamo omunoko yakaratakutu.
Ajojisi nomeraja abakotu, tae.
4 Juan joni ekobijaja jarawaja tata rewarae. Yatu joni
ekobijaja yatu aobojona kabiatakotu, Rio yatu aobojona
asiraja jakutaisi kuare barinaka jamejerei, tae.

Mk 1. 1-4 1960

Warao, or Guarauno, is spoken by about 10,000 people around the mouth of the Orinoco River and in neighboring Monagas State, Venezuela. As 'Warrau' it extends into Guyana to the south.

1960 Mark (with Spanish) SSB en Venezuela, Caracas

1961 James I John Baptist Mid-Mission, Venezuela

1962 Acts (with Spanish) SSB en Venezuela, Caracas

1967 1 Corinthians SB en América Latina, Caracas

Translated by Henry Osbourne Jr., a Baptist missionary, assisted by G. Gonzales, T. Peral, A. Gonzales, and A. Mata.

1965 Gospels (with Spanish)

Ed. Verbo Divino, Estella, Spain

Translated by Antonia E. Vaquero, Roman Catholic.

WASHKUK

1341

1. Noto kwano eechaba eechaba takitawa maji keyichi hata.
Bobby kaw bakabaka nedii tarek na opa eechaba eechaba
tawak, nota meejichi notii miyik hechi, notii tapok neekichi,
no opak hikitu eeta eechaba eechaba takitawa heechi sakwa
tawababy. Li eeta maji, eeta Christ. 2. Li notii mi somak
sokwatar. Sokwaterek, nota hechar. Hechi nota eena

sawatur. 3. Kata eechaba eechaba takitiwawo baboy eeta
Epi riitaka tari, nana mukuchiri, eeta baboy no meejichi
hechi apak nota kwano wo sawuto. Boyewak? Kwotaka
notaka yako kumway siikiito. Eeta amutiik nota yako-kumway
tawey, Epi riiti hik, riiti yikapwa, Jesus Christ riiti hi.

1 Jn 1. 1-3 1968

Washkuk is spoken by about 3,000 people in the Sepik River
lowlands, near Ambunti, East Sepik District, Territory of Papua
and New Guinea.

1968 Colossians Hebrews 1 John SL, Ukurumpa
Translated by Ornel and Martha Knoyers, WBT, and Waniyo.

WEDAU

1342

- 1 IESU Keriso, God Natuna, ana ewanelia karena.
- 2 Isaiah peroveta e girugirumia nanare i pa,
Ma inana, au paripariverenana au naom a pari-
paritawanei,
Ma am aninae i na vokaukauei;
3 Rava ponana au mutulua e dimadima,
Bada ana aninae o na vokaukauei,
Ana eta o na vovaididimani;
- 4 John I geta, ma au mutulua i bapataito ma nuavira-
wana ana bapataito i raugugulei goa apapoei mai uta-
wananai u baina. 5 Ma tauna awarina mai Judaea

Mk 1. 1-4 1927

Wedau, spoken in the 1940's by about 20,000 people, also
serves as the lingua franca of northeastern Papua. It is steadily
replacing Mukawa and is particularly common as a trade lan-
guage in the Goodenough Bay area. Wedau is a Melanesian
language.

- 1897 Luke New South Wales Auxiliary BS, Sydney
1901 Genesis Dogura MP
1903 Gospels Acts 1908 1-3 John Revelation
BFBS, London
1919 Psalms D. S. Ford, Sydney
Translated by Copland King, A. Ker, and Ernest W. Taylor,
Anglican New Guinea Mission.
1927 New Testament 1947 Pentateuch BFBS, London
Completed and revised by Alice M. Cottingham, Anglican New
Guinea Mission.

WELSH

1343

- DECHRAU efengyl Iesu Grist,
Fab Duw;
2 Ffyrsgirfennwyd yn y profiwyd,
Wle, yr ydywif i yn anfon fy nghen-
nad o flaen dy wyneb, yr hwn a barotau
dy ffordd o'ih flaen.

- 3 Llef un yn llefian yn y diffeith-
wch, Paratowch ffordd yr Arglwydd,
gwnewch yn union ei hwybrau ef.
4 Yr oedd Ioan yn bedyddio yn y
diffeithwch, ac yn pregeth bedydd
edifeirwch er maddaent pechodau.

Mk 1. 1-4 1936

Welsh is spoken by about 656,000 people in Wales, and, despite
political unity with England since the early 16th century, the

language is still known by nearly half the total population of
Wales. A distinctive Welsh culture has been maintained, and
both the culture and the language are encouraged officially.
Many schools have been established which use Welsh exclusively as
the tutorial language. Welsh literature, which still thrives,
began with the epics of the Welsh bards of the 5th century, but
the earliest extant manuscripts date from the 11th century.

Welsh, or Cymraeg, is a Celtic tongue, linked with Breton and
the extinct Cornish language, in the Brythonic subgroup. It is
spoken in northern and southern dialects.

The story of Mary Jones and her Bible is a tale of delight for the
young and of meaning for all. Now translated into several
languages, it is a parable of the recurring longing of Christians to
possess the Bible. Mary Jones was a young Welsh girl of the late
18th century, and the story tells of the hardships she faced to
earn and procure her own copy of the Scriptures - difficulties
which were at the same time common to the American frontier-
man and were, and still are, encountered by Christians in many
parts of the world. It was to meet this undeniable need that the
Bible Societies were founded and are now being established
around the globe - that each might have the Scriptures in his
own language and at a price he can afford.

1567 Psalms New Testament H. Denham, London
Translated by William Salesbury, Richard Davies, and Thomas
Huet. As early as 1551 the Psalter appeared in a Prayer Book, with
Liturgical Selections by the same translators. Published by R. Crowley,
London.

1588 Bible C. Barker, London
Translated by William Morgan, a Welsh Bishop.

1620 Bible B. Norton, London
A revision of the 1588 Bible, by Richard Parry, Bishop of St. Asaph,
with the assistance of John Davies. This is the first Welsh Bible pub-
lished after the appearance in 1611 of the King James Version, to
which the revision conformed. This edition has served as the standard
Welsh Bible for more than 350 years. It was published in Roman type
in 1630 by R. Barker, London; previously all Welsh Scriptures had
been in black-letter. First printed in Wales, 1770, J. Ross, Carnar-
then; first BFBS printing, N.T., 1806; Bible, 1807; first ABS
printing, N.T., 1854; Bible, 1858.

1842 New Testament Simpkin, Marshall & Co., London
Translated by John Williams (Philologus), a Welsh Baptist.

1853 Isaiah 1854-1855 Job-Proverbs
W. Morris, Holywell

1894 New Testament Bangor
Translated by Thomas Briscoe, an Oxford don.

1882 New Testament Denbigh
Translated by John O. Jones.

1908 Bible BFBS, Oxford
A revision according to the ERV (1881-1885), edited by Cynddylan
Jones and D. C. Edwards.

1936 New Testament BFBS, London
An orthographic revision, prepared by Henry Lewis and others.

WEND: LOWER

1344

So jo to fahopene tego Eoanges
ia Jezu Kripluka tego Syma
Wobisgo.

2. Wo pišane stoi wś fisch Pros
fesch; Olzai ia wofjelzu mojego
Zaukja pšebz fwojim dōbljom,
fesh tucy oregu pšef rebō hōw
fōrtowajō buje.

3. Olzefowajuzego jo wś wufjō
nie; Wfōfgetufjōw tu oregu tego
Klefa, fuyōfchō rowen tego fōfōfōfō

4. Johanneš bēfchō wś wufjō
nie, dupafchō a pšāfowajōw wot
tego wufjōw teje wofufi (pšāfowajō
nēfō teje wufjōf) f'wōwamau fūf
grīfchō.

Mk 1. 1-4 1822

Wend, also known as Sorbian or Lusatian, is spoken by less than 100,000 people in southern East Germany. The smallest of the Slavic languages (as regards number of speakers), Wend is spoken in two main dialects: Upper Wend in Ober Lausitz, and Lower Wend, the northern dialect, in Nieder Lausitz.

In the Lower Wend area, the Spree River divides into several intertwining courses, creating hundreds of islands. Each of these islands, during the period from the German settlement of the area in the 10th and 11th centuries until the 1800's, served as both a bastion for defense and an enclosed community, fostering local traditions and dialects. Many of these colorful traditions are still maintained, as are the local variations in Wend speech.

Gothic Character

1709 **New Testament** (with German) G. Richter, Kahren
Translated by Gottlieb Fabricius, a Lutheran pastor. As early as 1574 a *Catechism with Scripture Selections*, translated by Albin Moeller, was published. In 1854 a 16th-century Ms. version of James, edited by Hermann Lotze, was published in Leipzig. Later Mark appeared in Archiv für Slavische Philologie, 1876.

1753 **Psalms** Briesen

Translated by Johann L. Wille, a Wendish pastor.

1796 **Old Testament** Cottae

Translated by Johann F. Fryco, pastor at Kolwitz. It was published with the Fabricius N.T. in 1822-1824, by the Prussian BS, to provide the first complete Lower Wend Bible.

1824 **Old Testament** (revised) Prussian BS, Berlin

The Fryco translation, revised by J. S. F. Schindler. The 1824 edition was bound with a reprinting of the Fabricius N.T.

1860 **New Testament** (revised) BFBS, Berlin

An orthographic revision, prepared by F. Teschner and others.

WEND: UPPER

1345

GOthic CHARACTER

Lo je Spēcjuat teho Ewangelionu
wet Adam Křřtu, teho Šedna De-
jeh,
2. Zato pišane fesh we Pšefetod-
faj, ia feshu feshu feshu feshu
fesh fesh, feshu feshu feshu feshu
feshu feshu feshu feshu feshu

3. Pšefetodfaj fesh je we Pšefiti:
Wfōfgetufjōw feshu feshu feshu,
feshu feshu feshu feshu feshu feshu

4. Jan ten feshu feshu feshu feshu
feshu feshu feshu feshu feshu feshu
feshu feshu feshu feshu feshu feshu
feshu feshu feshu feshu feshu feshu

Mk 1. 1-4 1860

The Upper, or Southern, dialect of Wend is spoken in Ober Lausitz. This region is south of Berlin, in East Germany (German Democratic Republic).

Gothic Character

1670 **Matthew** Mark C. Baumann, Bautzen

1693 **Romans** Galatians 1703 **Psalms** (with German)

A. Richter, Bautzen

1706 **New Testament** (with German) M. Hartmann, Zittau
Translated by Michael Frenzel, a Lutheran pastor, and later by Paul Pratorius (who had edited an edition of the Liturgical Gospels and Epistles, published in Bautzen, 1695), Michael Rätze, and others.

1719 **Proverbs** Song of Solomon Lōbau

Translated by Christian Leonhardt and Georg Dunisch, Wend pastors.

1728 **Bible** D. Richter, Bautzen

Translated by Johann Lange, Matthäus Jokisch, Johann Böhmer, and Johann Wauer. The N.T. was a revision of the Frenzel version.

1742 **Bible** (revised) D. Richter, Bautzen

A revision prepared by Johann G. Kühn, a pastor.

1797 **Bible** (revised) J. Helmersz, Bautzen

A revision prepared by Andreas Müller and others. The first edition of the Upper Wend Bible published by the Saxon BS appeared in 1818. The 5th edition, with revised orthography, was published in 1881.

Roman Character

1862 **New Testament** Bautzen

Translated by Jakub Buk, Roman Catholic.

1896 **New Testament** Bautzen

Translated by Jurij Lusanski and Michel Hórník, Roman Catholics.

1960 **Matthew** Saxon BS, Dresden

A revision of the text of the 1881 Bible.

1966 **New Testament** Domowina, Bautzen

Translated by a group of Roman Catholic priests, including S. Nauka, M. Salowski, M. Wicaz, B. Solta, and C. Pfech.

WERI: SIM

1346

1 Yesu Křřsto Anutu pēm rūip pēm ngun ompyāt

2 epil ngis ria. Šesāe Anutu pēm ngun uk
yamiaup pūuk epil reting ia. "Kat wē. Ne
wet riak namp wes miin nē pēm inim sūimin.

3 Pil iin pūuk nēm kanu ngisipnaan. Yang omin
wonrekaan nampuk ngun nau epil apnaan 'Ar
Akupi kanu ngisei. Pēm kanu wotpēl wesei."

4 Šesāe pēm reting iau uk tapil Yoane ē mi
pup yang omin wonrek oruak ngun epil ia.
"Ūtpet arēmōt sip wasin ne ar ē nēmīmaan.
Putaanuk Anutu pūuk arēm ūtpetat sip

Mk 1. 1-4(a) 1966

1966 **Mark SIL**, New Guinea
Translated by Maurice and Helen A. Boxwell, WBT.

1937 **Luke** Netherlands BS, BFBS, Amsterdam
Translated by L. Z. Luhuling.

In 1911 and 1915 two volumes of Bible Stories, prepared by J. A. van Balen, were published by NBS.

WEWJEW

1347

- 1 Nia ke ne nduo pakambulu lima nduo wainawe ba zangandi
kaladawa Timbari, ba nia Poti Pilatu ambotongge Judea
momo ba nia Harjonde atorona toko Ngaleale dana, momo
Paeipu angu wuana ba nia atrengge tana Iuria momo
Terakoniti, momo Lizania ba natrengge tana Ambilene,
2 momo ba hidapo Hjana baada Kajapa arato kalada, ka
nariakawe li'i 'Ala mbàrana Joane anana Zikaria, an'ena
marèda karigi.
- 3 Nia ka palengengawe Joane ka àmeni apótawe tèndekana
Jarandana ba pátènkawe ata laranawe ne we' pariwu wunga
ate, tando matuandada zala diraka,
- 4 ahinana li'i zurata nambi Jazaja: 'Li'w'na na'i akawulu
marèda dana: 'Zazajani larana Mjori, pakindolani inuna.

Lk 3. 1-4 1949

Wewjewa, or Wajewa, is spoken by about 100,000 people in the western half of Sumba Island, Indonesia. Kambera is the closely related eastern Sumbanese usage. Wewjewa is an Indonesian Malayo-Polynesian tongue.

1949 Luke 1954 Acts Netherlands BS, BFBS,
National BS of Scotland, Amsterdam
Translated by J. Onyiah.

As early as 1938 NBS published a volume of O.T. Stories, prepared by Onvlee and Ndairo Mbili; N.T. Narratives followed in 1939.

WINDESS

1348

1. Na tahoen besoeëra rim na kaisar Tiberioes bie perintah ma Pontioes Pilatoes bie wakill bie perintah Joedea, ma Herodes bie radja na Galiléa, ma Herodes madijadi Pili-poes bie radja na oetan Itoeria ma Trachonitis, ma Lisaniaas bie radja na Abiléné;
2. Ma na raria Hannas ma Kajafas samoe soembe imam baba, Sjen Allah tiopan maso Johannes, Zakarias atoe na oetan moemi;
3. Ineni riamas so oetan woera na raro Jordaan, tiopan masi belotob, anina ran abo samoeja ma'af na tatar.
4. Tapé semboei na soerab Nabi Jesaja: "Anina raukana esi siau na oetan moemi; boe'emasis rampai so Sjen, ma beome rampai si tindia.

Lk 3, 1-4 1937

Windessi, or Bientoeni, is spoken on both sides of Maccleur Gulf, the eastern end of which is known as Bintoenei Gulf. It is a Non-Austronesian tongue.

WINNEBAGO

1349

DE-E jehojikerera herena woragphi Jesus Kristus harnira, Maura Hinigra.

2 De-shege prophetra wagaxharena: Horuxujre, worag
harnira hishja joweraija howarehagigina, e joweraija na-
gura hirushjaningigik jege.

3 Hora jautiujena hisha mojinainja wahokhura. Hirukanara nagu harnira hirushjangigiwire egi mowe nagura roja-gigiwire.

4 Johnga mojanainja niwawaxunjena, niwawaxu wi-
hokhujena najgera-karateghiregi washa wolshanara wagi-
t'unalnekanena.

Mk I. I-4 1007

The Winnebago Indians were first observed by Nicolllet in 1634 along the shores of Lake Michigan and inland in what is now Wisconsin. They were a settled and generally peaceful tribe, but their allegiance to the French, and later the British, led them into war against the colonists in the Revolutionary War and the War of 1812. Most of the tribe were finally settled on a reservation in Nebraska and on public domain allotments in Wisconsin. There are now about 3,000 there. Winnebago is a Siouan language, related closely to the Chiwere dialects of the Iowa, Oto, and Missouri tribes.

1907 **Gospels Acts Genesis** ABS, New York
Translated by John Stacy, a Winnebago of Wisconsin, and Jacob
Stucki, a Reformed Church missionary.

WITU

1350

- 1 Yatu Metakalepe ona Godene mans. I agale
oneke apetabos akana agale badeko.
2 Namolo Godene agale ce metanago Aitaygo
Godene opiane agale one buhaka wia makana.
Gadaye ona mans wetakalele apetake agale
opikone ohane na paitako ka jatakakamototorep
panago namolo wetakadane tuwa.
3 Ali piamene taka piamene na wia kalamo

okome Ali mmo naotakuka ka patakeke pikeo
neco, ora ka hitekeke pia neco. Eni aga
Alilagyo one ibukha wis makara.
Eni okome agale tatakenkumape wa motokan.
Fako Yone ali piarame take nora kakarwa,
Sora bakana mo via kakuna okome Godeyo
paamele moa mitikakarotono tape kalotini
moa pakea kakata wa moa wa okaja tena.

Mk I, I-4 1967

Witu is spoken by 15,000 people in the Southern Highlands District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1967 **Mark** 1968 **John** SIL, Yarinacocha
Translated by Mr. & Mrs. Harland Kerr and Mr. & Mrs. Graham
Collier, WBT.

(ICHI)WIZA

1351

1 Ukwamba kwa wutenga wawama wa ku Yesu Kristu Umwana wa ku Leza. 2 Kuwati kwalembeka muli Yesaya umulosi, Wona, nkomuta umutu-mi wanji pantanzi pa chinso chowe, Ngoye ukoyiza kuwamya inzila yowe; 3 Iziwi lya uwakwawula mu mpanga, Wamyeni umuseu wa ku Wasikulu, Wolo-losyeni inzila zyakwe.

4 Yohane walizile, ngoye walikubatziza mu mpanga nokuwiza ubatizo wa kwaula umutima kwa kulekeleza kwa vipusu.

Mk 1. 1-4 1909 (Recomposed)

The Wiza language is spoken by 50,000 BaBiza (as the people call themselves) in eastern Zambia, primarily along the Luangwa River. It is a Bantu tongue, closely related to IchiLala within the Bemba language group. A 'Union' version has been prepared, utilizing a usage which accommodates both Wiza and Lala readers. (See IchiWiza-Lala Union.)

1909 Mark National BS of Scotland, Livingstonia
Translated by Alexander Brown, United Free Church of Scotland Mission.

(ICHI)WIZA-LALA UNION

1352

- 1 UKUBALA kwa butumi uwawama uwa ku Yesu Kristu, Umwana wa ku Leza.
2 Ina kubati kwalilembekwa muli Yesaya umulosi ngo, Bona, nkomuta intumi yanji pantanzi iya chinso chowe,
E njoye iyikoyiza kuwamya ubulwendo bobe;
Iziwi lya uwakwawula mu mpanga,
Wamyeni ubulwendo twa ku Wasikulu,
Ololosyeni inzila zyo.
4 Yohane walizile, no kubatziza mu mpanga, kabili walikubiriza ububatzizo uwakwawula umutima ukuti akana-
5 kililwe amabifyo. Mvoyo kwalifumile kuli ngo ichalo

Mk 1. 1-4 1926

This union usage attempts to provide Scriptures in a literary idiom that will serve speakers of both the Wiza and Lala languages. It differs from other union versions (which aim to devise a commonly understood literary tongue, synthesizing traits of numerous dialects) in that it follows an actual spoken language found in the Chitambo region. The BaLala (as the Lala people call themselves) live southwest of the BaBiza.

1912 Gospels National BS of Scotland, Livingstonia
1914 Acts 1919 Gospels (revised)
1925 Gospels Acts (revised) MP, Chitambo
1933 Ephesians 1 John NBSS, Edinburgh
Translated by Malcolm Moffat, United Free Church of Scotland Mission.

1947 New Testament Psalms NBSS, Edinburgh
Translated by Cecilia M. Irvine and J. S. Howie, Church of Scotland Mission.

WOLOF: GAMBIA

1353

3 Ca jamano joojalé Yoanna ñow na, mi sóób nit ñi cim ndox. Mungi don waaré ci allub Yude. 2 Mu në, Rèccu léén, ndaxé nguurug Yalla, mi nek ci asamaan yi, jégé na. 3 Ndaxé moom milé, moo di ki ñu don wax jaaralé ko ci yonent Èsayi, në,

Baatub kuy yuuxu ca alla ba:
Xalla léén yoonu Borom bi,
Jubal léén ay ñellam.

4 Yoanna moomalé, mungi sol mbuba, bu ñu rabba ak kawarug gilem, ak laxisayug der ci ndiggam. Dundam, ay njéereer lawon, ak lem. 5 Waa dökub

Mt 3. 1-4 1967

Wolof, spoken in several dialects, is used as a lingua franca throughout Gambia and Senegal, with isolated groups as far north as Mauritania and south as far as the Portuguese Guinea border. It is a West Atlantic language.

The Gambia dialect of Wolof is spoken by about 200,000 people in Gambia, the narrow West African nation that follows the Gambia River 150 miles into Senegal.

1882 Matthew (tentative) 1906 Matthew (revised)
BFBS, London
Translated and revised by Robert Dixon, Wesleyan Methodist MS.

1907 John BFBS, London
Translated by R. H. Williams, WMMS.

1967 Matthew (with French) Acts
SSB en Afrique Occidentale, Abidjan
Translated by Mr. & Mrs. Eric Church.

WOLOF: SENEGAL

1354

1 Ndorté dègègè bou bah ou Jésus-Christ, Dom ou Yalla. 2 Miki niou binda tchi Esafe, yonènt bi: Màngi yoné tchi Sa kanam Souma ndaw, 3 Mou wadj Sa yon; Mo di bat ou kèna di youhou teha manding: Wadjal lèen yon ou Borom bi, ratahal i yon Am.
4 Jean fègnou baptisant teha manding, mou waré baptême ou réthou, ndah baalé bakar.

Mk 1. 1-4 1963

The Senegal dialect of Wolof is spoken by about 2,550,000 people in Senegal, West Africa, primarily in the western and central regions of the country.

1873 Matthew 1874 John SB de France, Paris
Translated by A. Villéger, Paris MS.

1963 Mark Assemblies of God Mission Press, Kaolack
Translated by George W. Flattery, Assemblies of God.

Numerous translations of Liturgical Selections have been prepared by Roman Catholic missionaries in the Wolof of Senegal, as illustrated by these publications:

1855, *Liturgical Gospels*; 1871, *Gospels and Epistles*, translated by Fr. Xavier Riehl. (Republished in 1900.)

1881, *School Bible* (shorter Bible), translated by Fr. Riehl.

WONGO

1355

- 1 Ntela awala Tibere Sesaru kumu babula isangi i mabula matanu, Ponsio Pilato awaka kumu nene u shina a Yuda; Herode awaka kumu bashi Gahlea, muekiye anti, Filipo, awaka kumu bashi Iturea u shina a Trakonite, Lysanias ake awaka kumu bashi Abukebe.
- 2 Ntela awaka Anne ntoa Kaifa bampangu bakumpe hu banene, Nzambi amatota meye a Yoane, muana a bula Zakaria, ntela awaka yanti u bushuebi.
- 3 Yoane kuwende u suesa muinu mua Yordani mukima ishina kusuegene meye mu batisa, keka batu lutata lubelu ishina bube buabanta nto ake ishina kukuisa bube bua batu.
- 4 Nko meye mapunda amatota Profete Esaya ampe: Punga ana mpuka a Kumu Nzambi, shikiya ana mpuka anti.

Lk 3, 1-4 1938

Wongo, or Tukongo, is spoken by about 8,000 people in the region between the Loange and Lubue rivers, in southern Congo-Kinshasa. Their language, a Bantu tongue of the Kuba group, is closely related to Usilele, which is spoken east of the Loange River.

1938 **Luke** 1940 **John** BFBS, London

Translated by Augusta Eicher and Miss Schwarzenbach, *Unevangelised Tribes Mission*.

WORORA

1356

- 1 WUNJANGURU wullunnu-wunia Jesu Christ, God ingkorlu.
- 2 Geh wondi-koombingu choribuddaia nunya, Wai, wullun-ngurra ngaiununga kunganga-janguru mun-ngulleh ngoonmingum, Aua kaloomba ngonjununga mun-ngulleh ngonju picha brad-nyenguru.
- 3 Ngulla-ngulla iarung yerorl-koonjiri boondool-dunya, Brad-wuriunguru kaloomba Inaiiri anungga, Chuwulya anunggaia chadunguru iranjunguru.
- 4 John boondool-dunya baptise-kunninehri, geh ardim-kululehri baptism kulungunn woonya, umurra wai woonya. 5 Geh ardarawaia Judaea kauera-

Mk 1, 1-4 1930

Worora is spoken by several hundred aborigines along the northwest coast of Western Australia. Australia may have had as

many as 500 indigenous languages and distinct dialects at the time of its settlement by Europeans. It is estimated that 300 of these tongues survive, spoken by some 30,000 of the total aboriginal population of about 79,000 (Australian Census, 1966). Of these, a reported 16,000 in the Northern Territory speak a native tongue, and about 5,000 in each of the other areas.

On the basis of modern research, the Australian aboriginal languages are divided into two main divisions, one of which employs prefixes, and the other of which employs suffixes. All possibly have a common origin, a conclusion supported by the notable overlapping of vocabularies throughout Australia.

1930 **Mark** BFBS, London

1943 **Mark** (revised) **Luke** BFBS, Perth

Translated by J. R. B. Love, *Presbyterian missionary, aided by Nyimundum, Barungga, and Wondoomoia. All four Gospels were translated, but only Mark and Luke were printed.*

WURKUM

1357

1 Melani a mi bou lun sa tununü ye talle Tibariyus Kaisar, Bilatus Ba-Bunti i ya talle Yahudiya, Hirudus sa ya talle Galili, nyimbi Filibbus ya talle a ke Ituriya wo Tarakunitis, Lisaniyas sa talle Abiliya, 2 a mi kuro mi Hannana wo Kayafa a bwola wo talle ba dine ba-mamgi, tebe Yamba yua bini Yohanna wuni Zakariya a mi bono, 3 I kyenkyene a mi murinzali dom mi ya na kuni Ürdun, yiri na buwuri baptisme sobnzali yua wub bughe gibibna; 4 nō kuni ma nyonli ni a mi litafe tebe Ishaya ba-tume Yanibu,

Giyine ba-yubliban a mi bono,
N' bagliri njere Bwamimuri,
N' nanda njere yeder.

Lk 3, 1-4 1927

Wurkum is a general term applied to several small Jukun groups of southern Bauchi Province, Nigeria, who speak a Jukun dialect. They are also known as Kukulin. Wurkum is a Benué-Congo tongue.

1927 **Luke** 1932 **Acts** BFBS, London

Translated by C. W. Guinter and Elizabeth and I. E. McBride, *Sudan United Mission*.

1950 **John** **James** SUM, Bambar

Translated by Mr. & Mrs. J. J. Arnold, SUM.

(ISI)XHOSA

1358

Isiqaleko se-Gospel ka-Yesu Kristu u-Nyana ka-Tixo.

2 Jengokuba ku bhaliwe ku 'baprofiti gokuti, Kangel

ke, diya tuma isitunya sam ebusweni bako, e siyaku lungisa injelani yako pambi kwako. 3 Iliazi lodandulakayo enklango, esi ti, Lungisani in-

jlela ka-Yehova; yeuzani in-
jlela zake zi lunge.
4 U-Yohanesi ebe baptize-
sha enklango, waye shuma-
yela ubaptizesho lwoguquko,
lu ze lu beko uzoletse lwe-
zono.
5 La puma la ya kuye ke

Mk 1. 1-4 1846

Xhosa, formerly known as Kafir, is spoken by about 3.5 million people in southwestern Cape Province (primarily the Transkei, formerly known as Kaffraria), of the Republic of South Africa. Dialectal differences are now slight, possibly because of the existence of a considerable body of vernacular literature in a more or less standardized literary idiom. Xhosa is a Bantu tongue, related to Zulu and Swazi.

1833 **Luke** 1834 **Isaiah** 1835 **Joel**
1836 **Matthew Mark John** Wesleyan MS Press, Grahams-
town

Translated by missionaries of the WMS, including William B. Boyce, William Shaw, W. J. Shrewsbury, and Richard Haddy.

1837 **Mark** Printed privately, Cape Town
Translated by John Bennie, Free Church of Scotland Mission.

1837 **Luke** (revised) **James 1-3 John Jude**
1838 **Acts Romans** WMS, Grahamstown
1840 **Proverbs** WMS, Fort Peddie
1841 **Psalms Ephesians-Colossians** WMS, Grahamstown
1841 **1, 2 Thessalonians 1 Timothy** Printed privately,
"E-Hrim"

1842 **Matthew Mark** 1845 **Luke Acts** (revised)
WMS, Fort Peddie

1846 **New Testament** 1850-1855 **Joshua Ruth**
1, 2 Chronicles Ezra-Psalms Ecclesiastes
Song of Solomon Lamentations Hosea-Malachi
WMS, Newton Dale

1857-1859 **Old Testament** (in 4 parts) WMS, Mount Coke
Translated and revised, over the years, by missionaries of the WMS, including Joseph C. Warner, John Aylliff, Henry H. Dugmore, William J. Davis, Jakob L. Döhne, J. Stewart Thomas, and J. W. Appleyard.

1864 **Bible** BFBS, London
A revision prepared by J. W. Appleyard, WMS.

1870 **Matthew** 1872 **Acts** Mount Coke
1874 **Genesis** Lovedale
1875 **New Testament** BFBS, Mount Coke
1879 **Bible** 1889 **Bible** (further revised) BFBS, London
A revision prepared by a Board of Revisers, including J. W. Appleyard, H. R. Woodruffe, and Charles Brownlee, London MS, B. Ross, United Presbyterian Church of Scotland Mission, A. Kropf and H. Meyer, Moravian Mission.

1893 **Matthew** Printed privately, King William's Town
Translated by a group of Xhosa Christians.

1902 **Bible** BFBS, London
An edition of the 1864 Bible, with revised orthography.

1903 **New Testament** 1906 **Bible** BFBS, London
A further revision, prepared by a committee, on the basis of the 1889 Bible.

1927 **Bible** BFBS, London
A new translation prepared by a committee, including M. H. Wilson, Walter Rubusana, I. H. Soga, B. J. Ross, C. Koti, and Y. Mhali, United Free Church Mission, D. D. Jabavu and A. J. Cook, WMS, and Cyril J. Wyche, Society for the Propagation of the Gospel.

1934 **Mark** 1936 **New Testament** BFBS, Cape Town
1942 **Bible** BFBS, London
Transliterated into new orthography by W. G. Bennie.

1959 **Luke Acts** 1960 **John** BFBS, Cape Town
1962 **Bible** BFBS, London
A transliteration into new standard orthography by Bennett B. Mlledle.

1968 **New Testament** BS of South Africa, Cape Town
A revision prepared by J. C. Oosthuysen.

YAGUA

1359

1 Nuryamusí rajotada samirya tuchoda
sanchi Jesucristo, jati Judenu denuni.
2 Judenuju tuchu jati Isaias ravichada
sitya, sanuyada jita catera padryeva: "Yajnu,
Ra Judenu jpanni tiqwi nijyami yajiju,
satidjutyara nu yajiju. 3 Tjitanite sañeyu
tajityomu: Jiryanaumajdutyajityajura nu,
Nutyutyajiju, vasenu jiryabarya nu sañijiju."
4 Juan Jityanu mutijada ramu tajityo.
Sadatyadoda vari jasiri nijyava: Jiryapary
riva taji jachipiyajada, jiryatidye jityanutani
variyu, satidye ramityani Judenu vari jirivara
jiryeyjuchaveda. 5 Ryededa jita Judea mucadinu

Mk 1. 1-4 1964

Yagua is spoken along the lower Amazon, between the Ocaina and Ticuna peoples, in the northeast corner of Peru.

1964 **Mark** SIL, Peru
Translated by Esther and Paul Powlinson, WBT.

YAHGAN

1360

1 Mutan mealan amana cutstucumufunda Cana-
Galile, Jezus'ngi dqbin gata cumutuda.
2 Cunji tucupi Jezusicija, ciciija mufatolandjan-
anima deun cumijumufunda.
3 Cundjan tanacofin in Jezus'ngi dqbin cucutnada
cunjimo, cundjan in apisü.
4 Jezus cunjimo cucutnada, Cepa, sa bav ja qcali-
üstagu, étuütagu bav ja cagu ärum.

Jn 2. 1-4 1886

The Yahgan Indians, who numbered about 3,000 in the 1860's, are now almost extinct. Inhabiting the southern coast of Tierra del Fuego, Argentina, the Yahgan were noted as early as 1624, and later were remarked by Darwin in *The Voyage of the Beagle*. The Yahgan language, which once comprised five mutually intelligible dialects, is related to no other known tongue.

1881 Luke 1883 Acts 1886 John BFBS

Translated by Thomas Bridges, South American MS, who began work among the Yahgan in 1869.

(I)YAKA

1361

3 1 Mu ilimi kyakuumi na bitaana kyathumini a Kaisari Tiberia, Pontio Pilato bu atumi mu Yuda, Erode atumi ku Ngali, Filipino, ni mwan'angu ande, atumi mu Ituraya na mu tsi a Trakoniti, Lisanya atumi mu Abilene, 2 Anasi na Kaifa bu bali bangu babanganga, bunu manda ma Nzyambi mayiri kwa Yoane, ni mwan'a Zakaria, mu tsi yatsata. 3 Nde ayiri mu tsi yoosi yadyengelele Yorodani, aleeli libotu lakhingili amaye mu nyalili amasuma, 4 mbi bubasonu mu mukanda amanda ma Yesaya, mubili: Nda amosi uli mu loo mu tsi yatsata: Yilwani khul'a Pfumu, Sungisani misoo myande.

Lk 3. 1-4 1893 (Recomposed)

I-Yaka is spoken in the Sibiti area of southwestern Gabon. It is one of the Bantu languages of the Teke (see KiTeke) subgroup and is mutually intelligible with Ilali.

1933 Luke BFBS, London

Translated by A. Unsgaard, Swedish Mission.

(KI)YAKA

1362

1 Nsamu wabukete wa Yesu Klisto, Mwan'a Nzambi wayandika.
2 Yesaya, ihoyi kia Nzambi wasonama, wahoya: Nani ihitika ndonzi ama ku luse luaku, yendi si kayidika nzil'aku. 3 Ndinga yimosi ibokulanga mu nseki yankatwa: Luyidika nzil'a Pfumu. Lusungika nleku miandi.
4 Yoani wusa, yendi wabotaka mu nseki yankatwa. Wasamuna: Lukala ngebi mu isina kia masumu menu ye lubalamuna mbundu zenu mu isina kia masumu menu ye lubotama, pasi Nzambi kaluyambwala masumu menu.

Mk 1. 1-4 1957

KiYaka is spoken by an estimated 200,000 people over a wide area of southwestern Congo-Kinshasa, east of the Kwango River, and in adjacent Angola. It is a Bantu language of the

Kongo group and should be differentiated from I-Yaka (q.v.). The BaSuku also speak a form of the Yaka tongue.

1938 John BFBS, Scripture Gift Mission, London

Translated into the usage of the Southern BaYaka, as the people call themselves, by C. D. Andersen, *Un evangelized Tribes Mission*.

1957 Mark ABS, New York

Translated by William and Helen Robbins, *American Baptist Mission*, and David Mbemba.

YAKAN

1363

1 Tagman Aka-aka Hap sabab si
Isa Almasi, Anak Awiahu Taala
hin.
2 Kuwe du tesulat dem me pinal
nebi Isaya hin.
"Payamanun be, pepiyu ku aa ku
megatatin delulu amban kau.
Iye manyap lan nun;
3 suwala dembawa aa megligan

dem lahat gay tanta pepihan aa:
Panyapun bi lan Tuhani,
potentulum bi me pelebayan
nen—
4 Tekka si Yahya meghubunayagin
dem lahat gay tanta pepihan aa, duk
megmahalayak iye sabab pegbunayagin
we me aa hin nubay meghat para
pegmpun me dune. 5 Duk pi si iye

Mk 1. 1-4 1959

Yakan is spoken by about 60,000 inhabitants of Basilan Island, south of the Zamboanga Peninsula of Mindanao, Philippines. It is a Philippine Malayo-Polynesian language.

1959 Mark Philippine Bible House, Manila

1966 John Philippine BS, Manila

Translated by Aurora P. Chan, under the direction of R. A. Knowles, *Christian and Missionary Alliance*.

YAKOUBA

1364

1 Zla gbe Yesu Kristo ba wo too se zu do de. * Ne
ko e bii suq Zlawopeme Ezai ba seede gu a de:

dëga, ma ma bomë bo u die,
ke yo u ba zëa pe ke;
* më wo e gbla na nyen taa be ye nè:
Ka Demë ba zëa pe ke,
ka a ba zëa nu ke kpëkpë.

* Jä më batizé më ye nu nyen taa, e go sööyaa gu
su batizé su döobö mënu de, ko ä ma sööyaa ma wo
nyäa to. * Më saade wo Jüdë së gu waa mënu wo

Mk 1. 1-4 1966

Yakouba, or Yakuba, is spoken by about 100,000 people in the Prefecture of Man, Ivory Coast, near the Liberian border. It is a Mande language, related to Gio and Mano.

1959 Mark (tentative) Mimeographed in Paris by Mission

Biblique en Côte d'Ivoire

1966 Mark SBB en Afrique Occidentale

Translated by Mrs. Georges Funé, Ivory Coast Mission.

YAKUT

CYRILLIC CHARACTER

1365

1. А. 1. Таҕара уола Иисус Христос евангелиетын баса. 2. Пророктарга бу курдук сүрүлүбүт: ча, бу Миҥ Аң сарайың иһигэр Ангелыбын ытабын, Кини Аң иһигиҥа бараң, Аң суолугун баһамыйыҥа. 3. Иччитэх сиргэ уоһуһаҥҥа саҕата (исл.ләр): Айа Тойһоо суолу баһамыйыҥа, чопчу суоллары көһүбүрү Кийиэххэ. 4. Иоани иччитэх сиргэ кэлэҥ сүрэхтэһиҥа, айаһар халларыллымхатарын иһи айыны билиһиң сурахтаныҥа ыраппыта. 5. Бары

Mk 1. 1-4 1898

Yakut is spoken by several hundred thousand people over a vast area of the Yakut Autonomous Republic of the Soviet Union. The Turkic-stock Yakuts settled in the Lena River region between the 13th and 15th centuries. This Siberian region is inhabited also by numerous Tungusic- and Palaco-Siberian-stock indigenous peoples, some of whom, such as the Dolgan, have been assimilated by the Yakuts.

Yakut is a Turkic tongue, geographically grouped with the Shor, Tuva, and Khakas languages in a Northeastern Turkic group of the Altaic language family.

Slavonic Character

1858 New Testament (except Revelation)

Genesis Moscow

Translator unknown.

1887 Psalms Kazan

Translated by a committee of the Orthodox MS in Yakutsk.

Cyrillic Character

1898 Gospels BFBS, Kazan

Translated by D. Kucheff.

YALUNKA

1366

3 1 Anun ne yanyine Yohani Baptisi fakhi, a kawandibama Yudia wula ni, 2 A nakha, e makhate; katugu arianna mangeyana bata maso. 3 Katugu atan nan ito ra, onabi Isaya nakhan ma fe falakhi, a nakha khwina inde minikhi wula ni, e kha na Marigi kirai iton a yera, a kiraine kha ratinkhin. 4 Anun atan Yohani nyogome kabe doma na nan nagodokhi a ma, anun katana khidikhi a tagi ni; anun a donse lankhi tugumine nun wula kumi nan ma.

Mt 3. 1-4 1907 (Recomposed)

Yalunka is spoken by about 30,000 people in the Falaba area of northwestern Sierra Leone. It is a Mande language, closely related to Soso.

1907 Matthew BFBS, London

Translated by H. Bowers, Church MS, from an original version prepared by T. E. Alvarez; several chapters of this translation were published by the BFBS in 1901.

1968 Mark MCA Mission, Sierra Leone

Translated by W. N. Harrigan, Missionary Church Association.

YANOMAMÖ

1367

1 Tai bada ni ijirohi, Jemacristo gwaia
ni owa E ja, buji yomamomoma tpa owa.
2 Tai bada tpa wemamomoma iacadi, tpa
maje ni tano wemaja, a bejaji owa.
3 A da damoti. Wau jua bujiro owa owa,
yomamomoma ya mianu wau ni.
4 Tai owa kowidimam wau, Owa ni
jua.
5 Uriti ja, gwa jua wau ni. "Tai owa

ro da wemamaja, bada owa ni jua.
Cama a beji, no majo da mawitirima-
waja." a owa ni.
ni owa owa,
4 Waja tpa bejaji owa. Uriti ja,
ni ja owa owa. Uriti ja, ni ja.
ni ja owa owa, ni ja ni ja, ni ja ni ja
ni ja, wemamoma ni jomamomoma." a
owa.

Mk 1. 1-4 1961

Yanomamö is spoken by about 7,000 people in Amazonas Territory of southern Venezuela. The numerous tribes speaking Yanomamö dialects include: Guacica, Shamata, Zamatali, Guaharibo, and Pakatali. Other related tongues include Samoma, Yanamam, Ninam, and Yaimoma, each spoken by several groups. These tongues are sometimes placed in a Shirian language family, although Yanomamö is a more appropriate term.

1961 Mark Titus New Tribes Mission, Puerto Ayacucho

1966 1, 2 Thessalonians Philemon 1967 John James

1, 2 Peter 1-3 John Jude 1968 Acts NTM, Venezuela

Translated by James Barker, NTM. Mark and Titus were published under the name 'Guacica', but they are in fact in Yanomamö.

(CHI)YAO

1368

1 NDANDE ja ngani syambone sya Yesu
1 Kristo, Mwanagwao Mlungu, 2 mpelaga
chilembeche ne Isaya nabii,
Mlote ngutuma mtenga wangu pa meso
penu
Utakolosye litala lyenu;
3 Lilowe lya juakulalika mwipululu, kuti
Mlinganye chile litala lya Ambuje,
Mgolosye makondo gao.
4 Waiche Yohana wabatisyaga mwipululu
nekwenesya ubatiso wakupitikuka kwa ku-
lechesyamba sambi. 5 Ne wakopweche wa

Mk 1. 1-4 1935

The Yao language is spoken by about 500,000 people over a wide area, extending from southern Tanzania into Malawi at the southern end of Lake Malawi. The largest concentrations of Yao speakers are in Mozambique. Chi-Yao is related to Chi-Mwera and other tongues of southern Tanzania.

1880 Matthew BFBS, London

Translated by Chauncey Maples, Universities' Mission to Central Africa.

1889 Matthew-Acts 1891 Romans 1, 2 Corinthians

1894 Galatians-James 1898 1 Peter-Revelation

1902 Gospels Acts (revised)
1907 New Testament (revised) BFBS, London
Translated by A. Hetherwick, Church of Scotland Mission.

1906 **Genesis** 1912 **Psalms** UMCA, Likoma
Translated by Yao Christians, and revised by W. B. Suter; liturgical portions by the same translators were published at Likoma in 1902.

1913-1920 **Old Testament** (in parts) BFBS, Likoma
Translated by missionaries of the UMCA, including C. H. Ker,
Norah L. Mann, Mary Cornish, Katharine H. Nixon Smith,
Christopher B. Eyre, A. G. H. Sargent, R. A. Russell, Y. Abdallah,
and G. H. Wilson.

1927 Matthew 1932 Mark Acts 1933 Genesis Exodus
1934 Luke John 1935 Matthew (new translation) Romans
1 Corinthians 1-3 John Jude 1952 New Testament
BEBS, London

Newly translated by E. A. How, G. H. Wilson, T. Hannay, K. H. Nixon Smith, UMCA, assisted by Barnaba Hamisi, Josia Mtekatika, and John Rashidi, in a usage intended to accommodate all Yao-speakers.

YIDDISH

HEBREW CHARACTER

א יעד אפאנג פאן דער בשורה פאן ישוע וקישט דער בך
ו האלדום. אזוי וואס עס איז געשריבען אין דאס געזאגט: וועגט איר שיק
זיין שלאך פאר דיר. וועלכער וועט צו גרייטען דין וועט פאר דיר.
אז קול, וועלכער רופט אין דער מדרגה: גערייטעט דען וועט
פאן נאכט, גלייכט אויס וועט שטענען. וועט האט טאגל געשען:
אז געפערטיגט דאס קיבילה פאן תשובה צו פארנעמען דאס דאגער.

Mk 1. 1-4 1929

Yiddish, in varying forms, is the mother tongue of almost 4 million Jews throughout the world. Although spoken by more than three times that number before World War II, the atrocities of anti-Semitism in Germany, Soviet limitations on Jewish cultural expression, and the integration of American Jewry with the mainstream of American life have considerably diminished its use. A linguistic descendant of Medieval German, spoken Yiddish displays varying regional admixtures of Hebrewisms and borrowings from local languages. The dispersion of the European Jews after World War II and their subsequent contact with other languages, particularly with English in the USA, has caused widening regional differences. Since the late 19th century several attempts to find an acceptable standard usage have been made.

Yiddish is generally written in Hebrew character.

1544 Pentateuch Constance

Translated by Michael Adam, a Christian Jew of Zürich. Several other early versions of the Pentateuch were also published.

1545 Psalms Venice

Translated by Elijah Levita.

1676-1678 Old Testament Veibsch & Blacu, Amsterdam

The first O.T. in Yiddish, translated by Jokuthiel ben Isaac Blitz, with some assistance from Meir Stern and Shablai ben Joseph, a celebrated Rabbinit scholar.

1679 Old Testament J. Athias, Amsterdam

Translated by Joseph J. ben Aaron Alexander, and revised by Meir Stern.

1821 New Testament London Jews Society

Translated into the Polish Yiddish usage by Benjamin N. Solomon.

1826-1836 Old Testament Karlsruhe

Translated by Asher ben Joseph.

1829 Pentateuch Isaiah 1834 Psalms London

Translated into Polish Yiddish for the LJS by A. McCaul of Warsaw.

1872-1878 New Testament (in parts) BFBS, London

Translated for the BFBS by P. I. Herschman, into the Galician usage. Often reprinted. A revision appeared in 1901 in Berlin, prepared by J. Rabinowitz, W. I. Nelson, and Joseph Lerner, in an attempt to combine the Lithuanian, Bessarabian, and Galician usages.

1887 Psalms BFBS, Vienna

Translated by Isaac I. Kahan, into the Lithuanian Yiddish usage.

1372

1889 Matthew 1891 Hebrews 1895 New Testament

Trinitarian BS, London

Translated by J. A. Adler for the TBS.

1891-1901 Genesis-2 Kings Isaiah Jeremiah BFBS, London

Translated by J. Lichtenstein.

1893 Pentateuch 1898 Old Testament BFBS, London

Translated by Mordecai Samuel Bergmann. In 1904 a revision of the O.T. was published.

1900 Old Testament TBS, London

Translated by G. H. Händler and S. Mandelkern, completing the TBS version.

1904 Matthew 1912 New Testament

1927 Old Testament BFBS, London

A revision of the BFBS text by A. Bernstein, A. S. Geden, M. S. Bergmann, S. H. Wilkinson, and R. Kilgour.

1926-1936 Old Testament Hebrew Publishing Co., New York

Translated by F. Bloomgarden.

1929-1933 Mark John James Hebrews

The Mediator, Baltimore

1941 New Testament American Board of Missions to Jews, Brooklyn, N.Y.

Translated by Henry Einspruch.

1939 Matthew Hebrews Scripture Gift Mission, London

1950 New Testament Million Testaments, Philadelphia

Translated by a missionary, A. Krolenbaum, into modern Yiddish.

YONGKOM

1373

1. Yesu Kereso God ye mingki weng amun antowon ye weng. 2. Kurin propet ye karup wiwen, Yesu ye kiwaan ongmaneen ye karup yetmanuup mananeen. 3. Turapet komkaewa wengampiriwen. Yesu ye kiwaan tompopmo ongmpiko monok. 4. Yon Paptist menene tura angka ketmengkantene, yeep inamen kampom kantene antene monoon. Paptas inamenlip kantene monoon. 5. Yerusarem yi karup

Mk 1. 1-4 1965

Yongkom is spoken by about 2,000 people in the Western District, Territory of Papua and New Guinea, and in adjacent West Irian. It is a Non-Austronesian language.

1965 Mark Unevangelized Fields Mission, Port Moresby

Translated by R. Nowland, UFM.

YORUBA

1374

1 IBERÈ Ihnrere Jesu Kristi, Qmọ Qlorun.
² Bi a ti kọ ọ ninu iwe woli Isaiah :

Kiyesi, mo rán onşę mi siwaju rę,
Eniti yio tún ọna rę ęę niwaju rę.

* Ohùn ẹnikan ti nkigbe ni ijù,
E tún ọna Oluwa ęę,
E ęę ọju ọna rę tọ.

* Jóhannu de, ẹniti o mbaptisi ni iju, ti o si
nwasu baptisumu ironupiwada fun idariji ęęę.

* Gbogbo ilẹ Judea, ati gbogbo awọn alá
Jerusalemu jade tọ o lọ, a si ti ọwọ rẹ baptisi
gbogbo wọn li odò Jordani, nwọn njewọ ęęę wọn.

Mk 1. 1-5 1950

Yoruba, with more than 3 million speakers, is the most widely spoken language of the Western Region of Nigeria. There are an additional 100,000 speakers in adjacent areas of Dahomey, where the Yoruba are sometimes called Nago. Although there are numerous Yoruba dialects in use, the Oyo dialect has become the standard literary Yoruba usage.

The story of the Yoruba Bible begins with a slave raid in Osogun, Nigeria, in 1821. One of the boys carried away to be shipped to the New World was a Yoruba lad named Ajayi. Luckily the slave ship was intercepted at sea by an English naval vessel, and Ajayi was eventually put ashore in Freetown, more than 1,000 miles from home. Remaining in Freetown, he was adopted by Christians and grew up to attend an English seminary and to nurture the dream that he would return to and evangelize his own people, the Yoruba. This dedicated Christian, who had been baptized Samuel Ajayi Crowther, did indeed return to the Yoruba. He became the first Bishop of Niger, and under his supervision the entire Yoruba Bible was translated. That Bible is unique in being the only first Bible translation in a major African language carried out by local Christians.

1850 Romans 1851 Luke Acts James 1, 2 Peter
Church MS, London

1853 Genesis Matthew 1854 Exodus Psalms

1856 Proverbs Ecclesiastes Luke Acts Romans

James 1, 2 Peter (revised) BFBS, London

Translated and revised by Samuel A. Crowther.

1857 John 1859 Daniel Mark 1861 John (revised)
1861-1862 1 Corinthians-Hebrews 1 John-Revelation
BFBS, London

Translated and revised by Thomas King, a Yoruba Christian, and S. A. Crowther.

1865 New Testament (revised) BFBS, London

A revision of the Crowther and King text, prepared by Charles A. Gollmar, CMS. It was further edited and corrected in BFBS editions of 1871, by C. A. Gollmar, and 1879, by David Hinderer.

1867 Genesis-Ruth 1884 1 Samuel-Malachi BFBS,
London

Translated by a committee of African Christians and missionary advisers, formed to assist Samuel Crowther with the translation of the O.T. Tentative editions of several O.T. Books were issued during 1878-1883. After 1880 Adolphus Mann, CMS, became chief translator.

1887-1890 Bible (revised) BFBS, London

A revision prepared under the supervision of Nathaniel Johnson, a Yoruba pastor, and J. B. Wood, CMS.

1920 Matthew 1930 Bible (N.T. revised) BFBS, London

A revision prepared by a committee of Yorubas, including N. Johnson, I. Oluwole, J. A. Cole, A. W. Howells, T. A. J. Ogundhiyi, H. V. E. Johnson, C. E. O. Doherty, S. M. Abiodun, and J. A. Leigh.

1957 New Testament BFBS, London

A corrected edition prepared by S. Kale and a committee. An edition with further corrections, prepared by John Hargreaves, CMS, and a committee, was published by the BFBS in 1959.

1960 Genesis CMS Bookshop, Lagos

Revised by the Yoruba Bible Revision Committee, under the supervision of S. C. Phillips and P. V. Adebiyi.

A translation of Matthew by Roman Catholics is mentioned, but whether it was published is not known.

YURACARÉ

1375

*Eneje me buibu leshcapeni, Jesucristola Dios asse.

*Anauta terimte isaiaja, Dios abuibu tebeja,

*Calinde, bachel tibuibu mandyujuj bëshê mäh

miushuchi, achaya dulacha p'ü'ü miushuchi," taya.

Ġlētēmēl ajamaj bëshê abuibuja,

"Lidulachap tabulta Dios ap'ü'ü; dulachap tūmcuta

ap'ü'ühu," ashta.

*Juanja mabautiza lētēmēchi. Anauta mandyujuj,

"Pibautizata, liijushupti paēnnētēula, achaya Dios
palohuolachaya paēnnētēula," muta. 5 Canottou lati

Mk 1. 1-4 1956

Yuracaré is spoken by about 2,000 Indians along the Isiboro, Ichoa, and Securé rivers of central Bolivia.

1956 Mark New Tribes Mission, Cochabamba

Translated by Mrs. Lawrence Johnson, NTM.

(IKI)ZANAKI

1376

3 Ezisiku zurya akimuka Yohana Omubata-
tizya akarwaza mwibara rya Yahudi, aka-
buga, 2 Mute; kwu kuba obwami bwa mwisaro
bwisukiri. 3 Kwu kuba wuyo niwe yahayirwe
no muragi Isaya, akabuga,

Eriraka ryaye arakuura mwibara,

Muyikore enzura ya Tata-Bugya,

Mubugorore obuhuto bwaye.

Mt 3. 1-3 1948

The Zanaki, who number about 20,000, live slightly inland from the southeastern shores of Lake Victoria, above Speke Gulf.

ZAPOTECO: ISTMO

1381

- 1 Ra raaunuu di'decha galán stii Jesucristo, zhi'nii Dios.
- 2 Casi caá lú libru stii Isafas, ni gúni stii'decha Dios: Rarii ruse'éndá ti shupiná para gúni cha'aui neeza que'déi.
- 3 Ni guini lu llanu: Laquishe cha'a-

- ui neeza stii Señor, lagúni cha'aui neeza stii-bet.
- 4 Cayúni bautizar Juan binni lu llanu ne cusi'di zhi modo gaca arrepentir-cabeé para guiré shpecadu-cabeé.
- 5 Be'da rá nú'b-bé guirá binni de

Mk 1. 1-4 1952

The Istmo (Spanish term for 'Isthmus') dialect of Zapoteco is spoken by about 75,000 Indians in the arid lowland Isthmus of Tehuantepec, Oaxaca, Mexico.

Diglot with Spanish

1912 John ABS, New York

Translated by Arcadio G. Molina and E. A. Hunt, *Holiness missionaries*.

1952 Mark 1957 John 1958 Acts ABS, Mexico

Translated by John and Jean Alsop, Virginia Embrey, Laurine Kolderup, and Velma Pickett, WBT.

ZAPOTECO: MIAHUATLÁN

1382

- 1 Di's ndac che'n Jesu Crist xgan' Dios mtlo ta ndxe'
- 2 xal nduba loo ye's che'n Sayl co' mdé'th di's co' gâc: Hul', na nge tel' thib mos che'n daa loo lu par toxuca xa' ned loo lu
- 3 Di's che'n thib mbi' co' nge be cabli co'te' nagan: Ftouxuca ned che'n Tad. Ftoli ryete ned thib che'n xa'.
- 4 Juan co' nca's men le'n nlt mxo'fio co'te' nagan. No ngo Juan yalban che'n thib con' - ga's men le'n nit - cón ne di's, zye lezo men par tyon' ryete xtol men.

Mk 1. 1-4 1956

The Miahuatlán dialect of Zapoteco is spoken by about 50,000 Indians in south-central Oaxaca. The Scriptures listed represent the usage of the Municipio of Cuixtla.

Diglot with Spanish

1956 Mark 1959 Acts ABS, Mexico

1962 John 1966 Ephesians-Titus SB en México

1968 Luke SB de México.

Translated by Manis and Jane Rueggger, WBT.

ZAPOTECO: MITLA

1383

- 1.1 Zi'c cashoh didchuen ni-canni shi behn Jesucristo, Zhi'nn Dios.
- 2 Zi'c cah nenn Mibr shten Isafas ni-gunni par Dios: Bauí, nez loh lu zushaM-á shmensaj-á, ni-gunza'c shnez yuh lu nez loh lu.
- 3 Rrbedcha'-ni Hogar ladro rut behnn-di

rrbâzh: CoH-yunza'c shnez yuh Dad, coH-shi reshnez yulahs-nf.

4 Catyobnihs Juan Hogar ladro rut behnn-di rrbâzh, lush ruzâbdidch-ni gusyehch lahz re-behnn par gac perdon reshtohH reni, dchehc-ti gutyobnihs-ni reni.

Mk 1. 1-4 1954

The Mitla dialect of Zapoteco is spoken by several thousand Indians around the Zapotec-Mixtec site of Mitla in central Oaxaca, Mexico.

Diglot with Spanish

1954 Mark ABS, Mexico

Translated by Elinor Briggs, WBT. A tentative edition was circulated in 1950.

1968 Mark Biblioteca Mexicana del Hogar

Translated by Mavis and Carol Stubblefield, WBT.

ZAPOTECO: OCOTLÁN

1384

- 1 1 Guzublúu dfa'quē evangeli shtē Jesucristē shīlni Dios.
- 2 Guzublúu nē según baquē'ē profetē Isafas. Isafas baquē'ē shtī'dzē Dios narni'í acerquē de Cristē: Gul gunaa, na Dios gasheeldā shmensajēra naguf-ni'í por na delantē lu mē. Lē'ē shmensajēra
- 3 guúnē preparar nez parē lē'ē mē. Lē'ē nagufni'í lu shliat ru'bē galla'í roa guē'ē'gu rni'í fuertē: Gul bē'nē preparar bién grē be cosē parē lurna gufōchlini mē.
- Nii naā elquē nabaquē'ē Isafas.
- 4 Por nī Liua bichubniē lē'ē be mēnē la'ni guē'ē'gu. Gun'í nūu'í be mēnē guúnē nadzē'ē be llē' modē nana-baanf be llē', guúnē be llē' arrepentir nu guiriubniē be llē' parē guúnē Dios perdón duuldē shtē be llē'.

Mk 1. 1-4 1966

The Ocotlán dialect of Zapoteco is spoken by about 25,000 Indians of central Oaxaca, Mexico.

1966 Mark (with Spanish) SB de México

Translated by Donald and Anne Olson, WBT.

ZAPOTECO: RINCÓN

1385

- 1 Canf gusilo le rinē dxi'a, ca guca queē' Jesucristo, Zxi'ini Dios.
- 2 Budxin ca chinuzoē' lu guich Isafas, bōni' rinē' ulaz queē' Dios, le gunē' Dios:
- Buli'yueni'tsōca'. Needa' risōla' bōni' gubaz quea', inōōrugē' ca Li', Nuuni' upa'a nōz ga tōōdu'.

- 3 Ríyōn chí'è bōn! rībōōdxi'è la' guixi' ga dē latja, rna:
Buli'pa'a nōz ga tōōdē' Xanru',
Buli'beaj li yugu' nōza lasti queē'.

4 Como Juan buquili' nisa bōnachi la' guixi' ga dē latja, en beenē' liban que le ruquilla nisa bōnachi, nupa ni' tu'bi' ladx' para tsu'u yōla' runiti lo que yugu' dula' quequequi lo Dios.

Mk 1. 1-4 1962

The Rincón dialect of Zapoteco is spoken by 12,000 or more Indians along the northern edge of the Zapoteco-speaking area of Oaxaca, Mexico. As with most of the forms of Zapoteco considered here, it includes the slightly varying, but mutually intelligible usage of several adjacent Zapoteco-speaking communities.

Diglot with Spanish unless noted

1962 **Mark** 1966 **Acts** **Thessalonians-Philemon**
1-3 **John** SB en México 1968 **James** SB de México
Translated by Robert and Katherine Earl, WBT.

1963 **Luke** (Zapoteco only) Missionary Crusader,
Lubbock, Texas

Translated by Vera M. Griffin, independent Baptist missionary.

ZAPOTECO: SIERRA JUAREZ 1386

1 Gudulo evangelio nu cea qui' Jesucristua Y'ini Tatá Dios.

2 ti'ba rixique'è lo libro nu bedia profeta Isafas enne' gudua antescala itá Jesucristua yetiloyu:

Ni rithe'la'a' mensajero quia', deneru bi lo lu',
Para ithalla bi neda para guni ça lu' recibir.

3 Iditsatsē' rinne bi fuera yetsi laf runi bi
predicar nna ra bi ca enne' ritsina' rua'lo bi:
Lftsē' al tanto para canchu ohl ihlani Señor;
Lfútha' if ca neda qui' la'labani qui' le para 'leē.

4 Ca titsi' nna uccua ça cumplir por Juan enne' beni
bautizar. Guren' bi fuera yetsi nna, gutixa'ani bi ca

Mk 1. 1-4(a) 1966

The Sierra Juarez dialect of Zapoteco is spoken by about 25,000 Indians in northern Oaxaca, Mexico. Several variant mutually intelligible village dialects are included in this form of Zapoteco.

Diglot with Spanish unless noted

1951 **Matthew** **John** 1954 **1 John** (Zapoteco only)

1959 **Acts** ABS, Mexico

1966 **Gospels** **Acts** SB en México

Translated by Neil and Jane Mellis, WBT.

ZAPOTECO: VILLA ALTA 1387

1. ka nake katoh gwxe ebangeLio Che
gesohosənh xihīn dīoz. 2. segon nyoj

Lehe libr Che isaias profet nan: --bzəna-
goh. selaha leh len mensager Chiah per nah
messengeranh kwialagweh lagoh par ʒjenka-
gwehe xNəzoh. 3. xNə Che benh chNə ziʒʒo
latʒe daʒ nan, *Lehe gon ʒaoh xNəz senyo-
ranh. Lehe yeyon nez las Chehənh Licha.--
4. blah gwanəh nah bChohə beNəh nis latʒe
daʒənh. gwɪxjwihe chehe beNəh kah:
--cheyəLəh yeyejele yogəhəLoLte dehe xɪNj
dehe nonle nah cheyəLəh Chohəle nis par
niCh kah yezihixen dīozənh Chele.--

Mk 1. 1-4 1951

The Villa Alta, or Cajonos, dialect of Zapoteco is spoken by 20,000 or more Indians in northeastern Oaxaca, Mexico.

Diglot with Spanish

1936 **Matthew** J. Moran, Tacubaya

Translated by Mabel N. Van Slyke, Presbyterian missionary.

1951 **Mark** 1956 **Acts** (reprinted 1960) 1959 **John**
ABS, Mexico 1964 **Romans** **Ephesians**

1-3 **John** SB en México 1966 **Luke** SB de México

Translated by Inez Butler, Otis and Mary Leal, and Ramona
Millar, WBT.

(KI)ZARAMO 1388

¹ Milongo hiyo kenukila Yohana Mdidimiza wa-
nihu mmazi yolonga mbuli ya Magana muna uluwala
lwa Uyahudi, yolonga, ² Galukeni, lekeni gehile,
kilumbo undewa wa kuulanga ukwenhuka. ³ Cha-
nduso yuyo yalongigwe na muhokozi Isaya, yolonga,

Dizwi ja munhu yolonga muluwala,

Isanghaneni goya nzila ya Mndewa,

Ugolozeni ubito wake.

⁴ Aheyo Yohana mwenyecho kakala na guwo jake
ja usinga wa ngamiya na lukumbulu lwa kwembe
mkigudi chake, mandiya gake gakala mbalangulu
na uki wa mmuhulu.

Mt 3. 1-4 1968

KiZaramo is spoken by about 1 million people in the Eastern
Region of Tanzania, in the language of Bagamoyo and Dar-
es-Salaam. It is a Bantu language, related to KiZigula, KiSagalla
and other languages within the Zaramo language group.

1968 **Matthew** BS in East Africa

Translated by E. Dammann, Lutheran.

(KI)ZIGULA

1389

- 3 **SIRU** siya akamukila Yohana mbatiji akutowa rubulu kwe nyika Uyahudi,
4 Akagambila, Holani: kwani uzumbe wa kulungu wilaqila,
5 Kwani siya naye alunguwe ni mugenzi laaya, Akagambila,
Chauu chakwe akutowa rubulu kwe nyika,

- Dananyani cila ya Zumbi,
Laganyani ni wakunguika mwaawe.
4 Yohana mwenye akawa na mbaubuu yakwe ya singu za ngumoya, na mupi wa alungu newe aliguti chakwe, na nkande yakwe nawa sigo na iki wa kumbago.
5 Wakambaba Yerusalemi, na Yahudi

Mt 3. 1-4 1906

Zigula is spoken in southeastern areas of the Maasai Steppe of northern Tanzania. Groups of Zigula are found also as far eastward as the coast below Pangani. It is a Bantu language, related to Zaramo and the Taita dialects.

1906 **Matthew** BFBS, London

Translated by **Walter H. Kisbey**, *Universities' Mission to Central Africa*.

ZIMAKANI

1390

1. Yesu Keliso, Ziouva 'ba Ebe, a'gia: 'ba woltuwoituda 'ba' balme 'ba' gaze.
2. Magu ma'gata Ziouva 'ba ma'gata. tawatawa 'gal imamolnu mia: pa: 'ba matubaugu. Nakabumbita, no'ba ma'gata to' goyada 'gal apatebaltapale go'ba ovala apadebekaka qobe.
3. 'Gal'ba aiki zua apadosobes: da. ma:yakoeme kobs: nu, Ziouva 'ba ovala mozokaka tiowo'bo zakaka.
4. Zon ma:zama, 'gal ma: bekosoma neyate na: ma: zama: ta yaqayaza 'ba babaka mokove mia: waqi. Zon ma: zama: ta bekosoma mokove izu o'bona 'galza'ba mokove utukabaueneda na: nami 'galza'ba babaka mokove utusal 'ba ukokofama.

Mk 1. 1-4 1958

Zimakani is spoken by about 1,200 people in the Western District, Territory of Papua and New Guinea. It is a non-Austronesian language.

1958 **Mark** 1961 **Acts** Unevangelized Fields MP, Port Moresby

Translated by **K. Dennis**, UFM.

ZIMSHIAN

1391

- 1 Wilhiamiditk gish ga Amt ga Malah gaga wila walsh Jecu Christ ga, Ithgilitk gish ga Shimoigiat ga lajiga.
2 Nwilda dantk ga da diah laiah ga prophet ga, Ni, haizua na haizuwaga da hazakili gant, gu dant in gawidum gwa'm dion yigunt.

- 3 Ambou a gual da wiam houdi da gilhoitit, Shih gwildum gowuash ga dum yok gish ga Miyin ga, sha ashizukoh ga un ginit ga.
4 Na gwilekati Jolu at baptiza giat dala gilhoitit, adat malthaash ga baptismum gwilekati-sha haidik-gant.

Mk 1. 1-4 1887

Zimshian, Tsimshian, or Chimnezyan, is spoken by descendants of several small Indian tribes who originally lived along the Skeena and Nass rivers of British Columbia, and on the adjacent coast and coastal islands. They were culturally related to the Tlingit and Haida. Their tongue was spoken in several dialects,

the main dialectal diversions of which are the 'Zimshian Proper' of the Skeena and coastal islands, and the Nishga dialect of the Nass River area (Selections in Nishga published in 1890 and 1897, Society for the Promotion of Christian Knowledge, London, translated by James B. McCullagh, Church MS), and the Giktsian tongue. There are now more than 5,000 Zimshian Indians living on reservations in British Columbia and Alaska.

1885 **Matthew** 1887 **Mark** **Luke** 1889 **John**

1898 **Acts-Jude** SPCK, London

Translated by **William Ridley**, *Bishop of Caledonia, who, building upon the work of pioneer missionary William Duncan, CMS, reduced the language to written form.*

(KI)ZINZA

1392

1. Aho cilo cha kasatu bukaba buliho obwenga bwo bu-swezi omuli Kana ya Galilaya, na nyina Yesu akaba aliyo.
2. Yesu akaba nayetwa hamo na bahembabe aha bwenga
3. Azeni ga mizabibu kagabaleba, nyina Yesu, yamugambila ati, Tibena menzi ga mizabibu.
4. Yesu yamugambila ati, Mukazi, Iwine ci, inye newe? oMwanya gwange tugukahikile.

Jn 2. 1-4 1945

The Zinza language is spoken along the southwestern shores of Lake Victoria, Tanzania, and as far westward as the Rwanda border. If the closely related tongues of the Kisubi and Kilongo are added, Zinza is spoken by at least 100,000 people. A Bantu language, it is related to KiKerewe, IkinyaRuanda, and RuHaya.

1930 **Matthew** **Acts** White Fathers Press, Bukalasa

Translated by **Fr. M. J. Vekemans**.

1945 **John** **1 John** Africa Inland Mission, Lunumbo

Translated by **Richard Dilworth**, AIM.

ZIRYEN

1393

CYRILLIC (OLD) CHARACTER

СЫА АННАСЪ КОИСА ІОАННА КРЕСТИТЕЛЪ, И КІАСАДЪ
ІЕДИСКОЙ ПЪСТЫМЫНЪ,

2. И ШЪО: ПЪКАНТЧЕ, МАТЫСЪТЫСЪ ВЪДЪ НЕБЕСНОЙ
ЦАРСТВО.

3. СЫПОНДА ВЪДЪ И КІСЪТАЛЫСЪ ІСАІА ПРОРОКЪ,
ШЪОМОНЪ: ГОЛЪСЪ ОДЪІНА КОІПЫСЪОДЪ ПЪСТЫМА-
НЫНЪ: ДАСЪТЪ ТЪІ ГОСПОДАМЪ, АСЪОДЪ СЫМЪ КІТАЛ-
МЫНЪ.

4. АНЧЕ ЖЕ ІОАННА ПАСЪКОМЪ НОВАСЫСЪ КЕРЕ-
АДЪ ГОНЫСЪ, И КІМАСЪЛЫСЪ КЪЧНІКЪ ТАСМІНЪ: А
СІОАНЪ СЫАДЪ ПОЛЪ АКРИДАМЪСЪ И АНЧЕ АРТ-
МАНЪ МА.

Mt 3. 1-4 1823

Сы понда мѣ Јен мусаалыс мулугыдѣо сѣдѣ, мѣ
дѣтѣ Аслас ѣтѣжѣома Писѣ, мед-нѣ бѣдѣн, Сы
вѣдѣ ескѣн, ѡз вош, мед-нѣ бѣдѣндѣн доас немѣ
ѡдѣм.

Jn 3. 16 1865

4 Atšis zō Iōan paškōm novlys verblud gōnyš, i sy-
lōn vōly kutsiik vōi as koskas, a šojan sylōn vōly akri-
dajas i atšis artman ma.

5 Seki Ierusalim, byd Iudeja i byd Iōrdan gōgōrsa
petalysny sy dinō,

6 I pyrtšišny syšān Iōrdany vištālōmōn assyns
grekjas.

7 Adzimyš zō Iōan loktōm una Pariseijaslyš i Sad-
dukeijaslyš sy dinō pyrtšišny šuys naly: ekidnašān tšūz-
šemjas i kody tjanōš volōdys pyšjynj oktan lōgyš?

Mt 3. 4-7 1864

Ziryen (Zirian), or Komi, is spoken by about half a million people in the Komi Autonomous SSR (Capital, Syktyvkar) of the Soviet Union. (The speakers of Perm are included in this figure.) This part of Asiatic Russia was dominated by Novgorod as early as the 13th century. Ziryen is spoken in regional dialects, and Perm is sometimes considered the southern dialect of Ziryen. A Uralic language, Ziryen is related to Votjak and Perm, within the Permian branch.

1823 **Matthew** (Old Cyrillic character) Russian BS,
St. Petersburg
Translated by A. Shergin, an Orthodox priest.

1864 **Matthew** (Roman character) Printed privately, London
Translated for Louis-Lucien Bonaparte, under the direction of F. J.
Wiedemann. (See note to No. 23.)

1882 **Matthew** (Cyrillic character) BFBS, St. Petersburg
1885 **Gospels Acts Psalms** (Cyrillic character, with Russian)
Holy Synod, St. Petersburg
Translated by G. S. Litkin, a teacher.

ZOMI

PASIAN Tapa Jesu Krist Khantan Hoi tun chiilna.

Gualnei Isai Laibuah,

Ngai voi, ka sawlloi na malamah ka sawl a,

Aman na lampi sial va.

Gamsipa mi kikou o in,

Mangpa lamlian sial unlen,

A lampi siam tang un,

a chi, chia at bangin.

1394

Johan, gamsipa baptispa, khial ngaidamna dinga kisiana
baptis thu genin a hing pot a.

Mk 1. 1-4 1967

Zomi is spoken by over 30,000 people in the Chin Hills area of Burma and by 30,000 more in Manipur, India.

1967 **New Testament** BS of India
Translated by S. K. Samte, T. Tungnung, and P. Kaizakham,
Welsh Presbyterian Mission.

ZOQUE: COPAINALÁ 1395

1 YAʔšej tzoʔtzu teʔ Jesucristoʔs ʔye-
vangelio. Neʔkateʔ teʔ Diojsis ʔyUne.

2 YAʔšej jyayu Isaiasis, teʔ tzaʔ-
maŋwaʔopyawaʔs: Kena, ŋgaʔwej-
paʔas teʔ yajmupsopyawa mis nwiʔ-
naŋdajki. YAʔwaʔs maŋbamij nyaj-
wiyuʔŋajayu teʔ tuŋ.

3 Weju tuma teʔ pan tzaʔmoʔmo,
nambawateʔ: Watzakjaytyama teʔ
Señoʔris tyuŋ. Yajwiyuʔŋajaytyama.

4 Yajnaʔyaʔopya inak teʔ Juan teʔ
tzaʔmoʔmo. Chamgopuŋ que ma
inak yajnaʔyayaju teʔ kipswituʔyaj-
pawa, waʔy yajkotokoyjaju Diojsis
teʔ kyowa.

Mk 1. 1-4 1948

Zoque is spoken in several dialects by 20,000 or more Indians of northwestern Chiapas, Mexico. Local dialects are divided into the following main groups: Copainalá, spoken by 8,000 people in the municipios of Tecpatán and Copainalá; Ostuaacán and Francisco León, closely related dialects spoken by 5,000 in the municipios of Ostuaacán and Magdalena, or Francisco León; Ocotepec, spoken by 10,000 in the municipios of Ocotepec and Tapalapa; and Pantepec-Rayón, two closely related dialects spoken in the municipios of those names. Zoque is still spoken in smaller groups around these main dialect areas, but to a lesser degree, e.g., around Tapixulapa and Puzcancán, in Tabasco. Zoque is grouped linguistically with Mixe and Popoluca.

Diglot with Spanish
1948 **Mark** 1950 **1-3 John** 1952 **Galatians Ephesians**
1959 **Acts** ABS, Mexico
1965 **Matthew** SB en México
1967 **New Testament** SB de México
Translated by Mr. & Mrs. William Wonderly and Roy Harrison,
WBT.

Haiqyanana yaton' a, Galilee uloh'nan an Cana an chuwan aach' im'tekya. Jesus an tsit' imokya. Ta Jesus shemanakya, ta an ianiqyanakyan'ona, chuwan aach' im't'anan kwi. Uwaqyawe echihap', Jesus an tsita le ani kwekya: Kwa uwa-qyawe il'awame. Akyä Jesus le ani kwekya: Okyatsiky, Kop tom tekwin leaya, ta hom'ma? Kwa tem hom haitokwin techinama. An tsita le awani kwekya wowe: Kwahohl to awan penap' ton les'nunap'tu. Is'kon topolekya a-tewe-qya-pokya

Jn 2. 1-4 1941

The Zuni Indians are a group of the American Southwest. 'Pueblo' is a comprehensive term applied to culturally related Indians (including the Keres, Hopi, and Tano). The original seven Zuni villages are recorded in history as the 'Seven Cities of Cibola', which Coronado attacked in 1540, under the impression that they were storehouses for hoards of gold. The Zuni now number about 2,500 on a reservation in New Mexico.

The linguistic affiliations of the Zuni language are not known.

1941 John Printed privately, Zuni, New Mexico
Translated by H. Carroll Whitener, George Yff, and Rex Natewa.

Scriptures for the blind

Scriptures especially prepared for the blind have appeared in many languages.

The most important systems used for English are:

BRAILLE, developed in the 1830's by Louis Braille, a teacher at a school for the blind

BOSTON LINE TYPE, devised in the 1830's by Samuel G. Howe

NEW YORK POINT, developed in the late 19th century by William Wait.

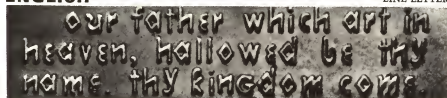
Several forms of the 'dot system' were used in the United States in the early part of the 20th century, while Braille had become standard throughout the rest of the English-speaking world. In 1932 the Standard English Braille was adopted by the Workers for the Blind in the United States, and since that time English Scriptures have been prepared exclusively in that form. For other languages appropriate systems have been devised.

The Bible Societies are also increasingly engaged in the preparation and wide distribution of Scriptures on tapes, cassettes, and records, to serve the blind and partially sighted.

The following are examples of some of the languages and systems which have been used in providing Scriptures for the blind.

ENGLISH

LINE LETTER



Part of the Lord's Prayer

ENGLISH

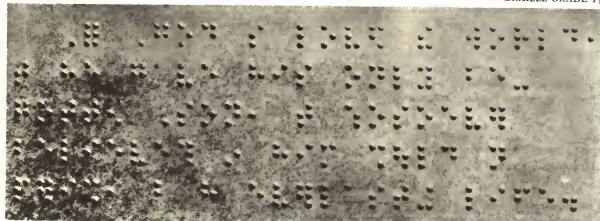
NEW YORK POINT



Part of the Lord's Prayer

ENGLISH

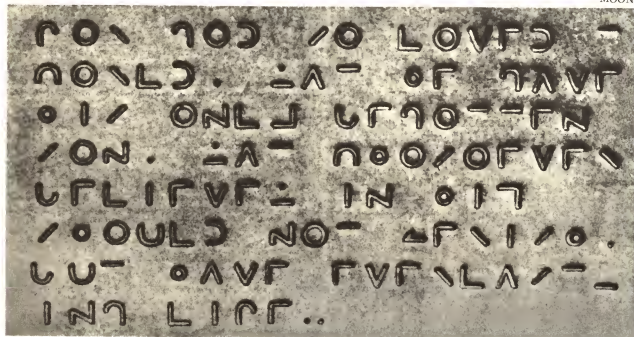
BRILLE GRADE 1½



Jn 3. 16

ENGLISH

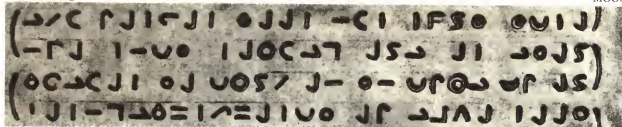
MOON



Jn 3. 16

ARABIC

MOON



Jn 3. 16

CHINESE: KUOYÜ

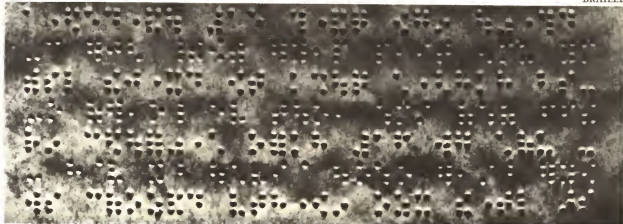
BRaille



Jn 3. 16

JAPANESE

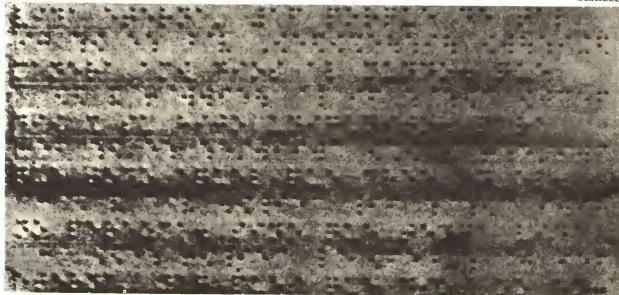
BRaille



Jn 3. 16

SPANISH

BRaille



Jn 3. 16



Some important 'firsts'

The original languages of the Old Testament: Hebrew and Aramaic

The original language of the New Testament: Koine Greek

The first Scripture translation: The Old Testament into Greek in the 3rd century B.C.; known as the Septuagint.

The first translations of the New Testament: Syriac, Latin, and possibly Coptic, before A.D. 200.

The first printed Bible: Latin, Vulgate text, printed by Gutenberg in Mainz about 1456; known as the 'Gutenberg Bible'.

The first printed Hebrew Old Testament: 1488.

The first printed Greek New Testament: 1514, in the Complutensian Polyglot (not issued until 1522); Erasmus's Greek text was printed and issued in 1516.

The first printed Bible in a modern language: German, 1466.

The first translations in English: Caedmon's Paraphrases in Anglo-Saxon, c. 670 A.D.; the first Bible: the Wycliffite version of the 14th century; the first printed portion: possibly Tyndale's Matthew and Mark before 1525, otherwise the first printed New Testament: William Tyndale's translation, 1525; the first printed Bible in English: Coverdale's version, 1535.

The first language (as far as is known) reduced to writing by a missionary for translation purposes: Gothic by Ulfilas in the 4th century A.D.; at the end of the same century Mesrop reduced Armenian to writing.

The first five printed New Testaments in the languages of:

- (a) Europe: Latin, 1456; German, 1466; Italian, 1471; French, 1474; Czech, 1475
- (b) Asia: Syriac, 1555; Hebrew, 1599; Arabic, 1616; Armenian, 1666; High Malay, 1668
- (c) Africa: Ethiopic, 1549; Bohairic Coptic, 1716; Amharic, 1829; Malagasy, 1830; SeTswana, 1840
- (d) The Americas: Massachusetts, 1661; Dutch Creole, 1781; Labrador Eskimo, 1826; Sranan, 1829; Ojibwa, 1833
- (e) Pacific Islands: Tahitian, 1829; Hawaiian, 1835; Rarotonga, 1836; Maori, 1837; Samoan, 1846.

The first five printed Bibles in the languages of:

- (a) Europe: Latin, 1456; German, 1466; Italian, 1471; Catalán, 1478; Czech, 1488
- (b) Asia: Arabic, 1645; Syriac, 1645; Armenian, 1666; Tamil, 1727; High Malay, 1733
- (c) Africa: Malagasy, 1835; Amharic, 1840; SeTswana, 1857; IsiXhosa, 1859; Ga, 1866
- (d) The Americas: Massachusetts, 1663; Western Cree, 1862; Labrador Eskimo, 1871; Dakota, 1879; Kutchin, 1898
- (e) Pacific Islands: Tahitian, 1838; Hawaiian, 1839; Rarotonga, 1851; Samoan, 1855; Maori, 1858.

The first translation in a non-European language made and printed for the purpose of evangelism: Matthew in High Malay in 1629, under the auspices of the Dutch East India Company.

The first printed New Testament in any language of

India: Tamil, translated by Bartholomäus Ziegenbalg, 1717.

The first language of the Americas reduced to writing for missionary purposes: Massachusetts, by John Eliot. This was also the first language of the Americas in which there appeared the whole Bible (1663), or any substantial part of it. This is also 'the earliest

example of the translating and printing of the entire Bible in a new language, as a means of evangelization'. Massachusetts was the 22nd language to receive the entire Bible in printed form.

The first printed portion in a language indigenous to South America: Luke in Aymara, translated by Vicente Pazos-Kanki published in 1829.

Alphabetical list of 1399 languages in which at least one Book of the Bible has been printed

| | | | | | |
|----|--------------------------|-----|---------------------------|-----|--------------------------------|
| 1 | Abbé | 55 | Aramaic | 109 | Basque: Guipuzcoa |
| 2 | Abebaqui | 56 | Aranda | 110 | Basque: Labourdin |
| 3 | Abkhazian | 57 | Arapahoe | 111 | Basque: Marquina |
| 4 | Abor Miri | 58 | Arwak | 112 | Basque: Navarre, Eastern Low |
| 5 | Acawaio | 59 | Armenian: Ancient | 113 | Basque: Navarre, Southern High |
| 6 | Achi: Cubulco | 60 | Armenian: Modern, Eastern | 114 | Basque: Navarre, Spanish |
| 7 | Achi: Rabinal | 61 | Armenian: Modern, Western | 115 | Basque: Souletin |
| 8 | Acholi | 62 | Asmat | 116 | Bassa: Cameroun |
| 8A | Acholi-Lango Union (Lwo) | 63 | Asiamese | 117 | Bassa: Komo |
| 9 | Adangme | 64 | ChAsu | 118 | Bassa: Liberia |
| 10 | Adjukru | 65 | Atche | 119 | Batak: Angkola |
| 11 | Adzera | 66 | Atsi | 120 | Batak: Karo |
| 12 | Aekyom | 67 | Auca | 121 | Batak: Simalungun |
| 13 | Afrikaans | 68 | Avikam | 122 | Batak: Toba |
| 14 | Agni | 69 | Awa | 123 | Batu |
| 15 | Agta | 70 | Awabakal | 124 | Bauré |
| 16 | Aguateco | 71 | Awadhi | 125 | Bawm |
| 17 | Aguaruna | 72 | Aymara | 126 | Baya: Gbés |
| 18 | Ainu | 73 | Ayoré | 127 | Baya: Kalla |
| 19 | Akha | 74 | Azerbaijani | 128 | Baya: Mbéré |
| 20 | Akunakuna | 75 | Aztec: Classical | 129 | Beaver |
| 21 | Aladian | 76 | Aztec: Guerrero | 130 | ChiBemba |
| 22 | Alangan | 77 | Aztec: Huasteca | 131 | EBembe |
| 23 | Albanian: Calabrian | 78 | Aztec: Istmo | 132 | EkiBena |
| 24 | Albanian: Gheg | 79 | Aztec: Michoacán | 133 | Benga |
| 25 | Albanian: Gheg, Scutari | 80 | Aztec: Puebla, North | 134 | Bengali |
| 26 | Albanian: Sicilian | 81 | Aztec: Puebla, Sierra | 135 | Bengali: Musalmani |
| 27 | Albanian: Tosk | 82 | Aztec: Tetelcingo | 136 | Beti |
| 28 | Aleut: Kodiak | 83 | Azumeina | 137 | Bhatneri |
| 29 | Aleut: Unalaska | | | 138 | Bhili: Central |
| 30 | Allur | 84 | Bachama | 139 | Bhili: Dehwali |
| 31 | Amahuaca | 85 | Badaga | 140 | Bhili: Valvi |
| 32 | Amele | 86 | Bafia | 141 | Bicol |
| 33 | Amharic | 87 | Bagheli | 142 | Biete |
| 34 | Amis | 88 | Bahmar | 143 | Bihari: Bhojpuri |
| 35 | Amuesha | 89 | Balangao | 144 | Bihari: Kortha |
| 36 | Amuzgo | 90 | Balineise | 145 | Bihari: Magahi |
| 37 | Anal | 91 | Balochi | 146 | Bihari: Nagpuria |
| 38 | Anceityum | 92 | Balti | 147 | Bilaan: Koronadal |
| 39 | Angal Heneng | 93 | Bambara | 148 | Bilaan: Sarangani |
| 40 | Angas | 94 | Bambatana | 149 | Binandere |
| 41 | Anglo-Saxon | 95 | Bamiléké | 150 | Binandere: Notu |
| 42 | Aniwa | 96 | Bamu | 151 | Binukid |
| 43 | Anuak | 97 | Bamun | 152 | Binumarien |
| 44 | Apache: Western | 98 | Bandi | 153 | KiBira |
| 45 | Apinayé | 99 | Bandjoun | 154 | Bisaya |
| 46 | Arabic | 100 | Banua | 155 | Bislama |
| 47 | Arabic: Algerian | 101 | Banu | 156 | Blackfoot |
| 48 | Arabic: Chad | 102 | Baoulé | 157 | LoBobangi |
| 49 | Arabic: Egyptian | 103 | Bari | 158 | Bobo: Black |
| 50 | Arabic: Judaeo-Tunisian | 104 | Bari: Kakwa, Congo | 159 | Bogos |
| 51 | Arabic: North African | 105 | Bari: Kakwa, Sudan | 160 | Bolaang-Mongondo |
| 52 | Arabic: Palestinian | 106 | Bariba | 161 | Boleki |
| 53 | Arabic: Sudan | 107 | Bashkir | 162 | Bolia |
| 54 | Arabic: Tunisian | 108 | Basque: Biscayan | 163 | Bolinao |

| | | | | | |
|-----|------------------------|-----|----------------------------|-----|------------------------------------|
| 164 | KiBondei | 235 | Chinese: Kuoyti | 306 | Dakota |
| 165 | Boomu | 236 | Chinese: Canton | 307 | Danish |
| 166 | Bora | 237 | Chinese: Chihli | 308 | Daphla: Aka Lel |
| 167 | Boran | 238 | Chinese: Foochow | 309 | Dayak: Land |
| 168 | Boro | 239 | Chinese: Hainan | 310 | Dayak: Maanjan |
| 169 | Brahui | 240 | Chinese: Hakka | 311 | Dayak: Ngaju |
| 170 | Braj Bhasha | 241 | Chinese: Hakka of Wukingfu | 312 | Dayak: Sea |
| 171 | Breton: Léon | 242 | Chinese: Hangchow | 313 | Delaware |
| 172 | Breton: Treguier | 243 | Chinese: Hankow | 314 | Dibabawon |
| 173 | Breton: Vannes | 244 | Chinese: Hinghua | 315 | Dida |
| 174 | Bribri | 245 | Chinese: Kiaotung | 316 | Dieri |
| 175 | Brü | 246 | Chinese: Kienning | 317 | Dinasa |
| 176 | LiBua | 247 | Chinese: Kienyang | 318 | Dinka: Bor |
| 177 | Bube | 248 | Chinese: Kinhsa | 319 | Dinka: Ciec |
| 178 | Bugis | 249 | Chinese: Nanking | 320 | Dinka: Kyec |
| 179 | Bugotu | 250 | Chinese: Ningpo | 321 | Dinka: Padang |
| 180 | Bulgarian | 251 | Chinese: Sankiang | 322 | Diola |
| 181 | Buli | 252 | Chinese: Shanghai | 323 | Dobu |
| 182 | Bullom | 253 | Chinese: Shantung | 324 | Dominican Creole |
| 183 | Bulu | 254 | Chinese: Shaowu | 325 | Duala |
| 184 | Bungili | 255 | Chinese: Soochow | 326 | Duke of York Island |
| 185 | Bunun | 256 | Chinese: Swatow | 327 | Dumagat: Casiguran |
| 186 | Bura | 257 | Chinese: Taichow | 328 | Dumagat: Umirey |
| 187 | Burmese | 258 | Chinese: Tingchow | 329 | Duna |
| 188 | Burum | 259 | Chinese: Wenchow | 330 | Dusun: Bundu |
| 189 | Bwaidoga | 260 | Chinook | 331 | Dusun: Ranau |
| 190 | Bwamu | 261 | Chipaya | 332 | Dusun: Rungus |
| 191 | Byelorussian | 262 | Chipekwan | 333 | Dutch |
| | | 263 | YiChira | 334 | Dutch: Creole |
| 192 | Cakchiquel | 264 | Chiripó: Turrialbá | 335 | Dutch: Gröningen |
| 193 | Cambodian | 265 | Choctaw | 336 | Dyerna |
| 194 | Campa | 266 | Chokwe | | |
| 195 | Candoshi | 267 | Chol: Tila | 337 | Ebrie |
| 196 | Capanahua | 268 | Chol: Tumbalá | 338 | Edo |
| 197 | Carib: Garífuna | 269 | Chontal: Oaxaca | 339 | Efik |
| 198 | Cashibo | 270 | Chontal: Oaxaca, Sierra | 340 | Egede |
| 199 | Catalán | 271 | Chontal: Tabasco | 341 | Eggon |
| 200 | Cayapa | 272 | ShiChopi | 342 | Enga |
| 201 | Cebuano | 273 | Chru | 343 | Engennie |
| 202 | Chacobo | 274 | Chuj: San Mateo Ixtatán | 344 | English |
| 203 | KiChaga: Kirwa | 275 | Chuj: San Sebastian Coatán | 345 | English: Cornwall |
| 204 | KiChaga: Machame | 276 | Chung-chia | 346 | English: Cumberland |
| 205 | KiChaga: Mochi | 277 | Chuvash | 347 | English: Cumberland, Central |
| 206 | Chakma | 278 | Cocama | 348 | English: Devonshire |
| 207 | Chambiali | 279 | Cocamilla | 349 | English: Devonshire, Eastern |
| 208 | Chamorro | 280 | Cofán | 350 | English: Dorset |
| 209 | ChiChanga | 281 | Colorado | 351 | English: Durham |
| 210 | Chiatino: Yaittepec | 282 | Comanche | 352 | English: Lancashire, Bolton |
| 211 | Chawi | 283 | Combe | 353 | English: Lancashire, North |
| 212 | Chayahuita | 284 | Conob | 354 | English: Lancashire, Radcliffe |
| 213 | Cheremis: High | 285 | Coptic: Bohairic | 355 | English: Norfolk |
| 214 | Cheremis: Low | 286 | Coptic: Sahidic | 356 | English: Northumberland |
| 215 | Cherokee | 287 | Cornish | 357 | English: Northumberland, Newcastle |
| 216 | Cheyenne | 288 | Cree: Coastal | 358 | English: Northumberland, Tyneside |
| 217 | Chhattisgarhi | 289 | Cree: Eastern | 359 | English: Scottish Lowland |
| 218 | Chichimeca | 290 | Cree: Moose | 360 | English: Somerset |
| 219 | Chimane | 291 | Cree: Western | 361 | English: Sussex |
| 220 | Chin: Ashù | 292 | Cree: Western, York | 362 | English: Westmorland |
| 221 | Chin: Falam | 293 | Cubeo | 363 | English: Wiltshire, North |
| 222 | Chin: Haka | 294 | Cuicateco: Papalo | 364 | English: Yorkshire, Craven |
| 223 | Chin: Khumi | 295 | Cuicateco: Tepeuxila | 365 | English: Yorkshire, North |
| 224 | Chin: Khumi, Awa | 296 | Cuicateco: Teutilla | 366 | English: Yorkshire, Sheffield |
| 225 | Chin: Ngawn | 297 | Culina | 367 | English: Yorkshire, West |
| 226 | Chin: Tiddim | 298 | Cuna | 368 | Epi: Baki |
| 227 | Chin: Zotung | 299 | Cunipaco | 369 | Epi: Bieria |
| 228 | Chinanteco: Lalana | 300 | Cuyano | 370 | Epi: Lewo |
| 229 | Chinanteco: Ojitlán | 301 | Czech | 371 | Epi: Tsisko |
| 230 | Chinanteco: Palantla | | | 372 | Eromanga |
| 231 | Chinanteco: Quientepec | | | 373 | Esc'Ejja |
| 232 | Chinanteco: Uila | 302 | KiDabida | 374 | Eskimo: Eastern Arctic, Baffin |
| 233 | Chinese: High Wenli | 303 | Dagbani | 375 | Eskimo: Greenland |
| 234 | Chinese: Easy Wenli | 304 | Dakhini | 376 | Eskimo: Kuskokwim |
| | | 305 | Dakkarkari | | |

| | | | | | |
|-----|-----------------------------------|------|----------------------------------|-----|-------------------------|
| 377 | Eskimo: Labrador | 447 | German: Pennsylvania | 517 | Huaye |
| 378 | Eskimo: Western Arctic, Copper | 448 | German: Transylvania | 518 | Huichol |
| 379 | Eskimo: Western Arctic, Inupiat | 449 | Gilbertese | 519 | Huitoto: Muinani |
| 380 | Eskimo: Western Arctic, Mackenzie | 450 | Gio | 520 | Huitoto: Murui |
| 381 | Esperanto | 451 | KiGiryama | 521 | Hula |
| 382 | Estonian: Setu | 452 | LuGisu | 522 | Huli |
| 383 | Estonian: Tallinn | 453 | Gikksian | 523 | KiHunde |
| 384 | Estonian: Tartu | 454 | Glavda | 524 | KiHungana |
| 385 | Ethiopic | 455 | Gofa | 525 | Hungarian |
| 386 | Ewe | 456 | ChiGogo | | |
| | | 457 | Gogodala | 526 | Iai |
| 387 | Fang: Gabon | 458 | Gondi: Adilabad | 527 | Iatmul |
| 388 | Fang: Ogowé | 459 | Gondi: Betul | 528 | Ibanag |
| 389 | Fanti | 460 | Gondi: Chhindwara | 529 | Ibo: Isuama |
| 390 | Faroe | 461 | Gondi: Koi | 530 | Ibo: Lower |
| 391 | Fasu | 462 | Gondi: Mandla | 531 | Ibo: Ungwana |
| 392 | Fijian | 463 | Gonja | 532 | Ibo: Upper |
| 393 | Finnish | 464 | Gothic | 533 | Icelandic |
| 394 | Foe | 465 | Goulei | 534 | Idoma: Central |
| 395 | Fon | 466 | Gourma | 535 | Idoma: North, Agatu |
| 396 | Fore: Pamusa | 467 | Gouro | 536 | Idoma: North, Arago |
| 397 | Formosan | 468 | Graged | 537 | Ifugao: Banate |
| 398 | Frankish | 469 | Grebo | 538 | Ifugao: Ilatad |
| 399 | French | 470 | Greek: Ancient | 539 | Ifugao: Kiangnan |
| 400 | French: Amiens Picard | 471 | Greek: Modern | 540 | Igala |
| 401 | French: Bourgogne | 472 | Gù | 541 | Ighira |
| 402 | French: Franche-Comté | 473 | Guajibo | 542 | Ignaciano |
| 403 | French: Guernsey Norman | 474 | Guajira | 543 | Igorot: Bontoc |
| 404 | French: Saintonge | 475 | Guanana | 544 | Igorot: Bontoc, Western |
| 405 | French: Toulouse | 476 | Guarani | 545 | Ijo: Lower |
| 406 | French: Vaudois, Ancient | 477 | Guarani: Izoceño | 546 | Ijo: Upper |
| 407 | French: Vaudois, Modern | 478 | Guarayo | 547 | Chi-Ila |
| 408 | French: Walloon | 479 | Guayabero | 548 | Kinllamba |
| 409 | Frioulan | 480 | Guaymi: Eastern | 549 | Ilocano |
| 410 | Frisian | 481 | Gudella | 550 | Ilongot |
| 411 | Frisian: Northern | 482 | Guerze | 551 | Indo-Portuguese |
| 412 | Fula: Futa-Jalon | 483 | Gugu-Yalanji | 552 | Indonesian |
| 413 | Fula: Macina | 484 | Guhu-Samane | 553 | Inibaloi |
| 414 | Fulani | 485 | Gujarati | 554 | Iquito |
| 415 | IkiFuliro | 486 | Gujarati: Parsi | 555 | Iraqw |
| 416 | Futuna | 487 | Gwingsga | 556 | Iraya |
| | | 488 | Gupapuytu | 557 | Iregwe |
| 417 | Ga | 489 | Gurinne | 558 | Irish |
| 418 | Gadsup | | | 559 | Iroquois |
| 419 | Gaelic | 490 | GilHa | 560 | Ineg |
| 420 | Gagauzi | 491 | Habbé | 561 | Isoko |
| 421 | Gahuku | 492 | Haida | 562 | Isubu |
| 422 | Galician | 493 | Haitian Creole | 563 | Italian |
| 423 | Galla: Central | 494 | Hallam | 564 | Italian: Bergamasco |
| 424 | Galla: Eastern Shoa | 495 | LuHanga | 565 | Italian: Bolognese |
| 425 | Galla: Northern | 495A | LuHanga-LuNyore Union (OluLuyia) | 566 | Italian: Calabrian |
| 426 | Galla: Southern | 496 | KilHangaza | 567 | Italian: Corsican |
| 427 | Galla: Southern Shoa | 497 | Hanunoo | 568 | Italian: Genoese |
| 428 | Ganawuri | 498 | Haraui | 569 | Italian: Milanese |
| 429 | LuGanda | 499 | Hausa | 570 | Italian: Neapolitan |
| 430 | Gangte | 500 | Hawaiian | 571 | Italian: Piedmontese |
| 431 | Garhwali: Simagaria | 501 | RuHaya | 572 | Italian: Romagnuolo |
| 432 | Garhwali: Tehri | 502 | Hebrew | 573 | Italian: Roman |
| 433 | Garo: Abeng | 503 | OryHénero | 574 | Italian: Sicilian |
| 434 | Garo: Achik | 504 | Hiligaynon | 575 | Italian: Venetian |
| 435 | Gawigl | 505 | Hindi | 576 | Itonama-Saramo |
| 436 | Gbari: Gyengyen | 506 | Hindustani | 577 | Ivatan |
| 437 | Gbari: Yamma of Gayegi | 507 | Hixkaryana | 578 | Ixil |
| 438 | Gbari: Yamma of Paiko | 508 | Hikin | | |
| 439 | Gbeapo | 509 | Hmar | 579 | Jaba |
| 440 | Gela | 510 | Ho | 580 | Jabim |
| 441 | Georgian | 511 | KilHolo | 581 | Jagatai |
| 442 | German | 512 | Hopi | 582 | Jaipuri |
| 443 | German: Bern | 513 | Houailou | 583 | Japanese |
| 444 | German: Erzgebirgisch | 514 | Hre | 584 | Japanese: Luchu |
| 445 | German: Low | 515 | Huambisa | 585 | Jarawa |
| 446 | German: Low, East Friesland | 516 | Huasteco | 586 | Jaunsari |

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|-----|------------------|------|---------------------------------|------|-----------------------|
| 587 | Javanese | 658 | KiKinga | 728 | Eleku |
| 588 | Ecijita | 659 | Kipigiti | 729 | Lele |
| 589 | Jivaro | 659A | Kipigiti-Nandi Union (Kalenjin) | 730 | Lendu |
| 590 | Jorai | 660 | Kirghiz | 731 | Lengua |
| 591 | Jukun: Donga | 661 | Kiriwina | 732 | Lepcha |
| 592 | Jukun: Kona | 662 | EkiKisii | 733 | Lifu |
| 593 | Jukun: Wukari | 663 | Kissi | 734 | Limba |
| 594 | Kabba-Laka | 664 | Kiwai | 735 | Lisu: Eastern |
| 595 | Kabré | 665 | Koho | 736 | Lisu: Hwa |
| 596 | Kabyle: Greater | 666 | Kom | 737 | Lithuanian |
| 597 | Kabyle: Lesser | 667 | KiKongo: Cataract | 738 | Lithuanian: Samogit |
| 598 | Kachchhi | 668 | KiKongo: Fiotti | 739 | Livonian: Eastern |
| 599 | Kachin: Jinghpaw | 669 | KiKongo: Kituba | 740 | Livonian: Western |
| 600 | Kado | 670 | KiKongo: San Salvador | 741 | Lobiri |
| 601 | ChiKaguru | 671 | OluKongo | 742 | Logo |
| 602 | Kaili | 672 | Konkani: Goanese | 743 | Loloda |
| 603 | Kaingang | 673 | Kono | 744 | Loma |
| 604 | Kairi | 674 | Kopu | 745 | ILomwe |
| 605 | Kalagan | 675 | Korean | 746 | Lonwolwol |
| 606 | SeKalaña | 676 | IKota | 747 | Lotuho |
| 607 | KiKalanga | 677 | Koulango | 748 | SiLozi |
| 608 | IKalebwe | 678 | Kpelle | 749 | Lu |
| 609 | Kamano-Kafe | 679 | Kru | 750 | KiLubo |
| 610 | KiKamba | 680 | Kuanua | 751 | Tshiluba |
| 611 | Kambra | 681 | Kuba Inkongo | 752 | ChiLuchazi |
| 612 | Kamberri | 682 | Kulawi | 753 | Lugbara |
| 613 | Kanakura | 683 | Kului | 754 | ChiLumbi |
| 614 | Kanaui | 684 | Kuman | 755 | ILumbu |
| 615 | Kanauri | 685 | Kumaoni | 756 | ChiLunda: Ndembu |
| 616 | Kanite | 686 | Kumuk | 757 | Luo |
| 617 | Kankanaey | 687 | Kunama | 758 | Lushai |
| 618 | Kannada | 688 | Kunini | 759 | ChiLuvale |
| 619 | Kanuri | 689 | Kuranko | 760 | Maasai |
| 620 | KiKaonde | 690 | Kurdish: Kermanshahi | 761 | Maban |
| 621 | Kapau | 691 | Kurdish: Kurmanji | 762 | Mabuig |
| 622 | Kapauku | 692 | Kurdish: Mukri | 763 | Mabuig: Saibai |
| 623 | Kara: Falasha | 693 | Kurku | 764 | Macassar |
| 624 | Karaité | 694 | Kurukh | 765 | Macedonian: Bulgarian |
| 625 | Karajá | 695 | Kusae | 766 | Machiguenga |
| 626 | ChiKaranga | 696 | Kusil | 767 | Madi |
| 627 | Karelian | 697 | Kutchin | 768 | Madurese |
| 628 | Karen: Bghai | 698 | Kuy | 769 | Maghi |
| 629 | Karen: Pwo | 699 | Kwagutl | 770 | Magindanao |
| 630 | Karen: Sgaw | 700 | Kwauitl | 771 | Mailu |
| 631 | Karimjong | 701 | SiKwangeli | 772 | KiMakua |
| 632 | Karré | 702 | OchiKanyanya | 773 | Makuchi |
| 633 | Kasem | 703 | KiKwese | 774 | Malagasy |
| 634 | Kashgar | 704 | Kyaka | 775 | Malagasy: Tsimihety |
| 635 | Kashmiri | 705 | Lacandón: Lacanja | 776 | Malay |
| 636 | Kâte | 706 | Ladakhi | 777 | Malay: Baba |
| 637 | Kayan | 707 | Lahnda | 778 | Malay: Low |
| 638 | Kazakh | 708 | Lahnda: Hindko | 779 | Malayalam |
| 639 | Kcapara | 709 | Lahu | 780 | Malekula: Ahamb |
| 640 | Keh-deo | 710 | Lahuli: Bunan | 781 | Malekula: Aulua |
| 641 | Kekchi | 711 | Lahuli: Manchad | 782 | Malekula: Kuliviu |
| 642 | OKela | 712 | Lahuli: Tinan | 783 | Malekula: Meaun |
| 643 | DiKele | 713 | Laka | 784 | Malekula: Orieh |
| 644 | DiKele: Ongom | 714 | Lakher | 785 | Malekula: Pangkumu |
| 645 | LoKele | 715 | IchLamba | 786 | Malekula: Sinesip |
| 646 | Kenya: Badang | 716 | Lambadi | 787 | Malekula: Uripiv |
| 647 | Keres | 717 | Lango | 788 | Maliseet |
| 648 | KiKerewe | 718 | Lao | 789 | Malo |
| 649 | Kerewo | 719 | Lapp: Finnish | 790 | Maltese |
| 650 | Kewa: Eastern | 720 | Lapp: Norwegian | 791 | Malto |
| 651 | Kharia | 721 | Lapp: Russian | 792 | Malvi |
| 652 | Khasi | 722 | Lapp: Swedish | 793 | Mam: Huehuetenango |
| 653 | Khmü | 723 | Latgalian | 794 | Mam: Ostuncalco |
| 654 | Khondi: Kui | 724 | Latin | 795 | Mamanwa |
| 655 | Khondi: Kuvu | 725 | Latvian | 796 | IchMambwe |
| 656 | KiKikuyu | 726 | Lavua | 796A | IchMambwe-Lungu Union |
| 657 | Kim | 727 | KiLegu | 797 | Mampruli |

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| 798 | Managalasi | 870 | Mixe: Tontontepéc | 941 | IchíNdebele |
| 799 | Manchu | 871 | Mixteco: Acatlán | 942 | OchíNdonga |
| 800 | ChíManda | 872 | Mixteco: Guerrero | 943 | Neo-Melanesian |
| 801 | Mandinka | 873 | Mixteco: Ocoatepec | 944 | Nepali |
| 802 | Maninka | 874 | Mixteco: Peñoles | 945 | Newari |
| 803 | Manipuri | 875 | Mixteco: Pinotepa Nacional | 946 | Nez Percés |
| 804 | Mano | 876 | Mixteco: San Esteban Atatlahuca | 947 | BaNgala |
| 805 | Manobo: Agusan | 877 | Mixteco: San Miguel el Grande | 948 | LiNgala: Upper Congo |
| 806 | Manobo: Bukidnon, Western | 878 | Moba | 949 | Nganibai |
| 807 | Manobo: Cotabato | 879 | Mohawk | 950 | LoNgandu |
| 808 | Manobo: Ilanan | 880 | Moinvu | 951 | Ngbaka |
| 809 | Manobo: Kidapawan | 881 | Mon | 952 | LiNgombe |
| 810 | Manobo: Sarangani | 882 | LoMonggo | 953 | KiNgoni |
| 811 | Mansaka | 883 | Mongolian: Buriat | 954 | Nguna: Efate |
| 812 | Manus Island | 884 | Mongolian: Kalmyk | 955 | Nguna: Tongoa |
| 813 | Manx | 885 | Mongolian: Khalka | 956 | KiNgwana: Iuri |
| 814 | Maori | 886 | Mongolian: Literary | 957 | KiNgwana: Lualaba |
| 815 | Mapuche | 887 | Mordvin: Ersá | 957A | KiNgwana: Union |
| 816 | Maquiritare | 888 | Mordvin: Meksha | 958 | MoNgwande |
| 817 | Maranao | 889 | Moré | 959 | Nias |
| 818 | Marathi | 890 | Mori | 960 | Nicobarese: Car |
| 819 | Maré | 891 | Mortlock | 961 | Nicobarese: Nancowry |
| 820 | Margi | 892 | Moru | 962 | Niue |
| 821 | Marovo | 893 | Mota | 963 | Njadu |
| 822 | Marquesas | 894 | Motu | 964 | OlunyaNkore |
| 823 | Marshallese | 895 | Motu: Police | 964A | OlunyaNkore-Kiga Union |
| 824 | Maru | 896 | Mousgoun | 965 | ShiNkoya |
| 825 | Marwari | 897 | Movima | 966 | LoNkundú |
| 826 | Marwari: Bikaneri | 898 | ChiMpotó | 967 | BaNkutu |
| 827 | Marwari: Mewari | 899 | Mro | 968 | Nogai |
| 828 | Masana | 900 | Mukawa | 969 | BaNo'o |
| 829 | Masarete | 901 | Mukuni | 970 | Norwegian |
| 830 | Mashi | 902 | Munuyé | 971 | Norwegian: Nynorsk |
| 831 | Massachusett | 903 | Mundang | 972 | Nosu |
| 832 | Mataco | 904 | Mundari | 973 | ChiNsenga |
| 833 | Matakam | 905 | Mundurucu | 974 | LoNtumba |
| 834 | Mauritius Creole | 906 | Mungaka | 975 | Nuba: Heiban |
| 835 | Mawken | 907 | Murut | 976 | Nuba: Krongo |
| 836 | Maxakali | 908 | Muskogee | 977 | Nuba: Moro |
| 837 | Maya | 909 | Mwala: Fiu | 978 | Nuba: Nirere |
| 838 | Maya-Mopán | 910 | Mwala: Kwara'ae | 979 | Nuba: Otoro |
| 839 | Mayo | 911 | Mwala: Lau | 980 | Nubian: Fadiidja |
| 840 | Mazahua | 912 | Mwala: Malu | 981 | Nubian: Kunuzi |
| 841 | Mazateco: Huautla de Jiménez | 913 | Mwala: Saa | 982 | Nuer: Eastern |
| 842 | Mazateco: Jalapa de Díaz | 914 | OMyéñé: Galwa | 983 | Nuer: Western |
| 843 | Mbai: Doba | 915 | OMyéñé: Mpongwe | 984 | Nukuoro |
| 844 | Mbai: Moissala | | | 985 | Numfoor: Biak |
| 845 | GiMbala | 916 | Naga: Angani | 986 | Nunggbuyu |
| 846 | Mboum | 917 | Naga: Ao | 987 | Nupe |
| 847 | ChiMbunda | 918 | Naga: Chang | 988 | KiNyakyusa-Ngonde |
| 848 | GiMbunda | 919 | Naga: Konyak | 989 | KiNyamwezi |
| 849 | U-Mbundu (of Benguela) | 920 | Naga: Lotha | 990 | ChiNyanya: Eastern |
| 850 | KiMbundu (of Laonde) | 921 | Naga: Mao | 991 | ChiNyanya: Southern |
| 851 | Mehri | 922 | Naga: Mizeme | 992 | ChiNyanya: Western |
| 852 | Melpa | 923 | Naga: Nungghmei | 992A | ChiNyanya: Union |
| 853 | Mende | 924 | Naga: Phom | 993 | Nyemba |
| 854 | Mentawai | 925 | Naga: Rengma | 994 | Nyengato |
| 855 | Meo: Striped | 926 | Naga: Rengma, Southern | 995 | ShiNyila |
| 856 | Meo: White | 927 | Naga: Sangtam | 996 | KiNyika: Rabai |
| 857 | Mer | 928 | Naga: Sema | 997 | KiNyika: Ribé |
| 858 | KiMeru | 929 | Naga: Tangkhul | 998 | Nyimang |
| 859 | Miao: Chuan | 930 | Naga: Zeme | 999 | LuNyore |
| 860 | Miao: He | 931 | Na-Hsi | 1000 | LuNyoro |
| 861 | Miao: Hwa | 932 | Nama | 1001 | ChiNyungwi |
| 862 | Micnac | 933 | ChiNambya | 1002 | YiNzebi |
| 863 | Mikir | 934 | IchíNamwanga | | |
| 864 | Mina | 935 | Nandi | 1003 | Ocaina |
| 865 | Miskito | 936 | EkiNandi | 1004 | Ogoni |
| 866 | Mixe: Camotán | 937 | Nanjéri | 1005 | Ojibwa |
| 867 | Mixe: Coatlán | 938 | Nauru | 1006 | Okebu |
| 868 | Mixe: Istmo | 939 | Navajo | 1007 | Omo |
| 869 | Mixe: Tlahuilotepéc | 940 | ChiNdaú | 1008 | Opá: Nduindui |

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| 1009 | Ora | 1080 | Quechua: Ancash | 1150 | Sardinian: Cagliari |
| 1010 | Orejón | 1081 | Quechua: Ayacucho | 1151 | Sardinian: Logudorese |
| 1011 | Oriya | 1082 | Quechua: Bolivia | 1152 | Sardinian: Sassarese |
| 1012 | Orokaiva | 1083 | Quechua: Cuzco | 1153 | Sardinian: Tempiese |
| 1013 | Oroko | 1084 | Quechua: Ecuador, Highland | 1154 | Sasak |
| 1014 | Ossete | 1085 | Quechua: Ecuador, Oriente | 1155 | Sataré |
| 1015 | Otomí del Estado de México | 1086 | Quechua: Huanuco | 1156 | Sedq |
| 1016 | Otomí: Mesquital | 1087 | Quechua: Junín | 1157 | ChiSena |
| 1017 | Otomí: Sierra | 1088 | Quiché | 1158 | Senadi |
| 1018 | Otomí: Tenango | | | 1159 | Seneca |
| 1019 | Ottawa | 1089 | Rabha | 1160 | KeSengele |
| | | 1090 | Radé | 1161 | ChiSenji |
| 1020 | Pa'O | 1091 | Raga | 1162 | Senoi |
| 1021 | Paama | 1092 | LuRagoli | 1163 | Serbo-Croatian |
| 1022 | Paite | 1093 | Rarotonga | 1164 | Seri |
| 1023 | Paiwan | 1094 | Rawang | 1165 | KiShamba |
| 1024 | Palau | 1095 | KiRemi | 1166 | KiShambala |
| 1025 | Palawano | 1096 | Rennel | 1167 | Shan |
| 1026 | Pali | 1097 | Riang | 1168 | Shan: Yunnanese |
| 1027 | Palitayan | 1098 | Riang Lang | 1169 | Shawnee |
| 1028 | Palpa | 1099 | Romansch: Lower Engadine | 1170 | Shilha: Central |
| 1029 | Pamona | 1100 | Romansch: Upper Engadine | 1171 | Shilha: Northern |
| 1030 | Pampang | 1101 | Romansch: Oberland | 1172 | Shilha: Southern |
| 1031 | Pana | 1102 | Romany: Bulgaria, Central | 1173 | Shilluk |
| 1032 | Panaeti | 1103 | Romany: Bulgaria, Southeast | 1174 | Shina: Gurezi |
| 1033 | Pangasinan | 1104 | Romany: Germany, North | 1175 | Shipibo |
| 1034 | Panjabi | 1105 | Romany: Germany, South | 1176 | ChiShona |
| 1035 | Panjabi: Dogri | 1106 | Romany: Italy | 1177 | ChiShona: Manyika |
| 1036 | Panjabi: Persian | 1107 | Romany: Latvia | 1177A | ChiShona: Union |
| 1037 | Papago | 1108 | Romany: Moravia | 1178 | Siane: Komugu |
| 1038 | Papiamentu | 1109 | Romany: Spain | 1179 | Sidamo |
| 1039 | Pashto | 1110 | Romany: Yugoslavia | 1180 | Sintte |
| 1040 | Pastanuna | 1111 | ShiRonga | 1181 | Sinaitina |
| 1041 | Patpatar | 1112 | Roro | 1182 | Sindhi |
| 1042 | Penan | 1113 | Roti | 1183 | Singpho |
| 1043 | GiPende | 1114 | Rotuma | 1184 | Sinhala |
| 1044 | IPere | 1115 | Roviana | 1185 | Siona |
| 1045 | Peru | 1116 | IkinyaRuanda | 1186 | Sirionó |
| 1046 | Pero | 1117 | Rukuba | 1187 | Siwai |
| 1047 | Persian | 1118 | Rumanian | 1188 | Slave |
| 1048 | Petats | 1119 | Rumanian: Macedonian | 1189 | Slavonic |
| 1049 | Piapoco | 1120 | KiRundi | 1190 | Slovak |
| 1050 | Piaroa | 1121 | Russian | 1191 | Slovenian |
| 1051 | Pidgin English of Cameroun | 1122 | URuund | 1192 | Slovenian: Hungarian |
| 1052 | Pilapila | | | 1193 | HeSo |
| 1053 | Piro | 1123 | KiSagalla | 1194 | OluSoga |
| 1054 | Piro: Manchineri | 1124 | KiSakata | 1195 | Sokotri |
| 1055 | Pitjantjatjara | 1125 | TshiSalampasu | 1196 | Somali |
| 1056 | Pocomam: Oriental | 1126 | Salt-Yui | 1197 | Somali: Ogaden-Harti |
| 1057 | Pocomchi | 1127 | Samal of Sulu | 1198 | KiSonge |
| 1058 | KiPokomo | 1128 | Samareho | 1199 | Songo |
| 1059 | Pokot | 1129 | Samaritan | 1200 | Sonhai |
| 1060 | Polish | 1130 | Sambal | 1201 | Sora |
| 1061 | Polish: Masurich | 1131 | Sambal: Botolan | 1202 | Soso |
| 1062 | Ponape | 1132 | Samoa | 1203 | SeSotho |
| 1063 | Ponerihouen | 1133 | San Cristoval: Anganiwei | 1204 | SeSotho: Northern |
| 1064 | Popoloca | 1134 | San Cristoval: Arosi | 1205 | Spanish |
| 1065 | Popoloca: Sayula | 1135 | San Cristoval: Tawarafa | 1206 | Spanish: Asturias |
| 1066 | Popoloca: Sierra | 1136 | San Cristoval: Wango | 1207 | Spanish: Judaeo |
| 1067 | Portuguese | 1137 | KiSanga | 1208 | Sranan |
| 1068 | LiPoto | 1138 | Sangir: Great | 1209 | Suzu |
| 1069 | Pottawotomsi | 1139 | Sangir: Siau | 1210 | Subanen: Margosatubig |
| 1070 | YiPounou | 1140 | Sango | 1211 | Suki |
| 1071 | Provençal: Ancient | 1141 | YiSangou | 1212 | KiSukuma |
| 1072 | Provençal: Auvergne | 1142 | Sanskrit | 1213 | Sundanese |
| 1073 | Provençal: Grasse | 1143 | Santali | 1214 | Sura |
| 1074 | Provençal: Languedoc | 1144 | Santo: Bay | 1215 | KiSwahili: Central |
| 1075 | Provençal: Marseilles | 1145 | Santo: Hog Harbor | 1216 | KiSwahili: Southern |
| 1076 | Puinave | 1146 | Santo: Nogu | 1216A | KiSwahili: Union |
| 1077 | Purikad | 1147 | Santo: Tangoa | 1217 | Swedish |
| 1078 | ShiPuthu | 1148 | Santo: Tasiriki | 1218 | Syriac: Ancient |
| 1079 | Putu | 1149 | Sar | 1219 | Syriac: Modern |

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| 1220 | Syriac: Modern Elkoosh | 1281 | Tongan | 1340 | Warao |
| 1221 | Tagabawa | 1282 | Tontemboan | 1341 | Washuk |
| 1222 | Tagabili | 1283 | Toradja: South | 1342 | Wedau |
| 1223 | Tagal | 1284 | Torres Island | 1343 | Welsh |
| 1224 | Tagalog | 1285 | Totonac | 1344 | Wend: Lower |
| 1225 | Tagbanwa: Aborlan | 1286 | Totonac: Northern | 1345 | Wend: Upper |
| 1226 | Tahitian | 1287 | Trinitario | 1346 | Weri: Sim |
| 1227 | Tairora | 1288 | Trique | 1347 | Wewjewa |
| 1228 | Taiwanese | 1289 | Trukese | 1348 | Windeisi |
| 1229 | Tai Ya | 1290 | Tsamba | 1349 | Winnebago |
| 1230 | Tamahaq: Air | 1291 | GheTsogo | 1350 | Witu |
| 1231 | Tamahaq: Hoggar | 1292 | ShiTonga | 1351 | IchíWiza |
| 1232 | Tamahaq: Timbuktu | 1293 | XiTswa | 1352 | IchíWiza-Lala Union |
| 1233 | Tamil | 1294 | SeTswana: Central | 1353 | Wolof: Gambia |
| 1234 | Tangale | 1295 | SeTswana: Rolong | 1354 | Wolof: Senegal |
| 1235 | Tanna: Kwamera | 1296 | SeTswana: Tlapi | 1355 | Wongo |
| 1236 | Tanna: Lenakel | 1297 | Tubetube | 1356 | Worora |
| 1237 | Tanna: Weasisi | 1298 | Tucano | 1357 | Wurkum |
| 1238 | Tarhumara | 1299 | Tula | 1358 | IsiXhosa |
| 1239 | Tarascan | 1300 | Tulu | | |
| 1240 | Tatar: Kazan | 1301 | ChiTumbuka | 1359 | Yagua |
| 1241 | Tau S'ng | 1302 | Tupi: Guajajara | 1360 | Yahgan |
| 1242 | Tavara | 1303 | Turkish | 1361 | I-Yaka |
| 1243 | KiTaveta | 1304 | Twí: Akupem | 1362 | KiYaka |
| 1244 | Tayal | 1305 | Twí: Asante | 1363 | Yakan |
| 1245 | Tchien | 1306 | Tzeltal: Bachajón | 1364 | Yakouba |
| 1246 | KiTeke | 1307 | Tzeltal: Oxchuc | 1365 | Yakut |
| 1247 | Telefol | 1308 | Tzotzil: Chamula | 1366 | Yalunka |
| 1248 | Telugu | 1309 | Tzotzil: Chenalhó | 1367 | Yanomano |
| 1249 | Temne | 1310 | Tzotzil: Huixtán | 1368 | Chi-Yao |
| 1250 | Teop | 1311 | Tzotzil: Larraínzar | 1369 | Yao of Thailand |
| 1251 | Tepehua | 1312 | Tzotzil: Zinacantan | 1370 | Yaqui |
| 1252 | Tepehuan: Northern | 1313 | Tzutujil | 1371 | Yergoum |
| 1253 | Tera | 1314 | Ubir | 1372 | Yiddish |
| 1254 | Terena | 1315 | Udin | 1373 | Yongkom |
| 1255 | Teso | 1316 | Uduk | 1374 | Yoruba |
| 1256 | OTetela | 1317 | Ukrainian | 1375 | Yuracaré |
| 1257 | Thado | 1318 | Ulawu | | |
| 1258 | Thai | 1319 | Umion | 1376 | IsiZanaki |
| 1259 | Thal: Northern, Yuan | 1320 | Urdu | 1377 | Zande |
| 1260 | KiTharaka | 1321 | Urhobo | 1378 | Zangskari |
| 1261 | Tho | 1322 | Usipi | 1379 | Zapoteco: Choapán |
| 1262 | Tibetan | 1323 | Uvea | 1380 | Zapoteco: Esla |
| 1263 | Ticuna | 1324 | Uzbek | 1381 | Zapoteco: Istmo |
| 1264 | Tigré | | | 1382 | Zapoteco: Miahuatlán |
| 1265 | Tigrinya | 1325 | Vaiphei | 1383 | Zapoteco: Mitla |
| 1266 | Timorese | 1326 | Valiente | 1384 | Zapoteco: Ocotlán |
| 1267 | Tinguan | 1327 | Vaturanga | 1385 | Zapoteco: Rincón |
| 1268 | Tiruray | 1328 | Vella Lavella: Bilua | 1386 | Zapoteco: Sierra Juárez |
| 1269 | Tiv | 1329 | SeVenda | 1387 | Zapoteco: Villa Alta |
| 1270 | Tlapaneco | 1330 | Vietnamese | 1388 | KiZaramo |
| 1271 | Toaripi | 1331 | Vogul | 1389 | KiZigula |
| 1272 | Toba: Chaco, Sur | 1332 | Volapük | 1390 | Zimakani |
| 1273 | Toba: Pilagá | 1333 | Votjak | 1391 | Zimshian |
| 1274 | Toda | | | 1392 | KiZinza |
| 1275 | Tojolabal | 1334 | Wa | 1393 | Ziryen |
| 1276 | Toma | 1335 | Wahgi | 1394 | Zomi |
| 1277 | Tombula | 1336 | Waiwai | 1395 | Zoque: Copainalá |
| 1278 | ChiTonga: Malawi | 1337 | Waja | 1396 | Zoque: Francisco León |
| 1279 | ChiTonga: Zambezi | 1338 | Walamo | 1397 | Zoque: Ostuacán |
| 1279A | ChiTonga: Union | 1339 | Wali | 1398 | IsiZulu |
| 1280 | GiTonga: Inhambane | | | 1399 | Zuni |

Chronological list of 1399 languages in which at least one Book of the Bible has been published

Languages are listed with the date of publication of the first Portion or Book, the first Testament, and the first Bible. The dates in the middle column apply to a New Testament except where marked *, which indicates that an Old Testament was published first.

| | FIRST
PORTION | FIRST
TESTAMENT | FIRST
BIBLE | | FIRST
PORTION | FIRST
TESTAMENT | FIRST
BIBLE |
|---------------------------|-------------------|--------------------|-------------------|----------------------|------------------|--------------------|----------------|
| Latin | | | 1456 ¹ | Massachusetts | 1655 | 1661 | 1663 |
| German | | | 1466 | Nogai | 1659 | 1666 | |
| Italian | | | 1471 | Formosan | 1661 | | |
| French | | 1474 | 1530 | Gothic | 1665 | | |
| German: Low | 1475 ² | | 1478 | Wend: Upper | 1670 | 1706 | 1728 |
| Czech | | 1475 | 1488 | Estonian: Tartu | | 1686 | |
| Dutch | 1477 | 1480* | 1522 | Georgian | | 1709 | 1743 |
| Hebrew | 1477 | 1487* | 1599 | Wend: Lower | | 1709 | 1796 |
| Catalin | | | 1478 | Tamil | 1714 | 1715 | 1727 |
| Greek: Ancient | 1481 | 1516 | 1517 | Estonian: Tallinn | | 1715 | 1739 |
| Aramaic | 1482 | 1517* | | Coptic: Bohairic | | 1716 | |
| Slavonic | 1491 | 1580 | 1581 | Sinhala | 1739 | 1776 | 1823 |
| Portuguese | 1505 | 1681 | 1751 | Eskimo: Greenland | 1744 | 1766 | 1900 |
| Ethiopic | 1513 | 1549 | 1926 | Dakhini | 1747 | 1758 | |
| Spanish | 1514 | 1543 | 1553 | Manx | 1748 | 1767 | 1773 |
| Arabic | 1516 | 1616 | 1671 | Frisian | 1755 | 1933 | 1943 |
| Byelorussian | 1517 | 1931 | | Gaelic | | 1767 | 1801 |
| Polish | 1522 | 1553 | 1561 | Slovenian: Hungarian | | 1771 | |
| Danish | | 1524 | 1550 | Dutch Creole | | 1781 | |
| English | | 1525 | 1535 | Turkish | 1782 | 1819 | 1827 |
| Swedish | | 1526 | 1541 | Mohawk | 1787 | | |
| Hungarian | 1533 | 1541 | 1590 | Bengali | 1800 | 1801 | 1809 |
| Icelandic | | 1540 | 1584 | Marathi | 1805 | 1811 | 1819 |
| Yiddish | 1544 | 1678* | 1821 | Urdu | 1805 | 1814 | 1843 |
| Persian | 1546 | 1815 | 1838 | Hindi | 1806 | 1811 | 1835 |
| Greek: Modern | 1547 | 1638 | 1840 | Sanskrit | | 1808 | 1822 |
| Spanish: Judaeo | 1547 | 1743* | 1829 | Gujarati | 1809 | 1820 | 1823 |
| Finnish | | 1548 | 1642 | Oriya | | 1809 | 1815 |
| Slovenian | 1555 | 1577 | 1584 | Chinese: Wenli, High | 1810 | 1814 | 1822 |
| Syriac: Ancient | | 1555 | 1645 | Eskimo: Labrador | 1810 | 1826 | 1871 |
| Romansch: Engadine, Upper | | 1560 | | Malayalam | 1811 | 1829 | 1841 |
| Rumanian | 1561 | 1648 | 1688 | Telugu | 1812 | 1818 | 1854 |
| Romansch: Engadine, Lower | 1562 | | 1679 | Kannada | 1812 | 1823 | 1831 |
| Serbo-Croatian | | 1563 | 1804 | Balochi | 1815 | | |
| Armenian: Ancient | 1565 | | 1666 | Jaipuri | 1815 | | |
| Welsh | 1567 | 1567 | 1588 | Marwari: Mewari | 1815 | | |
| Anglo-Saxon | 1571 | | | Russian | 1815 | 1821 | 1867 |
| Basque: Labourdin | | 1571 | 1865 | Mongolian: Kalmuk | 1815 | 1827 | |
| Irish | | 1602 | 1685 | Burmese | 1815 | 1832 | 1835 |
| Lithuanian | 1625 | 1701 | 1735 | Malay: Low | 1815 | 1835 | |
| Malay | 1629 | 1668 | 1733 | Punjabi | 1815 | 1815 | 1959 |
| Latvian | 1637 | | 1689 | Bulldom | 1816 | | |
| Samaritan | 1645 | | | Khasi | 1816 | 1831 | 1891 |
| Lapp: Swedish | 1648 | 1755 | 1811 | Lithuanian: Samogit | | 1816 | |
| Romansch: Oberland | | 1648 | 1718 | Delaware | 1818 | | |

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|--------------------------|------------------|--------------------|----------------|--------------------------------|------------------|--------------------|----------------|
| Kirghiz | 1818 | 1820 | | Romany: Spain | 1837 | | |
| Tahitian | 1818 | 1829 | 1838 | Japanese | 1837 | 1879 | 1883 |
| Konkani: Goanese | | 1818 | | Grebo | 1838 | | |
| Pashto | | 1818 | 1895 | Lapp: Norwegian | 1838 | 1840 | 1895 |
| Indo-Portuguese | 1819 | 1826 | | Basque: Guipuzcoan | 1838 | 1931 | 1958 |
| Mongolian: Literary | 1819 | 1827 | 1840 | Karen: S'gaw | 1839 | 1843 | 1853 |
| Kanite | 1819 | 1842* | | Fijian | 1839 | 1847 | 1864 |
| Lahnda | | 1819 | | SeSotho | 1839 | 1855 | 1878 |
| Assamese | | 1819 | 1833 | Dakota | 1839 | 1865 | 1879 |
| Norwegian | | 1819 | 1834 | Aleut: Unalaska | 1840 | | |
| Awadhi | 1820 | | | Syriac: Modern | 1840 | 1846 | 1852 |
| Karelian | 1820 | | | Galla: Southern Shoa | 1841 | | |
| French: Toulouse | 1820 | | | Ottawa | 1841 | | |
| Manipuri | 1820 | 1827 | | Shawnee | 1842 | | |
| Chuvash | 1820 | 1904 | | Tulu | 1842 | 1847 | |
| Marwari: Bikaneri | | 1820 | | Azerbaijani | 1842 | 1878 | 1891 |
| Cheremiss: High | 1821 | 1824 | | Isibu | 1843 | | |
| Mordvin: Ersä | 1821 | 1824 | | Mon | 1843 | 1847 | 1928 |
| Bagheli | | 1821 | | Ga | 1843 | 1859 | 1866 |
| Kanauji | | 1821 | | Abenaki | 1844 | | |
| Marwari | | 1821 | | Bassa: Liberia | 1844 | | |
| Kashmiri | | 1821 | 1899 | Pottawotomi | 1844 | | |
| Nepali | | 1821 | 1914 | Tongan | 1844 | 1849 | 1862 |
| Brj Bhasha | 1822 | 1824 | | Papiament | 1844 | 1916 | |
| Manchu | 1822 | 1835 | | Lepcha | 1845 | | |
| Maltese | 1822 | 1847 | 1952 | Nez Percé | 1845 | | |
| Karait | | 1822 | | Karen: Pwo | 1845 | 1860 | 1883 |
| Zyryen | 1823 | | | Dayak: Ngaju | | 1846 | 1858 |
| Bulgarian | 1823 | 1949 | 1864 | Carib: Garifuna | 1847 | | |
| Faroe | 1823 | 1931 | 1948 | Cree: Western | 1847 | 1859 | 1862 |
| Albanian: Tosk | 1824 | 1827 | | Chinese: Shanghai | 1847 | 1870 | 1908 |
| Amharic | 1824 | 1829 | 1840 | Aleut: Kodiak | 1848 | | |
| Kumaoni | 1825 | | | KiNiyika: Rabai | 1848 | | |
| Sindhi | 1825 | 1890 | 1954 | Ossete | 1848 | | |
| Armenian: Modern Western | | 1825 | 1853 | Duala | 1848 | 1861 | 1872 |
| Bhatneri | | 1826 | | IsiZulu | 1848 | 1865 | 1883 |
| Bihari: Magahi | | 1826 | | Provençal: Ancient | 1848 | 1887 | |
| Malvi | | 1826 | | French: Ancient Vaudois | 1848 | 1890 | |
| Panjabi: Dogri | | 1826 | | Bube | 1849 | | |
| Frankish | 1827 | | | Atawak | 1850 | | |
| Pali | 1827 | 1835 | | Efik | 1850 | 1862 | 1868 |
| Garhwali: Srinagaria | | 1827 | | Yoruba | 1850 | 1862 | 1884 |
| Palpa | | 1827 | | OMyén: Mpongwe | 1850 | 1869 | 1927 |
| Breton: Léon | | 1827 | 1866 | KiKamba | 1850 | 1920 | 1956 |
| Malagasy | 1828 | 1830 | 1835 | Badaga | 1852 | | |
| Hawaiian | 1828 | 1832 | 1839 | Tontemboan | 1852 | | |
| Rarotonga | 1828 | 1836 | 1851 | Chinese: Foochow | 1852 | 1856 | 1888 |
| Seneca | 1829 | | | Chinese: Ningpo | 1852 | 1868 | 1901 |
| Cherokee | 1829 | 1858 | | Taiwanese | 1852 | 1873 | 1884 |
| Aymara | 1829 | 1954 | | Cree: Eastern | 1853 | | |
| Sranan | | 1829 | | Ancientum | 1853 | 1863 | 1879 |
| Javanese | | 1829 | 1854 | Micmac | 1853 | 1874 | |
| French: Modern Vaudois | 1830 | | | Breton: Treguier | | 1853 | 1889 |
| SeTswana: Tlapi | 1830 | 1840 | 1857 | Bengali: Muslimani | 1854 | | |
| French: Bourgne | 1831 | | | Chinese: Nanking | 1854 | 1857 | |
| Provençal: Auvergne | 1831 | | | Sundanese | 1854 | 1877 | 1891 |
| Ojibwa | 1831 | 1833 | | Japanese: Luchu | 1855 | | |
| Armenian: Modern Eastern | 1831 | 1834 | 1883 | DiKéle | 1855 | | |
| Choctaw | 1831 | 1848 | | Maré | 1855 | 1864 | 1903 |
| Nama | 1831 | 1866 | 1966 | Basque: Navarrese, Eastern Low | 1856 | | |
| Slovak | | | 1832 | Basque: Souletin | 1856 | | |
| Aztec: Classical | 1833 | | | Kurdish: Kurmanji | 1856 | | |
| Maori | 1833 | 1837 | 1858 | English: Scottish Lowland | 1856 | 1872 | |
| IsiXhosa | 1833 | 1846 | 1859 | Basque: Biscayan | 1857 | 1901 | |
| Kachchihi | 1834 | | | Basque: Navarrese, Spanish | 1857 | | |
| Italian: Piedmontese | 1834 | 1835 | | Breton: Vannes | 1857 | | |
| Thai | 1834 | 1843 | 1883 | Karen: Bghai | 1857 | | |
| Muskogee | 1835 | 1886 | | Hausa | 1857 | 1880 | 1932 |
| Samoa | 1836 | 1846 | 1855 | Basque: Marquina | 1858 | | |
| Mandinka | 1837 | | | English: Cumberland | 1858 | | |

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PORTION | FIRST
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|------------------------------------|------------------|--------------------|----------------|----------------------------------|------------------|--------------------|----------------|
| English: Northumberland, Newcastle | 1848 | | | Eromanga | 1864 | 1909 | |
| English: Westmorland | 1848 | | | Dayak: Sea | 1864 | 1933 | |
| Marquesa | 1848 | | | Italian: Romagnuolo | 1865 | | |
| Sardinian: Logudorese | 1848 | | | Temne | 1865 | 1868 | |
| Yakut | 1848 | | | Maya | 1865 | 1961 | |
| Benga | 1848 | 1871 | | Chinese: Kinhwa | 1866 | | |
| Ewe | 1848 | 1877 | 1913 | Pern | 1866 | | |
| English: Cornwall | 1859 | | | Provençal: Marsilles | 1866 | | |
| English: Cumberland, Central | 1859 | | | Albanian: Gheg | 1866 | 1869 | |
| English: Dorset | 1859 | | | Nguna: Efate | 1866 | 1889 | 1908 |
| English: Durham | 1859 | | | Tigrinya | 1866 | 1909 | 1956 |
| English: Lancashire, Bolton | 1859 | | | Rotuma | 1867 | 1870 | |
| English: Yorkshire, Craven | 1859 | | | Mende | 1867 | 1956 | 1959 |
| English: Yorkshire, Sheffield | 1859 | | | Albanian: Sicilian | 1868 | | |
| German: Transylvania | 1859 | | | Basque: Navarrese, Southern High | 1868 | | |
| Italian: Milanese | 1859 | | | Vogul | 1868 | | |
| Italian: Venetian | 1859 | | | Uvea | 1868 | 1878 | 1901 |
| Twi: Akuapem | 1859 | 1863 | 1871 | KiSwahili: Southern | 1868 | 1879 | 1891 |
| Lifu | 1859 | 1868 | 1890 | Santali | 1868 | 1887 | 1914 |
| Cree: Moose | 1859 | 1876 | | Slave | 1868 | 1891 | |
| Batak: Toba | 1859 | 1878 | 1894 | Albanian: Calabrian | 1869 | | |
| Cree: Western, York | 1860 | | | Futuna | 1869 | | |
| English: Devonshire | 1860 | | | Ukrainian | 1869 | 1880 | 1903 |
| English: Devonshire, Eastern | 1860 | | | Soso | 1869 | 1884 | |
| English: Lancashire, North | 1860 | | | Albanian: Gheg, Scutari | 1870 | | |
| English: Norfolk | 1860 | | | Cheremiss: Low | 1870 | | |
| English: Northumberland | 1860 | | | Maliseet | 1870 | | |
| English: Northumberland, Tyneside | 1860 | | | Nunfoor: Biak | 1870 | | |
| English: Somerset | 1860 | | | Galla: Central | 1870 | 1875 | |
| English: Sussex | 1860 | | | Shan | 1871 | 1882 | 1892 |
| English: Yorkshire, North | 1860 | | | Gondi: Chhindwara | 1872 | | |
| English: Yorkshire, West | 1860 | | | Mongolian: Khalka | 1872 | | |
| Frioulan | 1860 | | | Arabic: Algerian | 1872 | 1965 | |
| Ibo: Isuama | 1860 | | | Acawao | 1873 | | |
| Italian: Bergamasco | 1860 | | | Syriac: Modern, Elkoosh | 1873 | | |
| Italian: Genoese | 1860 | | | Wolof: Senegal | 1873 | | |
| Italian: Sicilian | 1860 | | | Batak: Angkola | 1873 | 1879 | |
| Nubian: Fialdja | 1860 | | | Kutchin | 1873 | 1886 | 1898 |
| Sardinian: Cagliariaritan | 1860 | | | Nias | 1874 | 1892 | 1911 |
| Chinese: Hakka | 1860 | 1883 | 1916 | Romany: Italy | 1875 | | |
| English: Wiltshire, North | 1861 | | | OtyiHerero | 1875 | 1879 | |
| Galician | 1861 | | | Sangir: Siau | 1875 | 1883 | |
| Italian: Corsican | 1861 | | | Garó: Achik | 1875 | 1894 | 1924 |
| Italian: Neapolitan | 1861 | | | Chinese: Swatow | 1875 | 1896 | 1922 |
| Italian: Roman | 1861 | | | Nguna: Tongoa | 1875 | 1912 | |
| Sardinian: Tempiese | 1861 | | | Mundari | 1876 | 1895 | 1910 |
| Spanish: Asturias | 1861 | | | Thai: Northern, Yuan | 1876 | 1913 | |
| Gujarati: Parsi | 1861 | 1864 | | Fanti | 1877 | 1896 | 1948 |
| Niue | 1861 | 1866 | 1904 | Aniwa | 1877 | 1898 | |
| Italian: Bolognese | 1862 | | | Nupe | 1877 | 1915 | 1953 |
| Italian: Calabrian | 1862 | | | Galla: Southern | 1878 | | |
| Chinese: Canton | 1862 | 1877 | 1894 | Lapp: Russian | 1878 | | |
| Tibetan | 1862 | 1885 | 1948 | KiNyika: Ribé | 1878 | | |
| Ponapé | 1862 | 1887 | | Chipewyan | 1878 | 1881 | |
| French: Amiens Picard | 1863 | | | Tanna: Kwamera | 1878 | 1890 | |
| French: Guernsey Norman | 1863 | | | KiSwahili: Central | 1878 | 1909 | 1914 |
| Livonian: Eastern | 1863 | | | Chinese: Hangchow | 1879 | | |
| Livonian: Western | 1863 | | | Mer | 1879 | | |
| Sardinian: Sassarese | 1863 | | | Mordvin: Moksha | 1879 | | |
| Votjak | 1863 | | | Chinese: Soochow | 1879 | 1881 | 1908 |
| Marshallese | 1863 | 1885 | | Gela | 1879 | 1923 | |
| Bugis | 1863 | 1888 | 1901 | Iroquois | 1880 | | |
| Kusaie | 1863 | | 1928 | Jagatai | 1880 | | |
| French: Franche Comté | 1864 | | | Chinese: Taichow | 1880 | 1881 | 1914 |
| French: Saintonge | 1864 | | | Mortlock | 1880 | 1883 | |
| Tatar: Kazan | 1864 | | | ChiNyanja: Western | 1880 | 1886 | |
| Chinese: Kuoyü | 1864 | 1870 | 1874 | Chi-Yao | 1880 | 1898 | 1920 |
| Gilbertese | 1864 | 1871 | 1893 | Quechua: Cuzco | 1880 | | |
| Mota | 1864 | 1884 | 1912 | Malto | 1881 | 1947 | |
| Macassar | 1864 | 1888 | 1900 | Yahgan | 1881 | | |

| | FIRST
PORTION | FIRST
TESTAMENT | FIRST
BIBLE | | FIRST
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TESTAMENT | FIRST
BIBLE |
|--------------------------------|------------------|--------------------|----------------|-------------------------|------------------|--------------------|----------------|
| Eskimo: Eastern Arctic, Baffin | 1881 | 1908 | | Epi: Tasiko | 1892 | | |
| Bogos | 1882 | | | Ibo: Lower | 1892 | | |
| Duke of York Island | 1882 | | | Keapara | 1892 | | |
| Gondi: Koi | 1882 | | | Malekula: Pangkumu | 1892 | | |
| Kwagutl | 1882 | | | ChiNyanja: Southern | 1892 | | |
| Wolof: Gambia | 1882 | | | KiSagalla | 1892 | | |
| Korean | 1882 | 1887 | 1911 | Santo: Tongoa | 1892 | | |
| Norwegian: Nynorsk | 1882 | 1889 | 1921 | ChiTsonga | 1892 | 1894 | 1907 |
| Motu | 1882 | 1891 | | Chinese: Hinghua | 1892 | 1900 | 1912 |
| Chambiali | 1883 | | | KiGiryama | 1892 | 1901 | 1908 |
| Chinese: Wenli, Easy | 1883 | 1885 | 1902 | Chinese: Wenchow | 1892 | 1902 | |
| Naga: Ao | 1883 | 1929 | 1904 | KiTsaveta | 1892 | 1906 | |
| Mabulag: Saibai | 1884 | | | LoJobangi | 1892 | 1909 | |
| Nicobarese: Nancowry | 1884 | | | KiChaga: Mochi | 1892 | 1919 | |
| IatMdebele | 1884 | 1884 | | Malo | 1892 | 1914 | |
| ChiKaguri | 1885 | | | Trukese | 1892 | 1917 | |
| Kara: Falasha | 1885 | | | Malekula: Uripiv | 1893 | | |
| Mauritius Creole | 1885 | | | Ibo: Upper | 1893 | 1900 | 1906 |
| Zimshian | 1885 | | | IchiMambwe | 1893 | 1901 | |
| KiKongo: Fioti | 1885 | 1891 | 1905 | LoMongu | 1893 | 1908 | |
| SeTswana: Rolong | 1885 | 1894 | | Esperanto | 1893 | 1912 | 1926 |
| Kuanua | 1885 | 1901 | | LuNkundu | 1893 | 1921 | 1930 |
| Kabyle: Greater | 1885 | 1902 | | Afrikaans | 1893 | 1913 | |
| Punjabi: Persian | 1885 | 1912 | | Khondi: Kui | 1893 | 1914 | |
| Bugotu | 1885 | 1914 | | Galla: Northern | 1893 | 1893 | 1899 |
| Suau | 1885 | 1916 | | Akunakuna | 1894 | | |
| Beaver | 1886 | | | Dominican Creole | 1894 | | |
| Epi: Baki | 1886 | | | Fang: Gabon | 1894 | | |
| Galla: Eastern Shoa | 1886 | | | Kazakh | 1894 | | |
| KiKongo: Cataract | 1886 | | | Kurdish: Kermanshahi | 1894 | | |
| Gü | 1886 | 1892 | 1923 | Malekula: Aulua | 1894 | | |
| ChiGogo | 1886 | 1899 | 1902 | Torres Island | 1894 | | |
| Jho: Lower | 1886 | 1927 | 1916 | KiPolokomo | 1894 | 1902 | |
| Garó: Abeng | 1887 | | | Dabu | 1894 | 1908 | 1926 |
| KiBondei | 1887 | | | OchiKwanyama | 1894 | 1927 | |
| Shilha: Northern | 1887 | | | Panaetii | 1894 | 1947 | |
| LuGanda | 1887 | 1893 | 1896 | Bihari: Kortha | 1895 | | |
| Pangasinan | 1887 | 1908 | 1915 | Boleki | 1895 | | |
| Dayak: Land | 1887 | 1903 | | Garhwali: Tehri | 1895 | | |
| Kumuk | 1888 | | | Gondi: Mandla | 1895 | | |
| Provençal: Languedoc | 1888 | | | Jaunsari | 1895 | | |
| Volapük | 1888 | | | Roti | 1895 | | |
| GiTonga | 1888 | 1890 | | Umon | 1895 | | |
| KiKongo: San Salvador | 1888 | 1893 | 1916 | KiNyakyusa-Ngonde | 1895 | 1908 | |
| KiMbundu | 1888 | 1922 | | Kachin: Jinghpaw | 1895 | 1912 | 1927 |
| Rumanian: Macedonian | 1889 | | | Tanna: Weasii | 1895 | 1924 | |
| KiTTeke | 1889 | | | KiSukuma | 1895 | 1925 | 1960 |
| Ainu | 1889 | 1897 | | Kurukh | 1895 | 1910 | |
| UMbundu | 1889 | 1897 | 1903 | OluSoga | 1896 | | |
| Tigré | 1889 | 1902 | | ShiRonga | 1896 | 1903 | 1923 |
| Miskito | 1889 | 1905 | | KiShambala | 1896 | 1908 | |
| Sangir: Great | 1889 | 1924 | | Ulawa | 1896 | 1911 | |
| Blackfoot | 1890 | | | Bulu | 1896 | 1926 | 1940 |
| Madurese | 1890 | | | Chinese: Kienning | 1897 | 1896 | |
| Vietnamese | 1890 | 1914* | 1916 | Arabic: Judaeo-Tunisian | 1897 | | |
| ChiTonga: Malawi | 1890 | 1921 | | Epi: Lewo | 1897 | | |
| Naga: Angami | 1890 | 1927 | | ChiNyungwi | 1897 | | |
| SeSotho: Northern | 1890 | 1890 | 1904 | ChiSena | 1897 | | |
| Awabakal | 1891 | | | Toda | 1897 | | |
| Chinese: Hainan | 1891 | | | KiNyamwesi | 1897 | 1909 | |
| Chinese: Shaowu | 1891 | | | Wedau | 1897 | 1927 | |
| Haida | 1891 | | | Dieri | 1897 | 1897 | |
| Igbira | 1891 | | | Chinese: Kienyang | 1898 | | |
| KiNgoni | 1891 | | | Epi: Bieria | 1898 | | |
| Uzbek | 1891 | | | LiPoto | 1898 | | |
| ChiNyanja: Eastern | 1891 | 1898 | 1905 | Tavara | 1898 | | |
| KiTswa | 1891 | 1903 | 1910 | Tagalog | 1898 | 1902 | 1905 |
| OchiNdonga | 1891 | 1903 | 1914 | ChiShona | 1898 | 1907 | 1949 |
| Malay: Baba | 1891 | 1913 | | Bicol | 1898 | 1909 | 1914 |
| Chinese: Shantung | 1892 | | | Mwala: Saa | 1898 | 1910 | |

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PORTION | FIRST
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|-----------------------|------------------|--------------------|----------------|----------------------|------------------|--------------------|----------------|
| Kashgar | 1898 | 1914 | 1950 | Guarani | 1905 | 1913 | |
| Lushai | 1898 | 1916 | 1959 | Maasai | 1905 | 1923 | |
| Coptic; Sahidic | 1898 | 1922 | | Mwala: Lau | 1905 | 1929 | |
| Quiché | 1898 | 1947 | | Arabic; Egyptian | 1905 | 1932 | |
| Bashkir | 1899 | | | Acholi | 1905 | 1933 | |
| Kuranko | 1899 | | | Gikksian | 1906 | | |
| Lonwolwol | 1899 | | | Eléku | 1906 | | |
| Ibo: Ungwana | 1899 | | | Malekula: Kuliviu | 1906 | | |
| Ilocano | 1899 | 1903 | 1909 | ChiSenji | 1906 | | |
| Palitayan | 1899 | 1927 | | Shilha: Southern | 1906 | | |
| Cambodian | 1899 | 1929 | 1954 | Kizigula | 1906 | | |
| Kurku | 1900 | | | Lao | 1906 | 1926 | 1932 |
| Lengua | 1900 | | | Kunama | 1906 | 1927 | |
| Mabuag | 1900 | | | Boro | 1906 | 1938 | |
| Tanna: Lemakel | 1900 | | | Bihari: Nagpuria | 1907 | | |
| Hilgaynon | 1900 | 1903 | 1912 | Lahuli: Manchad | 1907 | | |
| LuNyoro | 1900 | 1905 | 1912 | OlunyaNkore | 1907 | | |
| ChiKaranga | 1900 | 1919 | | Singpho | 1907 | | |
| Mapuche | 1901 | | | Winnebago | 1907 | | |
| Santo: Nogugu | 1901 | | | Yalunka | 1907 | | |
| ChiNyanja: Union | 1901 | 1906 | 1922 | Ibanag | 1907 | 1911 | |
| Pampango | 1901 | 1908 | 1917 | Chi-Ila | 1907 | 1915 | |
| Mehri | 1902 | | | Mao: Hwa | 1907 | 1917 | |
| Sokotri | 1902 | | | Quechua: Bolivia | 1907 | 1922 | |
| Udin | 1902 | | | Mailu | 1907 | 1936 | |
| Nauru | 1902 | 1907 | 1918 | Pama | 1907 | 1944 | |
| Cebuano | 1902 | 1908 | 1917 | Chamorro | 1908 | | |
| Toaripi | 1902 | 1914 | | Igorot: Bontoc | 1908 | | |
| Fang: Ogowé | 1902 | 1927 | 1951 | Kirwina | 1908 | | |
| ChiLuvale | 1902 | 1928 | 1955 | Lahuli: Tinan | 1908 | | |
| Cakchiquel | 1902 | 1931 | | Ora | 1908 | | |
| Arabic: North African | 1902 | 1932 | 1963 | Raga | 1908 | | |
| Cheyenne | 1902 | 1934 | | Jabim | 1908 | 1924 | |
| Arabic: Tunisian | 1903 | | | Samareño | 1908 | 1928 | 1937 |
| Arapahoe | 1903 | | | LiNgala: Upper Congo | 1908 | 1942 | |
| Balti | 1903 | | | Ibo: Union | 1908 | 1908 | 1913 |
| Lapp: Finnish | 1903 | | | Kanauri | 1909 | | |
| Provençal: Grasse | 1903 | | | Kurdish: Mukri | 1909 | | |
| KiSanga | 1903 | 1904 | 1928 | Mongolian: Buriat | 1909 | | |
| OMyéné: Galwa | 1903 | 1907 | | Mwala: Fiu | 1909 | | |
| ChiShona: Manyika | 1903 | 1908 | | Rabha | 1909 | | |
| LiNgombe | 1903 | 1915 | | Santo: Tasiriki | 1909 | | |
| LoKele | 1903 | 1918 | | IchuWiza | 1909 | | |
| Houailou | 1903 | 1922 | | HeSo | 1909 | 1920 | |
| KiKikuyu | 1903 | 1926 | 1951 | Balinese | 1910 | | |
| IchuNamwanga | 1903 | 1933 | | ShiChopi | 1910 | | |
| Chhattisgarhi | 1904 | | | DiKele: Ongom | 1910 | | |
| Chinese: Sankiang | 1904 | | | Ponerhouen | 1910 | | |
| Chung-chia | 1904 | | | ChiNdau | 1910 | 1910 | 1957 |
| LuGisu | 1904 | | | Isi | 1910 | 1920 | |
| SeKalafina | 1904 | | | ChAsu | 1910 | 1922 | |
| Masarete | 1904 | | | Batak: Karo | 1910 | 1928 | |
| Santo: Bay | 1904 | | | Teso | 1910 | 1930 | 1961 |
| ChiTumbuka | 1904 | 1911 | 1957 | Navajo | 1910 | 1956 | |
| ShiNyih | 1904 | 1913 | | Bihari: Bhojpuri | 1911 | | |
| ChiBemba | 1904 | 1916 | 1956 | Lahuli: Bunan | 1911 | | |
| Mukawa | 1904 | 1921 | 1925 | Mentawai | 1911 | | |
| KiDabida | 1904 | 1922 | | ShiPuthu | 1911 | | |
| Naga: Tangkhul | 1904 | 1927 | | Shilluk | 1911 | | |
| Brahui | 1905 | | | ChiTonga: Zambezi | 1911 | | |
| Bribri | 1905 | | | LuRagoli | 1911 | 1925 | 1951 |
| Dimasa | 1905 | | | Luo | 1911 | 1926 | 1953 |
| Dinka: Kyec | 1905 | | | Mikir | 1911 | 1931 | 1952 |
| Ladakhi | 1905 | | | Kiwai | 1911 | 1960 | |
| Malekula: Meaun | 1905 | | | Limba | 1911 | 1966 | |
| Malekula: Sinesip | 1905 | | | Abkhazian | 1912 | | |
| San Cristoval: Wango | 1905 | | | Binandere | 1912 | | |
| Santo: Hog Harbor | 1905 | | | Chinook | 1912 | | |
| Vaturanga | 1905 | | | Ijo: Upper | 1912 | | |
| Kuba Inkongo | 1905 | 1911 | 1927 | Laka | 1912 | | |

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| Nubian: Kunuzi | 1912 | | | ChiNsenga | 1919 | 1923 | |
| Omo | 1912 | | | Kâté | 1919 | 1938 | |
| Romany: Bulgaria, Southeast | 1912 | | | O'Tetela | 1919 | 1938 | 1966 |
| Romany: Germany, South | 1912 | | | Mataco | 1919 | 1962 | |
| Zapoteco: Istmo | 1912 | | | Fulani | 1919 | 1963 | |
| Lakher | 1912 | 1928 | 1956 | Eskimo: Western Arctic, Copper | 1920 | | |
| Ichi Wiza-Lala Union | 1912 | 1947 | | KiHungana | 1920 | | |
| Lisu: Eastern | 1912 | 1951 | | Isoko | 1920 | | |
| Kipsigis | 1912 | 1953 | | SeVenda | 1920 | 1923 | 1936 |
| Pa'O | 1912 | 1961 | | RuHaya | 1920 | 1930 | |
| Kopu | 1913 | | | Tangale | 1920 | 1932 | |
| Mawken | 1913 | | | Chin: Haka | 1920 | 1940 | |
| ChiMpoeto | 1913 | | | LoNgandu | 1920 | 1941 | |
| TshiLuba | 1913 | 1920 | 1927 | Hmar | 1920 | 1946 | 1968 |
| Pamona | 1913 | 1933 | | KiRundi | 1920 | 1951 | 1967 |
| ChiManda | 1913 | 1937 | | KiSonge | 1920 | 1952 | |
| Nicobarese: Car | 1913 | 1940 | | Mina | 1920 | 1962 | |
| Gbari: Gyengyen | 1913 | 1956 | | Chinese: Hankow | 1921 | | |
| Edo | 1914 | | | Cree: Coastal | 1921 | | |
| Jukun: Wukari | 1914 | | | Jaba | 1921 | | |
| OluKorjo | 1914 | | | Kru | 1921 | | |
| Maghi | 1914 | | | Nukuoro | 1921 | | |
| ChiLunda: Ndembu | 1914 | 1918 | 1962 | Patpatar | 1921 | | |
| IchiLamba | 1914 | 1921 | 1959 | San Cristoval: Arosi | 1921 | | |
| Mwala: Malu | 1914 | 1923 | | IchiMambwe-Lungu Union | 1921 | 1922 | |
| IkinyaRuanda | 1914 | 1931 | 1954 | KiLuba | 1921 | 1923 | 1951 |
| URuund | 1914 | 1933 | | KiNgwana: Ituri | 1921 | 1929 | |
| LuHanga | 1914 | 1939 | | Lü | 1921 | 1933 | |
| Hindustani | 1914 | 1960 | | Alur | 1921 | 1933 | 1936 |
| EkiBena | | 1914 | | Lisu: Hwa | 1921 | 1938 | 1968 |
| Bachama | 1915 | | | KiMeru | 1921 | 1952 | 1964 |
| Ho | 1915 | | | Chin: Ashö | 1921 | 1954 | |
| Hugao: Kiangnan | 1915 | | | Manus Island | 1921 | 1956 | |
| Loloda | 1915 | | | Miao: Chuan | 1922 | | |
| KeSengele | 1915 | | | Tai Ya | 1922 | | |
| Somali: Ogaden-Harti | 1915 | | | SiLozi | 1922 | 1925 | 1951 |
| Sura | 1915 | | | Lugbara | 1922 | 1936 | 1966 |
| Chin: Tiddim | 1915 | 1932 | | Bassa: Cameroun | 1922 | 1939 | |
| Dinka: Bor | 1915 | 1940 | | Kpelle | 1922 | 1967 | |
| Eskimo: Kuskokwim | 1915 | 1956 | | Chawi | 1923 | | |
| German: Low, East Friesland | | 1915 | | Iregwe | 1923 | | |
| Angas | 1916 | | | Makuchi | 1923 | | |
| Bhili: Central | 1916 | | | Bambara | 1923 | 1933 | 1961 |
| Burum | 1916 | | | LuNyore | 1923 | 1936 | |
| Dinka: Ciéc | 1916 | | | KiKaonde | 1923 | 1938 | |
| Khondi: Kuvi | 1916 | | | Nosu | 1923 | 1948 | |
| LoNtumba | 1916 | | | Logo | 1924 | | |
| Opá: Nduindui | 1916 | | | Malagasy: Tsimihety | 1924 | | |
| Chokwe | 1916 | 1927 | | Rukuba | 1924 | | |
| BaNgala | 1916 | 1928 | 1953 | Valiente | 1924 | | |
| Tiv | 1916 | 1936 | 1964 | Chakma | 1924 | 1926 | |
| Roviana | 1916 | 1953 | | Lahu | 1924 | 1932 | |
| Chinese: Hakka of Wukingfu | | 1916 | | Igalá | 1924 | 1935 | |
| Quechua: Huanuco | 1917 | | | LaGalien | 1924 | 1937 | |
| Yergum | 1917 | | | Thado | 1924 | 1942 | |
| Ilomwe | 1917 | 1930 | | Chinese: Chihli | 1925 | | |
| Quechua: Ecuador, Highland | 1917 | 1954 | | Gbari: Yamma of Gayegy | 1925 | | |
| Vaiphei | 1917 | 1957 | | Bura | 1925 | 1937 | |
| Chinese: Kiao Tung | 1918 | | | Aranda | 1925 | 1956 | |
| Jukun: Donga | 1918 | | | Graged | 1925 | 1960 | |
| Khmü | 1918 | | | Bamun | 1925 | 1967 | |
| Malekula: Orieh | 1918 | | | Estonian: Setu | 1926 | | |
| Tau Sug | 1918 | | | Gbari: Yamma of Paiko | 1926 | | |
| Bhili: Dehwalí | 1918 | 1930 | | Kerewo | 1926 | | |
| Zande | 1918 | 1938 | | Waja | 1926 | | |
| Chinese: Tingchow | 1919 | | | Nandi | 1926 | 1933 | 1939 |
| Kono | 1919 | | | GiPende | 1926 | 1935 | |
| ChiMbunda | 1919 | | | Lendu | 1926 | 1936 | |
| Shilha: Central | 1919 | | | Dinka: Padang | 1926 | 1952 | |
| Vella Lavella: Bilua | 1919 | | | Orokolo | 1926 | 1963 | |

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| Adjukru | 1927 | | | Kului | 1932 | | |
| Agni | 1927 | | | Mco: Striped | 1932 | | |
| Arabic: Sudan | 1927 | | | Na-Hi | 1932 | | |
| Gaguzi | 1927 | | | Romany: Bulgaria, Central | 1932 | | |
| Idoma: Central | 1927 | | | KiSakata | 1932 | | |
| Jukun: Kona | 1927 | | | Yao: Thailand | 1932 | | |
| KiMakua | 1927 | | | Mbai: Moissala | 1932 | 1943 | |
| Mukumi | 1927 | | | EkiNandi | 1932 | 1962 | |
| Polish: Masurich | 1927 | | | Kamberri | 1933 | | |
| San Cristoval: Tawarafa | 1927 | | | Keres | 1933 | | |
| Wurkum | 1927 | | | ILumbu | 1933 | | |
| Bhili: Valvi | 1927 | 1930 | | Romany: Latvia | 1933 | | |
| Sango | 1927 | 1935 | 1966 | Sidamo | 1933 | | |
| Haitian Creole | 1927 | 1951 | | Tombulu | 1933 | | |
| Urhobo | 1927 | 1951 | | Tsamba | 1933 | | |
| Bari | 1927 | 1954 | | IYaka | 1933 | | |
| Bambatana | 1927 | 1960 | | Mundang | 1933 | 1948 | |
| Naga: Rengma | 1928 | | | Bayu: Mbéré | 1933 | 1951 | |
| Naga: Zeme | 1928 | | | Chin: Falam | 1933 | 1951 | |
| Tubetube | 1928 | | | Toradja: South | 1933 | 1951 | 1960 |
| Miao: He | 1928 | 1934 | | Habbé | 1933 | 1957 | |
| Sonhai | 1928 | 1936 | | Bayu: Gbéc | 1934 | | |
| Naga: Sema | 1928 | 1944 | | Boran | 1934 | | |
| Moru | 1928 | 1951 | | Bwaidoga | 1934 | | |
| Fula: Futa-Jalon | 1929 | | | French: Walloon | 1934 | | |
| IkiFuliro | 1929 | | | Fula: Macina | 1934 | | |
| Hopi | 1929 | | | Gofa | 1934 | | |
| Idoma, North: Arago | 1929 | | | Kunini | 1934 | | |
| KiKwese | 1929 | | | Mro | 1934 | | |
| Lahnda: Hindko | 1929 | | | Petats | 1934 | | |
| Shina: Gurezi | 1929 | | | Tamahaq: Air | 1934 | | |
| Tula | 1929 | | | KiTharaka | 1934 | | |
| Mungaka | 1929 | 1933 | 1961 | Wa | 1934 | 1938 | |
| ShiNkoya | 1929 | 1936 | | Ecijita | 1934 | 1943 | |
| EkiKisi | 1929 | 1948 | | KiKongo: Kituba | 1934 | 1950 | |
| Bari: Kakwa of Congo | 1930 | | | Masana | 1934 | 1950 | |
| Bari: Kakwa of Sudan | 1930 | | | KiSwahili: Union | 1934 | 1950 | 1952 |
| Binandere: Notu | 1930 | | | Dyerna | 1934 | 1954 | |
| KiBira | 1930 | | | KiNgwana: Union | 1934 | 1955 | 1960 |
| Dida | 1930 | | | KiLega | 1934 | 1957 | |
| Ebric | 1930 | | | Nuba: Krongo | 1934 | 1963 | |
| German: Erzgebirgisch | 1930 | | | Adangme | 1935 | | |
| KiHunde | 1930 | | | Dagbani | 1935 | | |
| Romany: Germany, North | 1930 | | | Eggon | 1935 | | |
| Tera | 1930 | | | Gudeilla | 1935 | | |
| Tupi: Guajajara | 1930 | | | ChiLuimbi | 1935 | | |
| Worora | 1930 | | | Madi | 1935 | | |
| KiZinza | 1930 | | | Malekula: Ahamb | 1935 | | |
| Mam: Ostuncalco | 1930 | 1939 | | GiMbunda | 1935 | | |
| Moré | 1930 | 1939 | | MoNgwande | 1935 | | |
| Bungili | 1930 | 1947 | | San Cristoval: Anganiwei | 1935 | | |
| Mwala: Kwara'ac | 1930 | 1961 | | Somali | 1935 | | |
| Ogoni | 1930 | 1961 | 1968 | ChiChanga | 1935 | 1949 | |
| Atche | 1931 | | | Chin: Khumi | 1935 | 1959 | |
| Dakkarkari | 1931 | | | Kissi | 1935 | 1966 | |
| Guarani: Izoceño | 1931 | | | Nuer: Western | 1935 | 1968 | |
| KiMbala | 1931 | | | ChiLuchazi | 1935 | 1963 | |
| Momvu | 1931 | | | EBembe | 1936 | | |
| KiShamba | 1931 | | | Bolia | 1936 | | |
| Shan: Yunnanese | 1931 | | | Cornish | 1936 | | |
| Maninka | 1931 | | | English: Lancashire, Radcliffe | 1936 | | |
| Marovo | 1931 | 1932 | 1956 | German: Bern | 1936 | | |
| Naga: Lotha | 1931 | 1941 | 1967 | Ngbaka | 1936 | | |
| Karré | 1931 | 1947 | | Nuer: Eastern | 1936 | | |
| Nuba: Heiban | 1931 | 1966 | | Pero | 1936 | | |
| Abor-Miri | 1932 | | | Romany: Moravia | 1936 | | |
| Banu | 1932 | | | Songo | 1936 | | |
| Bolaang-Mongondo | 1932 | | | Zapotecco: Villa Alta | 1936 | | |
| KiChaga: Machame | 1932 | | | Ngambai | 1936 | 1954 | |
| Karimojong | 1932 | | | Mbum | 1936 | 1965 | |

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| Pokot | 1936 | 1967 | | KiHolo | 1943 | | |
| KiKerewe | | 1936 | | Mampruli | 1943 | | |
| Aladian | 1937 | | | YiSangou | 1943 | | |
| Batu | 1937 | | | Walamo | 1943 | | |
| Egede | 1937 | | | Guajira | 1944 | | |
| Kanakura | 1937 | | | Naga: Konyak | 1944 | | |
| Kel-Deo | 1937 | | | Naga: Rengma, Southern | 1944 | | |
| Marauo | 1937 | | | Naga: Sangtam | 1944 | 1963 | |
| KiNikutu | 1937 | | | Naga: Mao | 1945 | 1960 | |
| Windessi | 1937 | | | Aztec: Puebla, Sierra | 1946 | | |
| KiNgwana: Lualaba | 1937 | 1938 | | Aztec: Tetelcingo | 1946 | | |
| Boonuu | 1937 | 1954 | | Bassa: Komo | 1946 | | |
| Kekchi | 1937 | 1961 | | Maguindanao | 1946 | | |
| Radé | 1937 | 1964 | | Mao | 1946 | | |
| Nuba: Nirere | 1937 | 1967 | | Quechua: Ancash | 1946 | | |
| Aztec: Huasteca | 1938 | | | Quechua: Ecuador, Oriente | 1946 | | |
| Bisaya | 1938 | | | Baoulé | 1946 | 1953 | |
| LiBua | 1938 | | | Totonac | 1946 | 1959 | |
| Eskimo: Western Arctic, Mackenzie | 1938 | | | Mazateco: Huautla de Jiménez | 1946 | 1961 | |
| KiHangaza | 1938 | | | Tarascan | 1946 | 1968 | |
| Hkún | 1938 | | | Maban | 1947 | | |
| IKota | 1938 | | | Naga: Chang | 1947 | | |
| Mumuye | 1938 | | | Nunggubuyu | 1947 | | |
| Purigsad | 1938 | | | Roro | 1947 | | |
| Romany: Yugoslavia | 1938 | | | Tarahumara | 1947 | | |
| TihSalampasu | 1938 | | | Mixteco: San Miguel el Grande | 1947 | 1951 | |
| Sambal | 1938 | | | Nanjeri | 1947 | 1956 | |
| Toba-Pilagá | 1938 | | | Tzeltal: Oxchuc | 1947 | 1956 | |
| Tho | 1938 | | | Gourma | 1947 | 1958 | |
| Wongo | 1938 | | | Chol: Tumbalá | 1947 | 1960 | |
| KiYaka | 1938 | | | Murut | 1947 | 1962 | |
| ChiShona: Union | 1938 | 1941 | 1949 | Gondi: Betul | 1948 | | |
| Mori | 1938 | 1948 | | KiKalinga | 1948 | | |
| IKalebwe | 1938 | 1952 | | Kaem | 1948 | | |
| Bayá: Kalla | 1938 | 1968 | | Sasak | 1948 | | |
| Atsi | 1939 | | | Tamahaq: Hoggar | 1948 | | |
| Chin: Khumi Awa | 1939 | | | Terena | 1948 | | |
| Cuyono | 1939 | | | IkiZanaki | 1948 | | |
| Jivaro | 1939 | | | Kim | 1948 | 1955 | |
| Kado | 1939 | | | Curipaco | 1948 | 1959 | |
| Kali | 1939 | | | Kabba-Laka | 1948 | 1960 | |
| Kulawi | 1939 | | | Bamileké | 1948 | 1967 | |
| IPere | 1939 | | | Zoque: Copainalá | 1948 | 1967 | |
| YiPounou | 1939 | | | Eskimo: Western Arctic, Inupiat | 1948 | 1968 | |
| Subanen: Margosatubig | 1939 | | | Anal | 1949 | | |
| Batak: Simalungun | 1939 | 1953 | | Biete | 1949 | | |
| Sora | 1939 | 1965 | | Kanuri | 1949 | | |
| Akha | 1939 | 1968 | | Loma | 1949 | | |
| Arabic: Palestinian | 1940 | | | Mazahua | 1949 | | |
| Ganawuri | 1940 | | | Pitjantjatjara | 1949 | | |
| Jarawa | 1940 | | | Wewjewa | 1949 | | |
| OKela | 1940 | | | Hula | 1949 | 1954 | |
| Margi | 1940 | | | Kambera | 1949 | 1961 | |
| Maru | 1940 | | | Dayak: Maanyan | 1950 | | |
| ChiTonga: Union | 1940 | 1949 | 1963 | Jorai | 1950 | | |
| Paite | 1940 | 1951 | | Nyíman | 1950 | | |
| Lobiri | 1940 | 1965 | | Riang Lang | 1950 | | |
| Kinllamba | 1940 | 1967 | | Sar | 1950 | | |
| Manobo: Kidapawan | 1941 | | | Ubir | 1950 | | |
| Moba | 1941 | | | Kobo | 1950 | 1967 | |
| Zuni | 1941 | | | Bunun | 1951 | | |
| Timorese | 1941 | 1948 | | Chin: Ngawn | 1951 | | |
| Aguaruna | 1942 | | | Chin: Zotung | 1951 | | |
| Gogodala | 1942 | | | Cuicateco: Papalo | 1951 | | |
| Gunwinggu | 1942 | | | Cuna | 1951 | | |
| Rennel | 1942 | | | Idoma-North, Agatu | 1951 | | |
| Conob | 1942 | 1955 | | Kharía | 1951 | | |
| SeTswana: Central | 1942 | 1957 | | Otomí: Mezquital | 1951 | | |
| Palau | 1942 | 1964 | | Otomí: Sierra | 1951 | | |
| Gio | 1943 | | | Senoi | 1951 | | |

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| Tzotzil: Zinacantán | 1951 | | | Kayan | 1956 | | |
| Zangakari | 1951 | | | Kenya: Badang | 1956 | | |
| Zapoteco: Sierra Juárez | 1951 | | | Nco-Melanesian | 1956 | | |
| Gouro | 1951 | 1960 | | Orokaiva | 1956 | | |
| Nuha: Moro | 1951 | 1965 | | Putu | 1956 | | |
| Trique: Chichahuaxtla | 1951 | 1968 | | KiRemi | 1956 | | |
| Kwambi | | 1951 | | Yuracaré | 1956 | | |
| Amele | 1952 | | | Zapoteco: Miahuatlan | 1956 | | |
| Aztec: Istmo | 1952 | | | Aniak | 1956 | 1962 | |
| Bahnar | 1952 | | | Sedq | 1956 | 1963 | |
| Bamu | 1952 | | | Melpa | 1956 | 1965 | |
| Chontal: Tabasco | 1952 | | | Amis | 1957 | | |
| Huasteco | 1952 | | | Avikam | 1957 | | |
| Mixteco: San Esteban Atatlahuca | 1952 | | | Ayoré | 1957 | | |
| Njadu | 1952 | | | Aztec: Guerrero | 1957 | | |
| Popolucal: Sierra | 1952 | | | Bwamu | 1957 | | |
| Rawang | 1952 | | | Daphla: Aka Lel | 1957 | | |
| Siwai | 1952 | | | Iraqw | 1957 | | |
| Suki | 1952 | | | Maquiritare | 1957 | | |
| Tagabawa | 1952 | | | Otomí: Estado de México | 1957 | | |
| Zoque: Ostuacán | 1952 | | | Pocomchi | 1957 | | |
| Gangte | 1952 | 1959 | | Popolucal: Sayula | 1957 | | |
| Piro | 1952 | 1960 | | Sinte | 1957 | | |
| Macedonian: Bulgarian | 1952 | 1967 | | Totonac: Northern | 1957 | | |
| Amuzgo | 1953 | | | OlunyaNkore-Kiga Union | 1957 | 1962 | 1964 |
| Bariba | 1953 | | | Twí: Asante | 1957 | | 1964 |
| Chichimeca | 1953 | | | Aekyom | 1958 | | |
| Gbeapo | 1953 | | | Aguaicateco | 1958 | | |
| Huave | 1953 | | | Candoshi | 1958 | | |
| Naga: Mzieme | 1953 | | | Comanche | 1958 | | |
| BaNo'o | 1953 | | | Combe | 1958 | | |
| Pana | 1953 | | | Cubeo | 1958 | | |
| Tamahag: Timbuktu | 1953 | | | Cuicateco: Tepeuxila | 1958 | | |
| Tchien | 1953 | | | YiNzebi | 1958 | | |
| Tlapaneco | 1953 | | | Penan | 1958 | | |
| Mashi | 1953 | 1961 | | Teop | 1958 | | |
| Bandi | 1954 | | | Zimskani | 1958 | | |
| YiChira | 1954 | | | Matakam | 1958 | 1965 | |
| Frisian: Northern | 1954 | | | Apache: Western | 1958 | 1966 | |
| Kabyile: Lesser | 1954 | | | Huichol | 1958 | 1967 | |
| Kom | 1954 | | | Kipsigis-Nandi Union | 1958 | 1968 | |
| Lotuko | 1954 | | | Banua | 1959 | | |
| Pilapila | 1954 | | | Bilaan: Koronadal | 1959 | | |
| Quechua: Junín | 1954 | | | Guerze | 1959 | | |
| Shipibo | 1954 | | | Indonesian | 1959 | | |
| Zapoteco: Mitla | 1954 | | | Manobo: Bukidnon, Western | 1959 | | |
| Quechua: Ayacucho | 1954 | 1958 | | Manaka | 1959 | | |
| LuHanga-LuNyore Union | 1954 | 1968 | | Mixteco: Guerrero | 1959 | | |
| Bilaan: Sarangani | 1955 | | | Naga: Nruanghmei | 1959 | | |
| Chontal: Oaxaca | 1955 | | | Otomí: Tenango | 1959 | | |
| Chru | 1955 | | | Paiwan | 1959 | | |
| Dutch: Gröningen | 1955 | | | Riang | 1959 | | |
| German: Pennsylvania | 1955 | | | Tagal | 1959 | | |
| Kabré | 1955 | | | Tojolabal | 1959 | | |
| Meo: White | 1955 | | | Tzotzil: Huixtán | 1959 | | |
| Nyemba | 1955 | | | Usipi | 1959 | | |
| Popoloca | 1955 | | | Yakan | 1959 | | |
| Tepehua | 1955 | | | Yakouba | 1959 | | |
| Tsuray | 1955 | | | Yaqi | 1959 | | |
| GheTsoogo | 1955 | | | Palawano | 1959 | 1964 | |
| Tzuruji | 1955 | | | Tzeltal: Bachajón | 1959 | 1964 | |
| Beti | 1955 | 1959 | | Acholi-Lango Union | 1960 | | |
| Kapauku | 1955 | 1963 | | Bauré | 1960 | | |
| Puinave | 1955 | 1964 | | Guajibo | 1960 | | |
| Chinanteco: Ojiltán | 1955 | 1968 | | GiHa | 1960 | | |
| Binukid | 1956 | | | Hallam | 1960 | | |
| Chuj: S. Mateo Ixtatán | 1956 | | | Iraton | 1960 | | |
| Dusun: Bundu | 1956 | | | Kankaney | 1960 | | |
| Dusun: Ranau | 1956 | | | Sikwangali | 1960 | | |
| Goulei | 1956 | | | Mixe: Totontepec | 1960 | | |

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| Nyengato | 1960 | | | Cofán | 1964 | | |
| Piro: Manchineri | 1960 | | | Colorado | 1964 | | |
| Senadi | 1960 | | | Fasu | 1964 | | |
| Warao | 1960 | | | Guarayo | 1964 | | |
| Piapoco | 1960 | 1966 | | Ilongot | 1964 | | |
| Mam: Huehuetenango | 1960 | 1968 | | Kalagan | 1964 | | |
| Bawm | 1961 | | | Manobo: Cotabato | 1964 | | |
| Diola | 1961 | | | Motu: Police | 1964 | | |
| Dusun: Rungus | 1961 | | | Newari | 1964 | | |
| Foe | 1961 | | | Okebu | 1964 | | |
| Guayabero | 1961 | | | Siane: Komogu | 1964 | | |
| Huitoto: Muinani | 1961 | | | Sirionó | 1964 | | |
| Isneg | 1961 | | | Tayal | 1964 | | |
| Ixil | 1961 | | | Ticuna | 1964 | | |
| Kyaka | 1961 | | | Toba: Chaco, Sur | 1964 | | |
| Lavua | 1961 | | | Yagua | 1964 | | |
| Manobo: Ilianen | 1961 | | | Zoque: Francisco León | 1964 | | |
| Mixe: Coatlán | 1961 | | | Arabic: Chad | 1964 | 1967 | |
| Naga: Phom | 1961 | | | KiChaga: Kirwa | | 1964 | |
| ChiNambya | 1961 | | | Mousgoum | | 1964 | |
| Piaroa | 1961 | | | Bobo: Black | 1965 | | |
| Toma | 1961 | | | Chacobo | 1965 | | |
| Yanomano | 1961 | | | Chayhuitta | 1965 | | |
| Kikinga | | 1961 | | Chinanteco: Palantla | 1965 | | |
| Achi: Cubulco | 1962 | | | Enga | 1965 | | |
| Agta | 1962 | | | Huambisa | 1965 | | |
| Alangan | 1962 | | | Huli | 1965 | | |
| Amuesha | 1962 | | | Iatmul | 1965 | | |
| Aztec: Puebla, North | 1962 | | | Ifuapo: Batad | 1965 | | |
| Bora | 1962 | | | Iniilaloi | 1965 | | |
| Buli | 1962 | | | Kairi | 1965 | | |
| Campa | 1962 | | | Karajá | 1965 | | |
| Chinanteco: Lalaná | 1962 | | | Kusal | 1965 | | |
| Cuicateco: Teutila | 1962 | | | Kuy | 1965 | | |
| Gondi: Adilabad | 1962 | | | Maya-Mopan | 1965 | | |
| Gurenne | 1962 | | | Mixe: Camotlán | 1965 | | |
| Ifuapo: Banaué | 1962 | | | Mixe: Tlahuilottepec | 1965 | | |
| Lele | 1962 | | | Mixteco: Ocottepec | 1965 | | |
| Machiguenga | 1962 | | | Siona | 1965 | | |
| Manobo: Agusan | 1962 | | | Tzotzil: Chamula | 1965 | | |
| Mayo | 1962 | | | Yongkom | 1965 | | |
| Mixe: Istmo | 1962 | | | Zapoteco: Choapán | 1965 | | |
| Mixteco: Pinotepa Nacional | 1962 | | | Achi: Rabinal | 1966 | | |
| Tepehuán: Northern | 1962 | | | Asmat | 1966 | | |
| Trinitario | 1962 | | | Balangao | 1966 | | |
| Zapoteco: Rincón | 1962 | | | Chanino: Yaitepec | 1966 | | |
| Amahuaca | 1963 | | | Chol: Tila | 1966 | | |
| Bolino | 1963 | | | Fore: Pamusa | 1966 | | |
| Chimane | 1963 | | | Gahu-Samane | 1966 | | |
| Chontal: Oaxaca, Sierra | 1963 | | | Hixkaryana | 1966 | | |
| Chuj: San Sebastian Coatán | 1963 | | | Mamanwa | 1966 | | |
| Cocama | 1963 | | | Managalaia | 1966 | | |
| Gahuku | 1963 | | | Mixteco: Acatlán | 1966 | | |
| Hanunoo | 1963 | | | Mixteco: Peñoles | 1966 | | |
| Huitoto: Murui | 1963 | | | Ocaina | 1966 | | |
| Iquito | 1963 | | | Pidgin English of Cameroun | 1966 | | |
| Kapau | 1963 | | | Pocomam: Oriental | 1966 | | |
| Lambadi | 1963 | | | Samal of Sulu | 1966 | | |
| Patamuna | 1963 | | | Sambal: Botolan | 1966 | | |
| Tagabili | 1963 | | | Seri | 1966 | | |
| Tzotzil: Chenalhó | 1963 | | | Telefol | 1966 | | |
| Tzotzil: Larráinzar | 1963 | | | Wahgi | 1966 | | |
| Auca | 1964 | | | Waiwai | 1966 | | |
| Awa | 1964 | | | Weri: Sim | 1966 | | |
| Aztec: Michoacán | 1964 | | | Wescos | 1966 | | |
| Bafia | 1964 | | | Zapoteco: Etla | 1966 | | |
| Bandjoun | 1964 | | | Zapoteco: Ocotlán | 1966 | | |
| Cashibo | 1964 | | | Nuba: Otoro | | 1966 | |
| Cayapa | 1964 | | | Abbé | 1967 | | |
| Chinanteco: Usila | 1964 | | | Angal Heneng | 1967 | | |

| | FIRST
PORTION | FIRST
TESTAMENT | FIRST
BIBLE | | FIRST
PORTION | FIRST
TESTAMENT | FIRST
BIBLE |
|-------------------------|------------------|--------------------|----------------|--------------------------|------------------|--------------------|----------------|
| Apinayé | 1967 | | | Tairora | 1967 | | |
| Azumeina | 1967 | | | Tinguan | 1967 | | |
| Chipaya | 1967 | | | Tucano | 1967 | | |
| Cocamilla | 1967 | | | Witu | 1967 | | |
| Culina | 1967 | | | Zomi | | 1967 | |
| Dibabawon | 1967 | | | Adzera | 1968 | | |
| Dumagat: Casiguran | 1967 | | | Binumarien | 1968 | | |
| Esc'Ejja | 1967 | | | Bislama | 1968 | | |
| Fon | 1967 | | | Brü | 1968 | | |
| Gawigl | 1967 | | | Capanahua | 1968 | | |
| Glavda | 1967 | | | Chinanteco: Quiotepec | 1968 | | |
| Gonja | 1967 | | | Chirripó: Turrialba | 1968 | | |
| Gugu-Yalanji | 1967 | | | Dumagat: Umirey | 1968 | | |
| Gupapuyyu | 1967 | | | Duna | 1968 | | |
| Hre | 1967 | | | Engennie | 1968 | | |
| Ignaciano | 1967 | | | Gadup | 1968 | | |
| Igorot: Bontoc, Western | 1967 | | | Guanano | 1968 | | |
| Itomana-Saramo | 1967 | | | Guaymí: Eastern | 1968 | | |
| Kaingang | 1967 | | | Iraya | 1968 | | |
| Kamano-Kafe | 1967 | | | Kanite | 1968 | | |
| Kewa: Eastern | 1967 | | | Kuman | 1968 | | |
| Koulango | 1967 | | | Lacandón: Lacanja | 1968 | | |
| Lango | 1967 | | | Maxakali | 1968 | | |
| Manobo: Sarangani | 1967 | | | Mazateco: Jalapa de Diaz | 1968 | | |
| Movima | 1967 | | | Mbai: Doba | 1968 | | |
| Munduruku | 1967 | | | Sataré | 1968 | | |
| Orejón | 1967 | | | Tagbanwa: Aborlan | 1968 | | |
| Papago | 1967 | | | Wali | 1968 | | |
| Salt-Yui | 1967 | | | Washkuk | 1968 | | |
| Sinasina | 1967 | | | KiZaramo | 1968 | | |

List of languages in which the Bible Societies have published the Scriptures

| | | | |
|--------------------------|-----------------------|-------------------|----------------------------|
| Abé | Aymara | Bhili: Dehwali | KiChaga: Mochi |
| Abor Miri | Azerbaijani | Bhili: Valvi | Chambali |
| Achi: Cubulco | Aztec: Classical | Bicol | Chamorro |
| Achi: Rabinal | Aztec: Guerrero | Biete | Chatino: Yaitepec |
| Acholi | Aztec: Istmo | Bihari: Bhojpuri | Chawi |
| Acholi-Lango Union | Aztec: Michoacán | Bihari: Magahi | Chayahuita |
| Adjukru | Aztec: Puebla, North | Bihari: Nagpuria | Cheremis: High |
| Adzera | Aztec: Puebla, Sierra | Bilaan: Koronadal | Cheremis: Low |
| Aekyom | Aztec: Tetelcingo | Bilaan: Sarangani | Cherokee |
| Afrikaans | | Binandere | Cheyenne |
| Agni | Bachama | Binandere: Notu | Chhattisgarhi |
| Agta | Badaga | Dinukid | Chichimeca |
| Aguacateco | Bafia | Kibira | Chin: Ashü |
| Aguaruna | Bahnar | Bisaya | Chin: Palam |
| Ainu | Balinese | Blackfoot | Chin: Haka |
| Akha | Balochi | LoBobangi | Chin: Khumi |
| Akunakuna | Balti | Bogos | Chin: Khumi, Awa |
| Aladian | Bambara | Bolaang-Mongondo | Chin: Ngawn |
| Alangan | Bambatana | Bolia | Chin: Tiddin |
| Albanian: Gheg | Bamileké | Bolimo | Chin: Zotong |
| Albanian: Tosk | Banu | KiBondei | Chinanteco: Lalana |
| Alur | Bamun | Boomu | Chinanteco: Ojiltán |
| Amele | Bandi | Boran | Chinanteco: Palantla |
| Amharic | Bandjoun | Boro | Chinanteco: Quiotepec |
| Amis | Banu | Brahui | Chinanteco: Usila |
| Amuesha | Baoulé | Breton: Léon | Chinese: High Wenli |
| Amuzgo | Bari | Breton: Treguier | Chinese: Easy Wenli |
| Anak | Bari: Kakwa, Congo | Bribri | Chinese: Kuoyi |
| Anceiyun | Bari: Kakwa, Sudan | Bri | Chinese: Canton |
| Angal Heneng | Bariba | LiBua | Chinese: Chihli |
| Angas | Bashkir | Bugis | Chinese: Foochow |
| Aniwa | Basque: Guipuzcoa | Bugotu | Chinese: Hainan |
| Anuak | Basque: Labourdin | Bulgarian | Chinese: Hakka |
| Apache: Western | Basque: Souletin | Buli | Chinese: Hakka of Wukingfu |
| Apinayé | Bassa: Cameroun | Bullom | Chinese: Hinghua |
| Arabic | Bassa: Komo | Bulu | Chinese: Kiao Tung |
| Arabic: Algerian | Bassa: Liberia | Bungli | Chinese: Kienning |
| Arabic: Egyptian | Batak: Angkola | Bunum | Chinese: Kienyang |
| Arabic: Judaeo-Tunisian | Batak: Karo | Bura | Chinese: Kinwa |
| Arabic: North African | Batak: Simalungun | Burmese | Chinese: Nanking |
| Arabic: Palestinian | Batak: Toba | Burum | Chinese: Ningpo |
| Arabic: Sudan | Bauré | Bwaidoga | Chinese: Sankiang |
| Arabic: Tunisian | Bawm | Bwamu | Chinese: Shanghai |
| Aranda | Bayá: Gbáa | Byelorussian | Chinese: Shantung |
| Arapahoe | Bayá: Kalla | | Chinese: Soochow |
| Arawak | Bayá: Mbéré | Cakchiquel | Chinese: Swatow |
| Armenian: Ancient | Beaver | Cambodian | Chinese: Taichow |
| Armenian: Modern Eastern | ChiBemba | Carib: Garifuna | Chinese: Tingchow |
| Armenian: Modern Western | EBembe | Cashibo | Chinese: Wenchow |
| Arawak | EkiBena | Catalán | Chinook |
| Assamese | Benga | Cayapa | Chipaya |
| ChAssu | Bengali | Cebuano | Chipeywan |
| Atche | Bengali: Musalmami | Chacabo | Chitripó: Turrialbá |
| Atai | Beti | KiChaga: Kirwa | Choctaw |
| Auca | Bhili: Central | KiChaga: Machame | Chokwe |
| Avikam | | | |

Chol: Tila
 Chol: Tumbala
 Chontal: Oaxaca
 Chontal: Oaxaca, Sierra
 Chontal: Oaxaca
 ShiChopi
 Chru
 Chuj: San Mateo Ixtatán
 Chuj: San Sebastian Coatán
 Chung-chia
 Chuvash
 Cofán
 Colorado
 Comanche
 Combe
 Conob
 Coptic: Bohairic
 Cree: Coastal
 Cree: Eastern
 Cree: Moose
 Cree: Western
 Cuicateco: Papalo
 Cuicateco: Tepexila
 Cuicateco: Tequila
 Cuna
 Cuyono
 Czech
 KiDabida
 Dagbani
 Dakshini
 Dakkarkari
 Dakota
 Danish
 Daphla: Aka Lel
 Dayak: Land
 Dayak: Maanján
 Dayak: Ngaju
 Dayak: Sea
 Delaware
 Diak
 Dinast
 Dinka: Bor
 Dinka: Cicc
 Dinka: Kyec
 Dinka: Padang
 Diola
 Dobu
 Dominican Creole
 Duala
 Duke of York Island
 Dumagat: Umirey
 Dusun: Bundu
 Dusun: Ranau
 Dutch
 Dyerma
 Ebric
 Edo
 Efik
 Eggon
 Enguene
 English
 Epi: Baki
 Epi: Bicia
 Epi: Lewo
 Epi: Tasiko
 Eromangan
 Eze'Eja
 Eskimo: Eastern Arctic, Baffin
 Eskimo: Greenland
 Eskimo: Kuskokwim

Eskimo: Labrador
 Eskimo: Western Arctic, Copper
 Eskimo: Western Arctic, Inupiat
 Eskimo: Western Arctic, Mackenzie
 Esperanto
 Estonian: Tallinn
 Estonian: Tartu
 Ethiopic
 Ewe
 Fang: Gabon
 Fang: Ogowé
 Fanté
 Faroe
 Fijian
 Finnish
 Foe
 French
 French: Modern Vaudois
 Frisian
 Ful: Futa-Jalon
 Fulani
 IkiFuliro
 Furuna
 Ga
 Gaelic
 Gagauzi
 Galla: Central
 Galla: Eastern Shoa
 Galla: Northern
 Ganawuri
 LuGanda
 Gangte
 Garhwali: Tehri
 Garo: Achik
 Gawigl
 Gbani: Gyengyen
 Gbani: Yamma of Gayegi
 Gbani: Yamma of Paiko
 Gbeapo
 Gela
 Georgian
 German
 German: Low
 Gilbertese
 Gio
 KiGiryama
 LuGisu
 Glavda
 Gofa
 ChiGogo
 Gogodala
 Gondi: Adilabad
 Gondi: Betul
 Gondi: Chhindwara
 Gondi: Koi
 Gondi: Mandla
 Goulei
 Gourma
 Gouro
 Graged
 Grebo
 Greek: Ancient
 Greek: Modern
 Gú
 Guajira
 Guarani
 Guarani: Izoceño
 Guayabero
 Gudella
 Guerze

Gulu-Samane
 Gujarati
 Gujarati: Parsi
 Gunwinggu
 Gupapuyyu
 GíHa
 Habbé
 Haida
 Haitian Creole
 Hallam
 LuHanga
 LuHanga-LuNyore Union
 KiHanga
 Hanunoo
 Hausa
 Hawaiian
 RuHaya
 Hebrew
 OtyilHerero
 Hiligaynon
 Hindi
 Hindustani
 Hinkaraya
 Hkin
 Hmar
 Ho
 KiHolo
 Hopi
 Houailou
 Huambisa
 Huasteco
 Huave
 Huichol
 Hula
 KiHunde
 Hungarian
 Iai
 Ibanag
 Ibo: Isuama
 Ibo: Upper
 Icelandic
 Idoma: Central
 Idoma: North, Agatu
 Idoma: North, Arago
 Ifugao: Banau
 Ifugao: Kiangnan
 Igala
 Igbara
 Ignaciano
 Igorot: Bontoc
 Igorot: Bontoc, Western
 Ijo: Lower
 Ijo: Upper
 Chi-Ila
 Kinlamba
 Ilcano
 Illogot
 Indo-Portuguese
 Indonesian
 Iquito
 Iraqw
 Iregwe
 Irish
 Iroquois
 Isoko
 Italian
 Italian: Piedmontese
 Itonama-Saramo
 Ixil

Jaba
 Jabim
 Jagatai
 Japanese
 Japanese: Luchu
 Jarawa
 Jaunsari
 Javanese
 Eclijita
 Jivaro
 Jorai
 Jukun: Donga
 Jukun: Kona
 Kabba-Laka
 Kabré
 Kabyle: Greater
 Kabyle: Lesser
 Kachchi
 Kachin: Jinghpaw
 Kado
 ChiKaguru
 Kaili
 Kaingang
 Kairi
 Sekalaia
 KiKalanga
 Kalechwe
 KiKamba
 Kambera
 Kanberri
 Kanakura
 Kanauri
 Kanknacy
 Kannada
 Kanuri
 KiKaonde
 Kapauku
 Kara: Falasha
 Karaité
 Karajá
 ChiKaranga
 Karelian
 Karen: Bghai
 Karen: Pwo
 Karen: Sgaw
 Karimojong
 Karré
 Kathgar
 Kashmiri
 Kâte
 Kazakh
 Keapara
 Keh-Deo
 Kekchi
 Chi-Ila
 OKele
 DiKele
 DiKele: Ongom
 LoKele
 Kenya: Badang
 Keres
 Kereswo
 Kharia
 Khasi
 Khmti
 Khondi: Kui
 Khondi: Kuvit
 Kikikuyu
 Kim
 KiKinga
 Kipigis
 Kipigis-Nandi Union

| | | | |
|-----------------------|---------------------------|---------------------------------|------------------------|
| Kirghiz | Lithuanian | Marathi | Mro |
| Kiriwina | Lithuanian: Samogit | Maré | Mukawa |
| EkiKisii | Livonian: Eastern | Margi | Mukumi |
| Kissi | Lobiri | Marovo | Mumuye |
| Kiwai | Logo | Marshallese | Mundang |
| Koho | Loloda | Marwari | Mundari |
| Kom | Loma | Masana | Munduruku |
| KiKongo: Fioti | ILomwe | Masarete | Mungaka |
| KiKongo: Kituba | Lonwolwol | Mashi | Murut |
| KiKongo: San Salvador | Lotoho | Mataco | Muskogee |
| Olukongo | SiLori | Matakau | Mwala: Kwara'ae |
| Konkani | Li | Mauritius Creole | Mwala: Lau |
| Kono | KiLuba | Mawken | Mwala: Malu |
| Kopu | Tshiluba | Maxakali | Mwala: Saa |
| Korean | ChiLuchazi | Maya | OMyène: Galwa |
| Ikota | Lugbara | Maya-Mopan | OMyène: Mpongwe |
| Koulango | ChiLumbi | Mayo | |
| Kpelle | ILumbu | Mazahua | Naga: Angami |
| Kru | ChiLunda: Ndembu | Mazateco | Naga: Ao |
| Kuanua | Luo | Mazateco: Jalapa de Diaz | Naga: Chang |
| Kuba Inkongo | Lushai | Mzab: Moissala | Naga: Konyak |
| Kulawi | ChiLuvale | GiMhala | Naga: Lotha |
| Kului | | Mbom | Naga: Mao |
| Kuman | Maasai | ChiMbunda | Naga: Mzieme |
| Kumuk | Maban | GiMbunda | Naga: Nruanghmei |
| Kunama | Mabuiag | UMbundu (of Benguela) | Naga: Phon |
| Kunini | Mabuiag: Saibai | KiMbundu (of Loande) | Naga: Rengma |
| Kuranko | Macassar | Melpa | Naga: Rengma, Southern |
| Kurdish: Kermanshahi | Macedonian: Bulgarian | Mende | Naga: Sangtam |
| Kurdish: Kurmanji | Madi | Mentawai | Naga: Sena |
| Kurku | Madurese | Meo: Striped | Naga: Tangkhul |
| Kurukh | Maguindanao | Meo: White | Naga: Zeme |
| Kusaie | Mailu | Mer | Na-Hsi |
| Kutchin | KiMakua | KiMeru | Nama |
| Kuy | Makuchi | Miao: Chuan | ChiNambya |
| Kwagutl | Malagasy | Miao: He | Ichinamwanga |
| OchiKwanyama | Malagasy: Tsimihety | Miao: Hwa | Nandi |
| KiKwee | Malay | Micmac | EkiNandi |
| Kyaka | Malay: Baba | Mikir | Nanjeri |
| | Malay: Low | Mina | Nauru |
| | Malayalam | Miskito | Navajo |
| Lacandón: Lacaña | Malekula: Ahamb | Mixe: Camotlán | ChiNdau |
| Ladakhi | Malekula: Aulua | Mixe: Coatlán | IdiNdebele |
| Lahnda | Malekula: Kuliviu | Mixe: Istmo | OchiNdonga |
| Lahnda: Hindko | Malekula: Meaun | Mixe: Tlahuiltontepec | Neco-Melanesian |
| Lahu | Malekula: Pangkumu | Mixe: Totontepec | Nepali |
| Lahuli: Bunan | Malekula: Sincip | Mixteco: Acatlán | Newari |
| Lahuli: Manchad | Malekula: Uripiv | Mixteco: Guerrero | Nez Percés |
| Lahuli: Tinar | Maliseet | Mixteco: Ocotepéc | BaNgala |
| Laka | Maló | Mixteco: Peñoles | LiNgala: Upper Congo |
| Lakher | Maltese | Mixteco: Pinotepa Nacional | Ngambai |
| Ichilamba | Malto | Mixteco: San Esteban Atatlahuca | LoNgandu |
| Lambadi | Mam: Huehuetenango | Mixteco: San Miguel el Grande | Ngbaka |
| Lango | Mam: Ostuncalco | Mohawk | LiNgombe |
| Lao | Ichilambwe | Momvu | KiNgoni |
| Lapp: Norwegian | Ichilambwe-Lungu Union | Mon | Nguna: Efate |
| Lapp: Russian | Manchu | LoMongo | Nguna: Tongoa |
| Lapp: Swedish | ChiManda | Mongolian: Buriat | KiNgwana: Ituri |
| Latgalian | Mandinka | Mongolian: Kalmuk | KiNgwana: Luabala |
| Latin | Maninka | Mongolian: Khalka | KiNgwana: Union |
| Latvian | Manipuri | Mordvin: Era | MoNgwande |
| Lavua | Mano | Mordvin: Moksha | Nias |
| KiLegá | Manobo: Agusan | Moré | Nicobarese: Car |
| Eleku | Manobo: Bukidnon, Western | Mori | Nicobarese: Nancowry |
| Lele | Manobo: Ilianen | Mortlock | Niué |
| Lendu | Manobo: Kidapawan | Motu | Njadu |
| Lengua | Mansaka | Mota | OlunyaNkore |
| Lepcha | Manus Island | Motu | OlunyaNkore-Kiga Union |
| Lifu | Manx | Motu: Police | ShiNkoya |
| Limba | Maori | Mousgoum | LuNkundu |
| Lisu: Eastern | Mapuche | ChiMpototo | BaNkutu |
| Lisu: Hwa | Maranao | | Nogai |

BaNo'o
Norwegian
Norwegian: Nynorsk
Nosu
ChiNsenga
LoNumba
Nuba: Heiban
Nuba: Krongo
Nuba: Moro
Nuba: Nirere
Nuba: Otoro
Nubian: Fiadidja
Nubian: Kumuzi
Nuer: Eastern
Nuer: Western
Nukuoro
Numfoor: Biak
Nunggbuyu
Nupe
KiNiyakusa-Ngonde
KiNiyamwezi
ChiNyanja: Eastern
ChiNyanja: Southern
ChiNyanja: Western
ChiNyanja: Union
Nyemba
ShiNyihla
KiNyika: Ribé
Nyimang
LuNyore
LuNyoro

Ogoni
Ojibwa
Okebu
Omo
Opa: Nduindui
Ora
Oriya
Orokaiva
Orokolo
Ossete
Otomí del Estado de México
Otomí: Mezquital
Otomí: Sierra
Otomí: Tenango

Pa'O
Pasma
Paité
Paiwan
Palau
Palawano
Pali
Palitany
Pamona
Pampango
Pana
Panaeti
Pangasinan
Panjabi
Panjabi: Persian
Papago
Papiamentu
Pashto
Patamuna
Papatar
GiPende
IPete
Perm
Persian
Petats

Pidgin English of Cameroun
Piro
Pijantjatjara
Pocomam: Oriental
Pocomchi
KiPokomo
Pokot
Polish
Ponapé
Ponérihouen
Popolucá: Sayula
Popolucá: Sierra
Portuguese
Pottawotomi
YiPounou
Provençal: Languedoc
Putu

Quechua: Ancash
Quechua: Ayacucho
Quechua: Bolivia
Quechua: Cuzco
Quechua: Ecuador
Quechua: Huancuco
Quechua: Junin
Quiché

Rabha
Radé
Raga
LuRagoli
Rarotonga
Rawang
KiRemi
Rennel
Riang
Riang Lang
Romansch: Lower Engadine
Romansch: Upper Engadine
Romansch: Oberland
Romany: Bulgaria, Central
Romany: Bulgaria, Southeast
Romany: Germany, North
Romany: Germany, South
Romany: Latvia
Romany: Moravia
Romany: Spain
Romany: Yugoslavia
ShiRonga
Roro
Rotuma
Roviana
IkinyaRuanda
Rukuba
Rumanian
Rumanian: Macedonian
KiRundi
Russian
URund

KiSagalla
KiSakata
TshiSalampasu
Samareño
Sambal
Sambal: Botolan
Samoan
San Cristoval: Anganiwei
San Cristoval: Arosi
San Cristoval: Tawarafa
KiSanga

'Great' Sangir
Sangir: Siau
Sango
Sanskrit
Santali
Santo: Bay
Santo: Hog Harbor
Santo: Nogugu
Santo: Tangoa
Santo: Tasiriki
Sar
Sardinian: Cagliaritan
Sasak
Sataré
Sediq
ChiSena
Seneca
Senoi
Serbo-Croatian
Seri
KiShamba
KiShambala
Shan
Shan: Yunnanese
Shawnee
Shilha: Central
Shilha: Northern
Shilha: Southern
Shilluk
Shina: Gurezi
Shipibo
ChiShona
ChiShona: Manyika
ChiShona: Union
Sidamo
Simte
Sinasina
Sindhi
Singpho
Sinhal
Sirionó
Siwai
Slave
Slavonic
Slovak
Slovenian
Slovenian: Hungarian
OluSoga
Somali: Ogaden-Harti
KiSonge
Songo
Somrai
Rotuma
Sora
Soso
SeSotho
SeSotho: Northern
Spanish
Spanish: Judeao
Sranan
Suau
Subanen: Margosatubig
Suki
KiSukuma
Sundanese
Sura
KiSwahili: Central
KiSwahili: Southern
KiSwahili: Union
Swedish
Syriac: Ancient
Syriac: Modern
Syriac: Modern, Elkoosh

Tagabawa
Tagabili
Tagal
Tagalog
Tahitian
Taiwanese
Tai Ya
Tamahaq: Air
Tamahaq: Hoggat
Tamahaq: Timbuktu
Tamil
Tangale
Tanna: Kwamera
Tanna: Lenakel
Tanna: Weasisi
Tarahumara
Tarascan
Tatar: Kazan
Tau Sug
Tavara
KiTaveta
Tayal
Tchien
Telugu
Tcmne
Teop
Tepehua
Tepehuan: Northern
Tera
Teso
OTetela
Thado
Thai
Thai: Northern (Yuan)
KiTharaka
Tho
Tibetan
Ticuna
Tigré
Tigrinya
Timorese
Tinguan
Tiruray
Tiv
Tlapaneco
Toaripi
Toba: Chaco, Sur
Toba-Pilagá
Toda
Tojolabal
Toma
Tombulu
ChiTonga: Malawi
ChiTonga: Zambezi
ChiTonga: Union
GiTonga: Inhambane
Tongan
Tontemboan
Toradja: South
Torres Island
Totonac
Totonac: Northern
Trique
Trukese
Tsamba
ShiTsonga
XiTswa
SeTswana: Central
SeTswana: Tlapi
Tubetube
Tula
Tulu

| | | |
|----------------------|---------------------|-------------------------|
| ChiTumbuka | Vogul | Yakut |
| Tupi: Guajajara | Votjak | Yalunka |
| Turkish | | Chi-Yao |
| Twi: Akuapem | Wa | Yao (of Thailand) |
| Twi: Asante | Waja | Yaqui |
| Tzeltal: Bachajón | Walamo | Yergum |
| Tzeltal: Oxchuc | Warao | Yiddish |
| Tzotzil: Chamula | Wedau | Yoruba |
| Tzotzil: Chenalhó | Welsh | |
| Tzotzil: Huixtán | Wend: Lower | IkiZanaki |
| Tzotzil: Larrinzar | Wend: Upper | Zande |
| Tzotzil: Zinacantan | Wewjewa | Zangskari |
| Tzutujil | Windessi | Zapoteco: Choapán |
| | Winnebago | Zapoteco: Etlá |
| Ubir | IchiWiza | Zapoteco: Istmo |
| Uduk | IchiWiza-Lala Union | Zapoteco: Miahuatlán |
| Ukrainian | Wolof: Gambia | Zapoteco: Mitla |
| Ulawá | Wolof: Senegal | Zapoteco: Ocotlán |
| Umon | Wongo | Zapoteco: Rincón |
| Urdu | Worora | Zapoteco: Sierra Juárez |
| Urhobo | Wurkum | Zapoteco: Villa Alta |
| Uvea | | KiZaramo |
| Uzbek | IsiXhosa | KiZigula |
| | | Ziryen |
| Vaiphei | Yahgan | Zomi |
| Valiente | I-Yaka | Zoque: Copainalá |
| Vella Lavella: Bilua | KiYaka | Zoque: Francisco León |
| SeVenda | Yakan | Zoque: Ostucán |
| Vietnamese | Yakouba | IsiZulu |

Index of variant names of languages and dialects

This index supplements the alphabetical arrangement of languages by citing the language under which certain dialects appear and listing some of the names, other than those used in this book, by which some of the languages and dialects are known. Many variant spellings are omitted.

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Holoholo, *ref.* (Ki)Holo and
(Ki)Kalanga
Hona, *ref.* Tera
Horo, *see* Mundari
Hottentot, *see* Nama
Hova, *see* Malagasy
Hrangkhoh, *ref.* Hallam
Huanuco, *see* Quechua
Huasteca, *see* Aztec
Huehuetenango, *see* Mam
Huixtecto, *see* Tzotzil: Huixtán
Huron, *ref.* Iroquois
Hutu, *see* (Ikiny)Ruanda
Hwa, *see* Lisu

Iaian, *see* Uvea
Iban, *see* Dayak: Sea
Iberian, *see* Georgian

Ibibio, *see* Efik
Ibilo, *ref.* Ora
Ichilala, *see* (Ich)Wiza-Lala Union
Ichilamba, *see* (Ich)Lamba
Ichlungu, *see* (Ich)Mambwe-Lungu
Union
Ichimambwe, *see* (Ich)Mambwe
Ichinamwanga, *see* (Ich)Namwanga
Ichisufwa, *ref.* (Shi)Nyiba
Ichwiza, *see* (Ich)Wiza
Igabo, *see* Isoko
Igbo, *see* Ibo
Ijaw, *see* Ijo
Ikalewe, *see* (I)Kalewe
Ikifuro, *see* (Iki)Furo
Ikila, *see* (Gi)Ha
Ikinyaruanda, *see* (Ikiny)Ruanda
Ikizanski, *see* (Iki)Zanaki
Ikota, *see* (I)Kota
Ilali, *ref.* (I)Yaka
Ilanen, *see* Manobo
Illyrian, *ref.* Albanian: Gheg and
Serbo-Croatian
Ilomwe, *see* (I)Lomwe
Ilongo, *see* Hiligaynon
Ilumbu, *see* (I)Lumbu
Imaku, *see* (Ki)Maku
Imamwanga, *see* (Ich)Namwanga
Inca, *see* Quechua
Indian Sign Language, *see* Dakota
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(Shi)Chopi
Inkongo, *see* Kuba
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see Esperanto and Volapük
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Ioullemmeden, *see* Tamahag:
Timbuktu
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Iragu, *see* Iragw
Irabu, *see* (Kin)Ilamba
Iramba, *see* (Ich)Lamba
Iranian, *see* Persian
Ira, *see* (Olu)Nkore
Ishak, *ref.* Somali
Isan, *ref.* Edo
Isira, *see* (Yi)Chira
Isindebele, *see* (Isi)Ndebele
Isixhosa, *see* (Isi)Xhosa
Isizulu, *see* (Isi)Zulu
Isuama, *see* Ibo
Itang, *ref.* (Yi)Nzebi
Ito, *see* Galla: Eastern Shoa
Ituri, *see* (Ki)Ngwana
Iyaka, *see* (I)Yaka
Iyans, *ref.* (Ki)Teke
Izoceño, *see* Guarani

Jabem, *see* Jabin
Ja-it, *see* Mawken
Jama Mapu, *ref.* Tau Sug and
Maranao
Japhetic Languages, *ref.* Georgian
Jat, *see* Jarawa
Jatki, *see* Lahnda
Jera, *ref.* Jarawa
Jera, *ref.* Tera

Jersawa, *see* Rukuha
 Jetko, *see* Kanuri
 Jiba, *see* Jukun: Kona
 Jibana, *ref.* (Kj)Nyika: Ribé
 Jicaltepec Mixteco, *see* Mixteco:
 Pinotepa
 Jicarilla, *ref.* Apache: Western
 Jie, *ref.* Karimojong
 Jieng, *see* Dinka
 Ji Kany, *see* Nuer
 Jinghpaw, *see* Kachin
 Jinja, *see* (Kj)Zinza
 Jirai, *ref.* Bachama
 Joaquiniano, *ref.* Baure
 Joloano, *see* Tau Sug
 Jolof, *see* Wolof
 Jo Luo, *see* Luo
 Jonga, *ref.* (Sh)Tsonga
 Judeao-German, *see* Yiddish
 Judeao-Persian, *see* Persian
 Judeao-Polish, *ref.* Yiddish
 Judeao-Spanish, *see* Spanish: Judeao
 Jüdisch, *see* Yiddish
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Kabalai, *see* Nanjeri
 Kabardin, *ref.* Abkhazian
 Kabba, *see* Kappa-Laka
 Kabekar, *ref.* Bribri
 Kabul, *see* Naga: Nruanghmei
 Kachcha, *see* Naga: Zeme
 Kadazan, *ref.* Dusun: Bundu
 Kaffir, *see* (Isi)Xhosa
 Kafir dialects, *ref.* Shina: Gurezi
 Kagama, *see* Kanuri
 Kabua, *see* San Cristoval: Anganiwe
 Kainana (Blood), *see* Blackfoot
 Kaiwa, *ref.* Tupi: Guajajara
 Kakama'di, *ref.* Moro
 Kakwa, *see* Bari: Kakwa
 Kalebwe, *see* Eastern, *see* (I)Kalebwe
 Kalebwe: Western, *see* (Kj)Songe
 Kalenjin, *see* Kiptigis-Nandi Union
 Kalla, *see* Baya
 Kalmez, *see* Votjak
 Kalmuk, *see* Mongolian
 Kalunda, *see* (Chi)Lunda: Ndembu
 Kamanga, *ref.* (Chi)Tumbuka
 Kamasia, *see* Nandi
 Kambari, *see* Kambarri
 Kambatta, *ref.* Sidamo
 Kamchadal, *ref.* Russian
 Kamir, *ref.* Bogos
 Kamu, *see* Khmü
 Kamuku, *ref.* Bassa: Komo and
 Kambarri
 Kana, *see* Ogoni
 Kanarese, *see* Kannada
 Kanembu, *ref.* Kanuri
 Kanjaga, *see* Buli
 Kannada: Badaga, *see* Badaga
 Kanyaw, *see* Karen: Sgaw
 Karachay, *ref.* Karaité
 Kara: Kirghiz, *see* Kirghiz
 Karang, *see* Angas
 Karda, *see* Kanuri
 Kari, *see* Karé
 Karib, *see* Carib: Garifuna
 Karmali, *see* Santali
 Karo, *see* Batak
 K'art'ül'ena, *see* Georgian

Kasle, *ref.* Gourma
 Kasen, *see* Kasen
 Kasnia, *see* Khasi
 Katab, *ref.* Jaba, Ganawuri and Iregwe
 Katanga, *see* (Kj)Luba
 Katedong, *see* Káté
 Katur, *ref.* Kado
 Kauma, *ref.* (Kj)Nyika: Ribé
 Kaw, *see* Akha
 Kayin, *see* Karen
 Kazan, *see* Tatar
 Kebu, *see* Okebu
 Kechua, *see* Quechua
 Kediru, *see* Moru
 Keekonyokye, *ref.* Maasai
 Khehera, *ref.* Dobu
 Kele: Western, *see* (Dj)Kele
 Kemak, *ref.* Timorese
 Kemant, *ref.* Kara: Falasha
 Kenus, *see* Nubian: Kumuzi
 Kopo, *ref.* Bribri
 Kereira, *ref.* Oroko
 Kermanshah, *see* Kurdish
 Kesengele, *see* (Ke)Sengele
 Keyo, *ref.* Nandi
 Kgatta, *ref.* (Se)Tswana: Central
 Khaidak, *see* Kumuk
 Khakass, *ref.* Yakut
 Khalka, *see* Mongolian
 Khanti, *ref.* Singpho and Shan
 Khanti (Ostiak), *ref.* Vogul
 Kharavi, *ref.* Mehri
 Khari Boli, *see* Hindustani
 Khas, *see* Nepali
 Khasav, *see* Kumuk
 Khbala, *ref.* Tamahaq: Air
 Khmer, *see* Cambodian
 Khol-Khol, *see* Nama
 Khongsi, *see* Thado
 Khovar, *ref.* Shina: Gurezi
 Khozia, *see* Khazi
 Khumi, *see* Chin
 Khumi Awa, *see* Chin
 Khün, *see* Hkín
 Kia, *ref.* Bugotu
 Kiangang, *see* Iugao
 Kiaotung, *see* Chinese
 Kibira, *see* (Kj)Bira
 Kibondei, *see* (Kj)Bondei
 Kichaga, *see* (Kj)Chaga
 Kichua, *see* Quechua
 Kidabida, *see* (Kj)Dabida
 Kidapawan, *see* Manobo
 Kidigo, *ref.* (Kj)Nyika: Ribé
 Kienning, *see* Chinese
 Kienyang, *see* Chinese
 Kifoti, *see* (Kj)Kongo: Fioti
 Kiga, *see* (Olunya)Nkore-Kiga
 Union
 Kigiriyama, *see* (Kj)Giriyama
 Kihangaza, *see* (Kj)Hangaza
 Kihaya, *see* (Ru)Haya
 Kiholo, *see* (Kj)Holo
 Kihunde, *see* (Kj)Hunde
 Kihungana, *see* (Kj)Hungana
 Kijita, *see* (Eci)Jita
 Kikalanga, *see* (Kj)Kalanga
 Kikamba, *see* (Kj)Kamba
 KiKaonde, *see* (Kj)Kaonde
 Kikerewe, *see* (Kj)Kerewe
 Kikikuyu, *see* (Kj)Kikuyu
 Kikinga, *see* (Kj)Kinga

Kikongo, *see* (Kj)Kongo
 Kikongo Ya Lete, *see* (Kj)Kongo:
 Kituba
 Kikwango, *see* (Kj)Kongo: Kituba
 Kikwese, *see* (Kj)Kwese
 Kilamba, *see* (Kil)Lamba
 Kilba, *ref.* Margi
 Kildo, *see* (Lo)Mongbo
 Kilega, *see* (Kj)Legá
 Kilenge, *ref.* Kuanua
 Kilenje, *see* Mukuni
 Kilongo, *ref.* (Kj)Zinza
 Kiluba, *see* (Kj)Luba
 Kiluba: Northern, *see* Kuba:
 Inongo
 Kimakua, *see* (Kj)Makua
 Kimambwe, *see* (Kil)Mambwe
 Kimanda, *see* (Chi)Manda
 Kimbala, *see* (Gj)Mibala
 Kimbulu, *see* Iragw
 Kimbundu of Loande,
see (Kj)Mbundu
 Kimbun, *see* (Gj)Mbunda
 Kimeru, *see* (Kj)Meru
 Kimvita, *see* (Kj)Swahili: Central
 Kinakalewe, *see* (I)Kalebwe
 Kinandi, *see* (Eki)Nandi
 Kingoni, *see* (Kj)Ngoni
 Kingwana, *see* (Kj)Ngwana
 Kinwa, *see* Chinese
 Kinilamba, *see* (Kin)llamba
 Kinilamba, *see* (Kin)llamba
 Kinnyakusa, *see* (Kj)Nyakusa:
 Ngonde
 Kinnyawezi, *see* (Kj)Nyamwezi
 Kinyaruanda, *see* (Ikiny)Ruanda
 Kinyasa, *see* (Chi)Manda and
 (Chi)Mpoti
 Kinyika, *see* (Kj)Nyika
 Kiperi, *see* (I)Pere
 Kipokomo, *see* (Kj)Pokomo
 Kiremi, *see* (Kj)Remi
 Kirghiz: Eastern, *see* Kazakh
 Kirunda, *see* (Ikiny)Ruanda
 Kirundi, *see* (Kj)Rundi
 Kirwa, *see* (Kj)Chaga
 Kisa, *ref.* (Lu)Hanga
 Kisagalla, *see* (Kj)Sagalla
 Kisakata, *see* (Kj)Sakata
 Kisan, *see* Kurukh
 Kisanga, *see* (Kj)Sanga
 Kisierte, *ref.* (Kj)Shamba
 Kishamba, *see* (Kj)Shamba
 Kishambala, *see* (Kj)Shambala
 Kisikongo, *see* (Kj)Kongo:
 San Salvador
 Kisonge, *see* (Kj)Songe
 Kisongo, *ref.* Maasi
 Kisubi, *ref.* (Kj)Zinza
 Kisukuma, *see* (Kj)Sukuma
 Kiswahili, *see* (Kj)Swahili
 Kitaveta, *see* (Kj)Taveta
 Kitege, *see* (Kj)Toke
 Kitetela, *see* (O)Tetela
 Kitharaka, *see* (Kj)Tharaka
 Kituba, *see* (Kj)Kongo
 Kiungunya, *see* (Kj)Swahili: Southern
 Kivita, *ref.* (Kj)Swahili: Central
 Kiwai: Goaribari, *see* Kerewo
 Kiyaaka, *see* (Kj)Yaka
 Kiyaao, *see* (Chi)Yao
 Kizanski, *see* (Kj)Zanaki

Kizaramo, *see* (Kj)Zaramo
 Kizigula, *see* (Kj)Zigula
 Kizinda, *see* (Kj)Zinza
 Kizengele, *see* (Kj)Sengele
 Ko, *see* Akha
 Koalib, *ref.* Nuba: Nirere
 Koda, *ref.* Kurukh and Ho
 Kodagyu, *ref.* Badaga, Kannada and
 Tulu
 Kodiak, *see* Aleut
 Koi, *see* Gondi
 Koiné, *see* Greek: Ancient
 Koi, *see* Mundari
 Kolar, *ref.* Tagal
 Kolo, *see* Beti
 Kolobo, *see* Kim
 Kolokuma, *see* Ijo: Upper
 Kololo, *see* (Sü)Lozi
 Kom Rem, *see* Kom
 Koma, *ref.* Uduk
 Komulu, *ref.* Paspatar
 Kombe, *see* Kombe
 Kombe, *see* Kuanua
 Komi, *ref.* Perm and Ziryen
 Komo, *see* Bassa
 Komogu, *see* Siane: Komogu
 Kona, *see* Jukun
 Konde, *see* (Kj)Nyakusa-Ngonde
 Kondh, *see* Khondi
 Ko-ney, *ref.* Palawano
 Konobo, *ref.* Tchien
 Konyak, *see* Naga
 Korekore, *see* (Chi)Shona
 Koromira, *ref.* Siwai
 Koromadal, *see* Bilan
 Kortha, *see* Bihari
 Koryak, *ref.* Russian
 Kota, *ref.* Harauti
 Kotule, *see* Tula
 Koyra, *ref.* Wahano
 Kpa, *see* Bafia and Radé
 Kpala, *ref.* Ngkaha
 Krahn, *see* Tchén
 Krio, *see* Pidgin English
 Krobó, *ref.* Adangme and Ga
 Krongo, *see* Nuba
 Ksak, *ref.* Khmü
 Kua, *see* (Kj)Makua
 Kuale, *ref.* Mawken
 Kuanyama, *see* (Ochi)Kwanyama
 Kuburi, *see* Kanuri
 Kuce, *see* Rukuha
 Kudo, *see* Kado
 Kui, *see* Khondi
 Kuki, *see* Chin
 Kuki, *see* Thado
 Kukulim, *see* Wurmuk
 Kulivui, *see* Malekula
 Kulu, *see* Kulit
 Kuluba, *ref.* Lugbara
 Kumam, *ref.* Lango
 Kunruk, *see* Kurukh
 Kunuzi, *see* Nubian
 Kuoyü, *see* Chinese
 Kupa, *ref.* Nupe
 Kuris, *ref.* (Kj)Zanaki
 Kuripako, *see* Kuripako
 Kurko, *ref.* Maasi
 Kurmanji, *see* Kurdish
 Kurongo, *see* Nuba: Krongo
 Kurumba, *ref.* Badaga and Kannada
 Kusokwim, *see* Eskimo

- Kusu, *ref.* (O) Tetela
Kutuv, *ref.* Yergum
Kutsung, *ref.* Kado
Kuv, *see* Khondi
Kwakutl, *see* Kwagutl
Kwameta, *see* Tanna
Kwango, *see* (Ki) Kongo: Kituba
Kwara, *see* Kara: Falasha
Kwarasa, *see* Kara: Falasha
Kwara'ae, *see* Mwala
Kwayan, *see* Kanuri
Kwena, *ref.* (Se) Tswana: Central
Kweni, *see* Gouro
Kwipak, *see* Eskimo: Kuskokwim
Kwjuar, *ref.* Tagal
Kwikatek, *see* Cuicateco
Kyama, *see* Ebrrie
Kyangonde, *see* (Ki) Nyakyusa-
Ngonde
Kyec, *see* Dinka
- Lac, *ref.* Koho
Lacanja, *see* Lacandón
Ladin, *see* Romansh
Ladino, *see* Spanish: Judaeo
La-eng, *see* Rawang
Lai, *see* Chin: Haka
Laizo, *see* Chin: Falam
Lak, *ref.* Udin
Laki, *ref.* Macassar
Lakoma, *ref.* Mota
Lala, *see* (Ichi) Wiza-Lala Union
Lalana, *see* Chinanteco
Lali, *ref.* (I) Yaka
Lamkang, *ref.* Anal
Lamut, *ref.* Manchu
Lanatai, *see* Thai: Northern Yuan
Landsmil, *see* Norwegian: Nynorsk
Langrawng, *ref.* Biete
Langue d'Oc, *see* Provençal
Larranzar, *see* Tzotzil
Lashi, *ref.* Kachin: Jinghpaw
Lashi, *ref.* Maru and Burmese
Latino sin flexione, *ref.* Esperanto
Latuka, *see* Lotubo
Lau, *see* Mwala
Lavangai, *ref.* Patpatar
Lawa, *see* Lavua
Lawta, *see* Mawken
Laz, *ref.* Georgian
Lbi, *see* Mawken
Leb-lano, *see* Lango
Leko, *see* (E) Leku
Lemakot, *ref.* Patpatar
Lemakel, *see* Tanna
Lemape, *see* Delaware
Lendru, *see* Lendu
Lezje, *see* Mukuni
Lemni-Lenape, *see* Delaware
Lepet's Island, *see* Opa
Lepo' Kulit, *see* Kenya
Lepo' Tau, *see* Kenya
Lese, *ref.* Mouvui
Lettish, *see* Latvian
Lewo, *see* Epi
Lezgin, *ref.* Udin
Lhota, *see* Naga: Lotha
Lhuyir, *ref.* (Olu) Konjo
Libua, *see* (Li) Iha
Libir Island, *ref.* Patpatar
Liduma, *ref.* (Yi) Nzebi
Li-Hsaw, *see* Lisu
- Linda, *see* Bulu
Lingala, *see* (Li) Ngala
Lingoa Geral, *see* Nyengato
Lingombe, *see* (Li) Ngombe
Lipan, *ref.* Apache: Western
Lipoto, *see* (Li) Poto
Livara, *ref.* Nguna: Efate and Epi:
Baki
Loande, *see* (Ki) Mbandu
Lobi, *see* Lobiri
Lobobangi, *see* (Lo) Bobangi
Loda, *see* Loloda
Logbware, *see* Lugbara
Logoli, *see* (Lu) Ragoli
Logudorese, *see* Sardinian
Loh, *ref.* Torres Island
Lohel, *see* Lahu
Lokai, *ref.* Madi
Lokel, *see* (Lo) Kele
Loko, *ref.* Mende
Lokwa, *ref.* (Se) Tswana: Central
Loleku, *see* (E) Leku
Lolo of Kweichow, *see* Nosu
Lombard, *ref.* German
Lombo, *ref.* (Lo) Kele
Lomoko, *see* Sasak
Lomongo, *see* (Lo) Mongo
Lomongo: Nkundu,
ref. (Lu) Nkundu
Longandu, *see* (Lo) Ngandu
Lonkundu, *see* (Lu) Nkundu
Lontumba, *see* (Lu) Ntumba
Losengo, *ref.* (Li) Poto
Losi, *see* Lifu
Lote, *ref.* Kuanua
Lotha, *see* Naga
Louchoux, *see* Kutchin
Lualaba, *see* (Ki) Ngwana
Luba: Garganzze, *see* (Ki) Sanga
Luba: Kalehwe, Eastern,
see (I) Kalehwe
Luba: Kaonde, *see* (Ki) Kaonde
Luba: Lulua, *see* (T) Shi Luba
Luba: Northern, *see* Kuba Inkonjo
Luba: Sanga, *see* (Ki) Sanga
Luba: Songe, *see* (Ki) Songe
Luchu, *see* Japanese
Lugagong, *ref.* Patpatar
Luganda, *see* (Lu) Ganda
Lugisu, *see* (Lu) Gisu
Lugware, *ref.* (Olu) Soga
Luhanga, *see* (Lu) Hanga
Luhaya, *see* (Ru) Haya
Lühüsi, *see* Na-Hsi
Lulu, *see* (Tsh) Luba
Luluba, *ref.* Madi
Lumasaba, *see* (Lu) Gisu
Luna, *see* Kuba Inkonjo
Lunga: Kambore, *see* (U) Ruund
Lun Dayeh, *see* Murut
Lungu, *see* (Ichi) Manswhe-Lungu
Union
Lunkundu, *see* (Lu) Nkundu
Luntumba, *see* (Lu) Ntumba
Lunyankole, *see* (Olu) Nyakore
Lunyaruanda, *see* (Ki) Nyaruanda
Lunyore, *see* (Lu) Nyore
Lunyoro, *see* (Lu) Nyoro
Lur, *see* Alur
Luragoli, *see* (Lu) Ragoli
Lusatian, *see* Wend
Lusoga, *see* (Olu) Soga
- Luteso, *see* Teso
Luteteli, *see* (O) Tetela
Lutru, *see* Lisu: Hwa
Luunda, *see* (U) Round
Luyia, *see* (Lu) Hanga-LuNyore
Union
Lwena, *see* Chulivuale
Lwo, *see* Acholi-Lango Union
- Ma — a prefix used in the Bantu
languages to mean 'people'
(i.e., MaHolo — the Holo people)
Maa, *see* Maasai
Maa, *ref.* Koho
Maanja, *see* Dayak
Machame, *see* (Ki) Chaga
Machoto, *see* Itonama
Macina, *see* Fula
Mackenzie Eskimo, *see* Eskimo:
Western Arctic
Mada, *see* Eggon
Madarawa, *see* Eggon
Madhya, *see* Javanese
Madingala, *see* Eggon
Madiit, *see* Madi
Mac, *see* Enga
Mafur, *see* Numfor: Biak
Magahi, *see* Bihari
Maghavul, *see* Sura
Magi, *see* Mailu
Magyar, *see* Hungarian
Mahasi Nubian, *ref.* Nubian:
Fadiadi
Mahe, *ref.* Kado
Mahili, *see* Santali
Mahratra, *see* Marathi
Maingit, *ref.* Maingit
Maissila, *see* Mbai: Moisila
Maisin, *ref.* Ubr
Mailthili, *see* Bihari
Makaraka, *ref.* Zande
Makasi, *ref.* Thorese
Makura, *ref.* Nguna: Efate
Mala, *see* Mwala
Malaita, *see* Mwala
Malawi, *see* (Chi) Nyanja
Malécie, *see* Malisiet
Malet, *ref.* (Se) Tswana: Central
Malinke, *see* Maninka
Malu, *ref.* Duke of York Island
Malu, *see* Mwala
Maluba, *see* Epi: Lewo
Mampa, *see* Bulloni
Man, *see* Yao of Thailand
Manchad, *see* Lahuli
Manchini, *see* Piro
Mandara, *ref.* Matakam
Mandarin, *see* Chinese: Kuoyü
Mandayan, *see* Dibabawen
Mandingo, *see* Mandinka
Mandjou, *see* Manchu
Mandi, *see* Gondi
Manegir, *ref.* Manchu
Manga, *see* Kanuri
Mang'anja, *see* (Chi) Nyanja:
Southern
Mangbetu, *ref.* Lendu
Mangbutu, *ref.* Momvu
Mangyan, *see* Alangan
Manja, *ref.* Banu
Mansi, *see* Vogul
Manwato, *see* (Se) Tswana: Central
- Manyika, *see* (Chi) Shona
Mao, *see* Naga
Mara, *see* Lakher
Marakwet, *ref.* Pokot
Marana, *ref.* (Lu) Hanga
Marathi: Konkani, *see* Konkani
Marau, *ref.* Vatunaga
Marba, *see* Azumaina
Margostabing, *see* Subanen
Mari, *see* Cheruini
Maribio, *ref.* Tlapacoco
Martyr's Island, *see* Eromanga
Masa, *ref.* Azumaina
Masaaba, *see* (Lu) Gisu
Masai, *see* Maasai
Masatek, *see* Mazateco
Masawa, *see* Mazahua
Massina, *see* Fula: Macina
Matagalpa, *ref.* Miskito
Matai, *see* Gbari: Gyeugyen
Matanker, *ref.* Maus Island
Matapato, *ref.* Maasai
Maulinain, *ref.* Mon
Ma-we, *see* Mano
Mayugo, *ref.* Ngbaka
Mbaka, *ref.* Banu
Mbama, *see* Bulu
Mbandiero, *ref.* (Oty) Herero
Mbau, *see* Fijian
Mbene, *see* Bassa: Cameroun
Mbéré, *see* Baya
Mbom, *ref.* Lobi
Mbugu, *ref.* Iraqw
Mbulu, *see* Iraqw
Mbum, *see* (Gi) Mbandu
Mbwele, *ref.* (Shi) Nkoya
Meam, *see* Malekula
Meichei, *see* Manipuri
Melabuganon, *ref.* Maranao
Mele, *ref.* Nguna: Efate
Menece, *ref.* Huinoto
Mengaka, *see* Mungaka
Mengen, *ref.* Kuanua
Mengkasara, *see* Macassar
Merina, *see* Malagasy
Mesalero, *ref.* Apache: Western
Metoma, *ref.* Torres Island
Mewari, *see* Marwari
Mexicano, *see* Aztec
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Shilha: Central
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Shilha: Southern

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Chinese: Soochow
Chinese: Swatow
Chinese: Wench, High
Chinese: Wench, Easy
Vietnamese

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Chinese: Kiatung
Chinese: Kuoyü
Keh-deo
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Coptic: Sahidic
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Bashkir
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| | | | |
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| Gondi: Chhindwara | Estonian: Tartu | Kannada | ROMAN: MODIFIED |
| Gondi: Mandla | Finnish | Konkani | Adangme |
| Gujarati | French | Lambodi | Aladian |
| Harauti | German | Sanskrit | Albanian: Calabrian |
| Hindi | German: Bern | Tulu | Albanian: Gheg, Scutari |
| Hindustani | German: Low | KAUDER IDEOGRAMS | Albanian: Sicilian |
| Ho | German: Low, East Friesland | Micmac | Anglo-Saxon |
| Jagatai | Icelandic | Georgian | Anuak |
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| Jaunsari | Lapp: Swedish | KOREAN MIXED SCRIPT | Auca |
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| Kharia | Livonian: Eastern | Bunun | Baoulé |
| Konkani | Norwegian | Paiwan | Bassa: Liberia |
| Kului | Norwegian: Nynorsk | Sediq | Bobo: Black |
| Kumsoni | Polish | Tayal | Buli |
| Kurku | Slovak | LAHNDIA | Chichimeca |
| Kurukh | Swedish | Lahnda | Chinanteco: Lalana |
| Malvi | Wend: Lower | LAO | Chinanteco: Sierra de Juárez |
| Manipuri | Wend: Upper | Lao | Chinese: Hakka |
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| Marwari: Bikaneri | Albanian: Tosk | Lahu | Chinese: Swatow |
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| Mundari | Greek: Modern | Thai: Northern, Yuan | Chontal: Oaxaca, Sierra |
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| Galla: Central | Arabic: North African | Mongolian: Kalmuk | Idoma: North, Agatu |
| Galla: Northern | Aramaic | Mongolian: Khalka | Iroquois |
| Gofa | Greek: Modern | Mongolian: Literary | Kabré |
| Gudeilla | Hebrew | NESTORIAN | LoKele |
| Kara: Falasha | Karaite | Syriac: Ancient | Kisi |
| Sidamo | Persian | Syriac: Modern | Kono |
| Tigré | Spanish: Judeao | Syriac: Modern, Elkoosh | Kpelle |
| Tigrinya | Syriac: Ancient | ORIYA | Limba |
| Walamo | Yiddish | Khondi: Kui | Loma |
| EVANS SYLLABIC | JACOBITE | Khondi: Kuvu | Maban |
| Beaver | Syriac: Ancient | Mundari | Mano |
| Chipewyan | JAPANESE: HIRAGANA | Oriya | Masama |
| Cree: Coastal | Japanese | Sanskrit | Mboum |
| Cree: Moose | JAPANESE: KANA-MAJIRI | Santali | Mende |
| Cree: Western | Japanese | PITMAN PHONETIC | Mina |
| Cree: Western, York | JAPANESE: KATAKANA | Micmac | Nuba: Heiban |
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| Ojibwa | Japanese: Luchu | Kado | Nuba: Nirere |
| Slave | JAVANESE | Kopu | Nuer: Eastern |
| GLAGOLITIC | Balinese | Laka | Nuer: Western |
| Bulgarian | Javanese | Liau: Eastern | Nyimang |
| Serbo-Croatian | Madurese | Liau: Hwa | Otomí: Sierra |
| Slavonic | KAITHI | Miao: Chuan | Otomí: Tenango |
| GOthic (BLACK LETTER) | Bihari: Bhojpuri | Miao: Hwa | Pilapila |
| Czech | Bihari: Nagpuria | Na-Hsi | Popolucá: Sierra |
| Danish | Hindi | Nosu | Riang Lang |
| Dutch | | | |

| | | |
|-----------------------|--------------|--------------------|
| Shilluk | TAMIL | Yao (of Thailand) |
| ChiShona: Union | Badaga | TIBETAN |
| Sora | Sanskrit | Ladakhi |
| Taiwanese | Tamil | Lahuli: Bunan |
| Tchien | Toda | Lahuli: Manchad |
| Tenne | TANKRI | Lahuli: Tinan |
| Toma | Chambiali | Tibetan |
| Yahgan | Kanauri | Zangskari |
| Yakouba | TELUGU | TIFINAGH |
| Zoque: Copainalá | Gondi | Tamahaq: Air |
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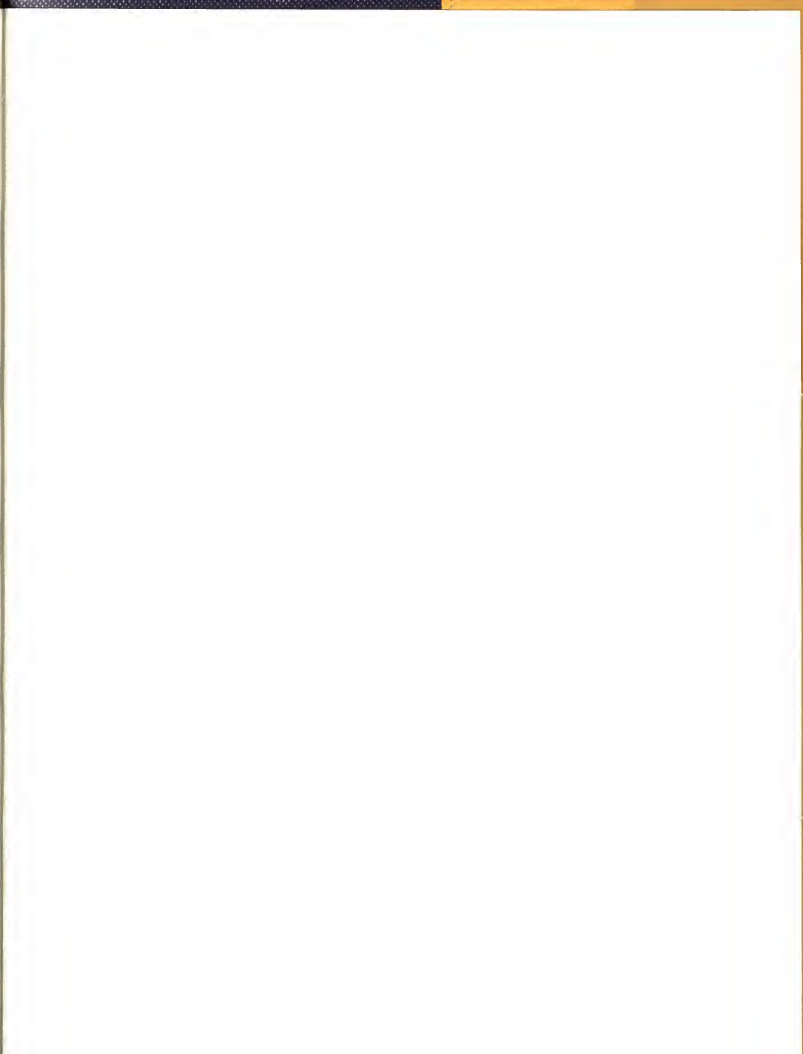
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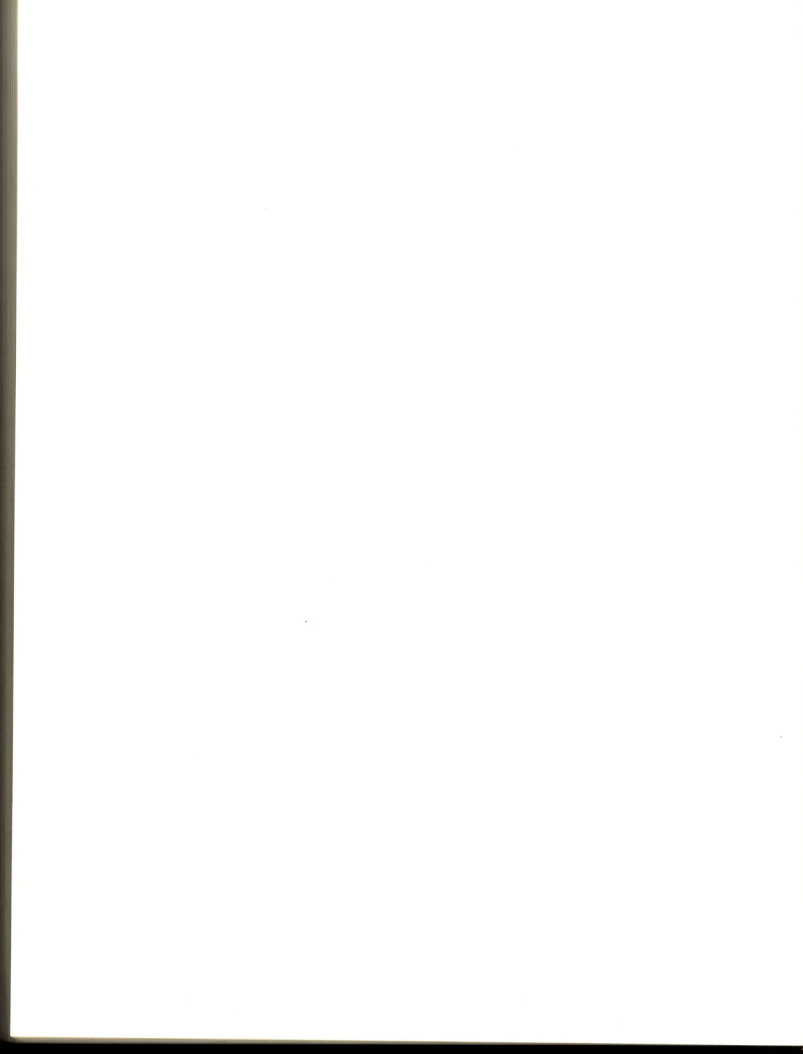
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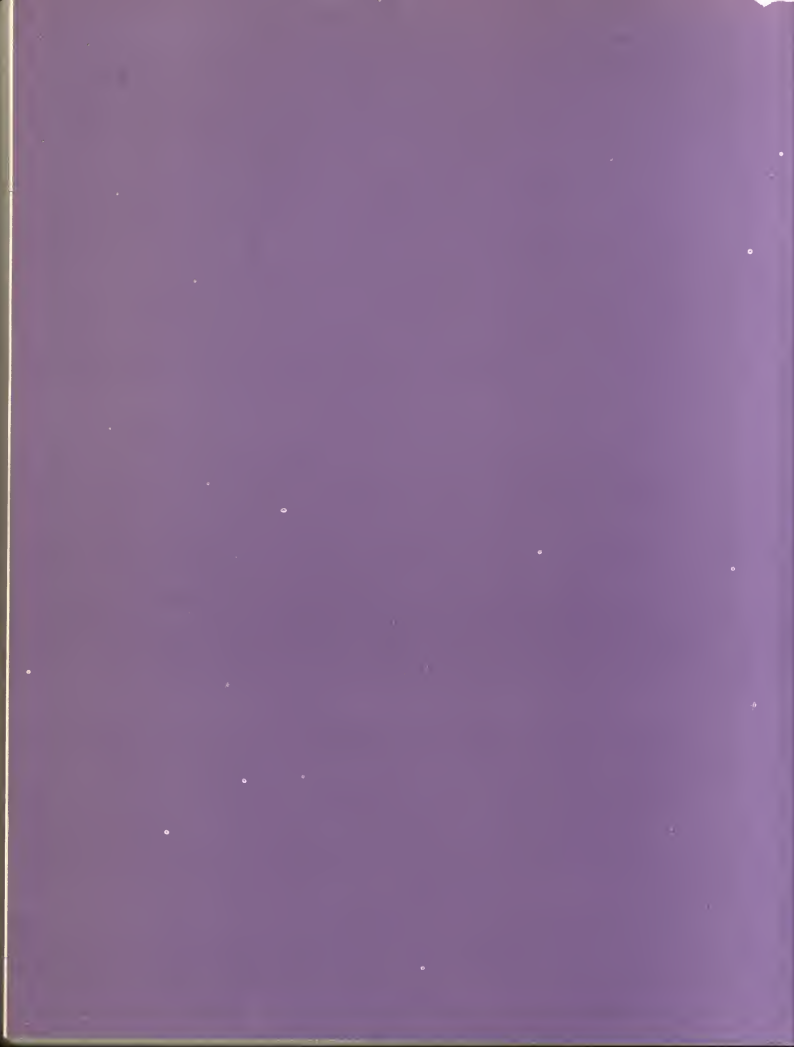




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